to replace

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GOVERNMENT OWNERSHIP UNTIL AFTER THE WAR

PRESIDENT WILSON TAKES OVER THE ENTIRE RAILROAD SYSTEM OF TRANSPORTATION AND McADOO IS TO HAVE FULL SWAY TO UNRAVEL THE TANGLE AND MOVE THE FREIGHT. NEXT MOVE TO TAKE OVER COAL MINES.

Friday, December 28, will go down in history as a day on which the President of the United States took possession and assumed control of every system of transportation in the United States. Possession of the transportation system of the country was taken through Secretary of War Baker but after the railroads and other transportation facilities have come into the actual possession of the government they will be operated under the direction of William G. McAdoo, secretary of the treasury. Mr. McAdoo having been appointed by the President to serve as a director general of railroads. Thus the intricate and tangled confusion into which the transportation facilities of the nation have been brought since the nation entered the war are to be unraveled.

Simultaniously with the president's proclamation assuming control of every railroad system in the country under powers granted by Congress Dr. Harry A. Garfield, the Federal fuel administrator told the Senate Investigating Committee that the United States Fuel Administrator is unable to control the situation and strongly intimated the necessity of confiscating the entire mining industry and converting it to the needs of the government, thus bringing to pass the hopes of those who have long since leached themselves to the hobby of public ownership of railroads, etc., Dr. Garfield told the Senate Coal Investigating Comittee that he has been forced to work in circles in order to supply the fuel to the industries most essential to the government in supplying war munitions.

During the summer season the Tribune gave an estimate that the nation would be short 50,000,000 tons in meeting the demands. Efforts to make up this shortage and the crowding of the railroads with fuel tonnage to the added tonnage of munition and war commodities has resulted in a mix up in transportaiton the like of which the world has never before experienced.

It was estimated that at one time near the closing of the lake season 30,000 cars were jammed in and around the Cleveland lake docks and it was almost an utter impossibility to remove the cars or shift them into their proper places.

Dr. Garfield has committed himself to government control of the coal mines which he declares is inevitable and which he has already said he would have put into effect as soon as he took office had he not feared a sudden change would defeat the very end toward which he aimed, the supplying of coal to those who need it most.

The opinion prevails among the large shippers in the Pittsburgh district that while Secretary of the Treasury McAdoo has demonstrated his ability as a mecanical engineer he lacks the experience of practical railroading. The Director General of Railroads, it is said, should be a man who has been trained in practiccal railroading. However, since Mr. McAdoo is the choice of the president, there is a feeling that every effort will be made to aid the new captain of transportation in facilitating the work which he has been appointed to do.

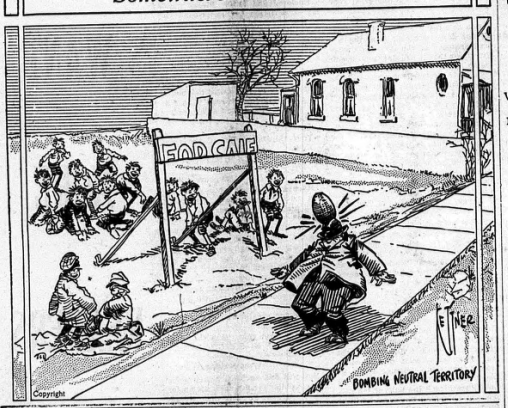
It is apparent that all other efforts to handle the railroad situation have failed and it is hoped that the movement of munitions, troops, war commodities and fuel can be transported without delay. Engines that are now idle on roads that are not seriously affected can be shifted from one road to another and likewise the car service can be almost inestimably improved.

Greater activity can be secured and many things can be accomplished through the change that could not otherwise be brought about.

SOME THRILLS FROM THE FRONT NEXT WEEK

A letter from Ralph W. Watkins, written from the hospital, near London, England, where he is convalescent from recent wounds received on the drive on Cambria, will appear next week. This letter has the real punch, and teems with patriotic favor. He says it is glorious to die on the battlefield. Success of the allies is too near a happy culmination to accept peace at this time. The Kaiser instead of peace will be given pieces of the great German empire.

Somewhere in the U. S. A.



GOVERNOR BRUMBAUGH SHOULD BE ARRESTED

STREET CAR WRECK CAUSED THROUGH PUBLIC SERVICE COMMISSION WHICH IS CONTROLLED BY VARES WHO COLLECT FROM CORPORATIONS.

The responsibility for the awful street car accident at the south approach of the Smithfield street bridge just as the car emerges from the Mt. Washington tunnel should be placed upon the Public Service Commission of Pennsylvania, where it belongs and not on an irresponsible, thoughtless, drunken motorman.

Governor Martin G. Brumbaugh, addressing the members of the Public Service Commission shortly after he had appointed the members of the Commission upon his assuming the office of chief executive of the state of Pennsylvania said: "Gentlemen, I regard the Pubblic Service Commission of the State of Pennsylvania the most responsible of my administration. Its duties and obligations so overshadows all others that I fell that I must depend upon it almost absolutely if my administration is to achieve importance. Upon this Commission I do not hestitate to say will depend the success of failure of my administration. I turn its duties over to you and look to you for good results."

The administration of Governor Brumbaugh has been a farce and the Vares of Philadelphia are as the decayed carcas of a quadreped to the nostrils of decency. Had the Vares not have peddled the privilages and bargained with corporations, remedies could have been introduced in the interest of the people of the state without making it a hardship upon any corporation that was not paying dividends. The administration of Governor Brumbaugh measured by the works of the Public Service Commission of Pennsylvania is a flat and ignominous failure. The Commission is a joke. Its incompentcy is reflected in the accident which visited the homes of hundreds on the eve of Christmas day. The Commission should at once be dismissed. Martin Brumbaugh, Governor, should be picked up by Coronor Jamison and sent to jail. How absurd of the people of Pittsburgh and those of Knoxville and other boroughs, meeting and passing resolutions with a sincere conviction that resolutions and speeches will have an effect. There should be a bag of swag accompany the resolutions, the Vares should be given a peep and the effect would be almost electrical. It is claimed there is satisfaction for the author in getting a tyrade into print. It is but momentarily. Like a snowflake on a hot stove.

Drunkedness is aid to have been responsible for the awful catastrophe which occurred on that illfated Knoxville car on Monday afternoon at 3.45.

The motorman and the conductor both were making their first run of the day toward the city and had just left the barn picking up the car which was already crowded to capacity at the south approach of the tunnel.

(Continued on Eighth Page.)

SINGLE TAX A SOLUTION OF WAR PROBLEMS.

NEW YORK—Every pound of copper and every gallon of oil refined in the great plants that line the eastern shore of New York Harbor and the waters of Staten Island Sound must henceforth be sold at prices that will pay interest on huge real estate investments.

Tide water land in the New York metropolitan area has gone up in price to almost prohbitive figures. The sale has just been announced of 120 acres near Carteret, N. J., to the United States Metal Refining Company for $1,200,000, the seller being the International Nickel Company. Seven years ago the latter company purchased the tract for $960,000, and 15 years ago it was held for less than half of that sum.

By holding this 120-acre tract idle for seven years and paying a few hundred dollars in taxes, the International Nickel Company made a profit of $240,000.

As the export trade of the United States grows, land on or near the waters of New York harbor become every day more valuable. The increase in values is enormous, totaling hundreds of millions of dollars. These increases are due to the needs of American industry and commerce, and the owners of the land has contributed nothing toward them.

A few landowners in and near New York have been enabled to levy an enormous toll on the country's export trade because they hold possession of the sites required for factories, warehouses and shipping docks. The necessity of earning interest on these huge sums invested in real estate means that less money can be paid in wages to American labor for producing the products that must be sold in foreign markets in competition with those of other lands.

If the Federal government or the states of New York and New Jersey had acquired the lands adjoining the harbor a few years ago, hundreds of millions that now go in unearned profits to landowners would have been saved and the government would have accumulated a fund sufficient to pay for all the dredging and other harbor improvements now so badly needed at the country's greatest port.

Public ownership of docks and terminal warehouses, together with taxation of land values of sites needed for industrial plants, is a policy that could still be enforced to save the export trade from the heavy burden laid upon it by land speculators.

STRIKE FOR EIGHT HOURS.

NEW BEDFORD, MASS.—Because the Morse Twist Drill company refused its workers an eight-hour day it is confronted by a strike of 1[illegible] chinists and other skilled employes.

When the men suspended work they were notified that if they didn't hurry back they'd lose their jobs, but the strikers ignored the threat.

WORK ON SCHOOL HOUSE HELD UP FOR MONTHS

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DEPARTMENT STORE BUILDING EASY MARKS FOR BLACKMAILERS WHEN OWNERS REFUSE TO PAY TRIBUTE. BIG BUILDINGS DELAYED BY SMALL DISPUTES.

There is not an over abundance of work in the building trades but scarce as this is, the labor skate finds them ample to cause confusion or inaugurate a strike so that contracts may be delayed and hundreds of workmen thrown out of employment.

The Sharpsburg school building has been crippled for three months and the taxpayers are put to all kinds of inconvenience as well as additional expense merely because some immeterial dispute has arisen between the sheet metal worker and the carpenter as to who is to place the domes or some other fool infinitesmial equally as absurd.

There was an effort made to tag the Columbus Heating and Ventulating company, of Columbus, Ohio, with the charge that owing to the employment of alleged non-union workmen work on the building was stopped.

The Columbus concern employes union workmen on the present work but it is aid they have work in Ohio on which they are not employing union workmen. This is sufficient it is held to call off all workmen employed on the school building and unless this is settled there will be something doing. The contractor is George M. Hall Company, of Homestead. The latter employes none but union workmen. It makes but little difference whether the contractor employes union workmen or not it is claimed the order of business in the building trades has been that contractors must be heldup and blackmailed by some labor skate or a coterie of highwaymen, before he is allowed to proceed with his work.

The opinion prevails that unless the contractors pay tribute to some skate a suspension is ordered or a strike declared with the result that hundreds of thousands of dollars are lost annually when measured in man power or actual cash.

There is a strange indifference apparent for the rights of others when the contractor is the victim. He has been preyed upon with greater zeal than any other business man. The paracites in his line seem to be greater than any other. The employer in the coal industry would not stand it nor would the manufacturer, but the contractor is looked upon as such an easy mark that building trades leach drop upon him most unexpectedly and sticks until fat before releasing hold.

The National Biscuit Company is still unable to have the work on that building started and the big biscuit concern is handicapped for want of the use of the structure. The contract is said to be in the hands of the Turner Construction Company, an out of town concern. The dispute arose first with the elevator constructors and finding an opening the trouble spread. Other incidents have since arisen and small as any one of them may be, they are of sufficient importance to throw the workmen out of employment and suspend progress on the structure.

In a school building the burden eventually falls upon the small home holder, the one who can least afford it. It is the widow who will suffer most when the assessed valuation of her property is increased to meet the increased cost of the structure brought about by the fat salaried business agent. What does the indifferent business agent care? The widow should settle whether she is able to meet the high cost of living without any one to provide for her or not. Taxes, like death are sure things. Widows must settle or loose the property. There is no sympathy with heartless municipalities. Tax collectors are elected to collect taxes and when they become delinquent additional costs are added for advertising and collecting. These are piled up so that eventually no hope is left of meeting the demands of the tax collector. The result is the widow is thrown out and headed for some poor farm while the labor skate, who has been responsible for the beginning of the widows downfall struts about the street with an air of gayety and plenty of money.

Department stores are real turkey for labor grafters. In the department stores the owners can be held-up and frightened pale with the threat that the store is to be tabbooed as a non-union concern. Not in the last 10 or 15 years has there been a contract for a department store in which the owners have not been compelled to come across to some labor skate under the threat that unless said owner or owners come across, the stigma will be placed upon the building. This has gone along for years and the unfortunate contractor has been compelled to fall while a real black-jack business agent collects the toll. The James boys have nothing on a modern "skate." If the truth were really given to the public the people would be astounded how contractors and owners are fleeced. Men

(Continued on Fourth Page)

PASTOR RUSSELL'S SERMON.

HOW AND WHEN CHRIST WILL BE THE ANTITYPE OF MOSES.

Pastor C. T. Russell preached to his home congregation in Bible House Chapel, Allegheny, Sunday, to an overflowing house.

His text was, "Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you among your brethren, like unto me. To him shall ye hearken in all things whatsoever he shall speak unto you. And it shall come to pass that every soul which will not hearken to that Phophet shall be utterly destroyed from amongst the people." (Acts 3:22, 23.) The discourse follows:

Our text is the testimony of the Apostle Peter, and must therefore be accepted by all believers in the Bible. Nevertheless, many of us for a long time had difficulty in our efforts to harmonize this statement with the facts in the case. We said, "Where do we find the correspondence between Moses, the great Lawgiver of Israel, and the Lord Jesus as his antitype?" We read in the Law of Moses respecting the sacrifices and sin offerings which he instituted, and in this could find foreshadowings of the "better sacrifices" of Christ; but wherein Christ fulfilled the Apostle's statement has indeed been a difficult matter.

We said to ourselves, "In what sense can it be true that whosoever does not hear and heed Christ is 'utterly destroyed from amongst the people?'" The heathen have never heard, in any sense of the word—Are they utterly destroyed? The great majority of people in civilized lands have never heard in the sense here intimated, in the sense of heeding the commands of Christ.—Are they utterly destroyed? True, it would be far better that they should be utterly destroyed than that they should be eternally tormented, as many have imagined, but as the Scriptures do not teach. Nevertheless, would it not seem too bad that the great mass of humanity even in our day should thus be condemned to utter destruction because they have not heard and not heeded the voice of Christ?

"THE HIDDEN MYSTERY."

The Apostle repeatedly tells us about the mystery hid from past ages and dispensations but now due to be understood by the saints—not by the world. (Eph. 3:3-9.) This mystery or secret, not generally comprehended, the Apostle explains is "Christ in you, the hope of glory." (Col. 1:27.) In other words, he would have us understand that God's plan for the salvation of the world is much greater, much larger, than any of us would have suspected—that it includes first of all the selection of the Church of this Gospel age as members of the body of the great Christ under Jesus their Head. (Eph. 1:22-33.) This whole company, the Head and the members, will therefore constitute the Christ of prophecy—"like unto Moses." So, then only, those who recognize this "mystery," this secret, are prepared to rightly understand our text and many other matters and statements of the Scriptures. Our text is not yet fulfilled, but awaits fulfillment until the entire Christ (Head and body—Christ and the Church) shall have been "raised up." Our Lord, the Redeemer and Head, has already been exalted, and his Church for 1800 years has been in process of selection, formation and testing. In the harvest of this Gospel age the union between the Head and the members is promised, for our Lord declared, "I will come again and receive you unto my self, that where I am there ye may be also." (John 14:3.) He told us thus to expect to enter into his glory and become heirs of God and joint-heirs with himself in his Kingdom, which he will establish at his second advent. From this standpoint, therefore, this entire Gospel age has been devoted to the raising up of this great antitypical Prophet, foreshadowed or typified by Moses and composed of many members.

With the completion of the work of this age the work of the next age will begin—a totally different work. The work of this age is a selective one, or, as some dear Christian people term it, an elective work. God is gathering the "members of the body of Christ" that he may use them in his great work of blessing and instructing mankind, and in thus raising up out of sin and death conditions all who will hearken to the instructions then to be given through the great antitypical Moses—the Christ in glory. In the type, Moses led Israel and instructed them 40 years before they were prepared to enter Canaan; in the antitype, the greater than Moses—the Christ, Head and body—will lead and instruct all the willing and obedient for a thousand years, at the close of which all worthy ones will be ushered into the antitypical Canaan of eternity, while on the contrary all who fail to respond to the teachings and assistances that will be given to mankind by the antitypical Moses will be utterly destroyed in the Second Death.

THE LAW COVENANT AND THE NEW COVENANT

God's purpose toward the world—to grant to Adam and all of his posterity a blessing of recovery from the "curse" or sentence of death which came upon all through Adam's disobedience—is clearly set forth in the Abrahamic covenant the oath-bound covenant, which declares, "In thy seed shall all the families of the earth be blessed." Nevertheless, in this providing a blessing for all, the Lord wisely put restrictions, requirements, upon all who would have that blessing to the fullest degree—to the perfect degree of eternal life. First, the Law covenant was made with the nation of Israel that it might foreshadow the plan, the arrangement of God for the world's blessing, and at the same time might, by showing man's deficiencies, point out to mankind the need for the better arrangements which God designed to bring forward in due time under the new covenant, whose Mediator would be the Christ.

The Law given to Israel was just and true, and Moses, the Mediator of that covenant, was loyal and faithful both to the Lord and to Israel. Wherein then was the difficulty, that the Law Covenant brought nothing to perfection? We reply that the difficulty lay in the fact that mankind are by nature fallen and have the seeds of imperfection, sin and death in their constitutions, and hence, with the very best of intentions, as the Apostle declares, "we can not do the things that we would"—when we would do good evil is present with us. (Rom. 7:21.) Thus the Jewish nation for centuries tried to keep the Law and were unable to do so, and hence, as the Apostle declares, "By the deeds of the Law can no flesh be justified in God's sight."—Rom. 3:20.

The Lord's Word teaches us that the New Covenant is to be more successful than was the Law Covenant—it is to save all the willing and obedient of every nation, people, kindred and tongue. How will it do this? Will the new law connected with the New Covenant and administered under the Millennial Kingdom of Christ be less searching, less exacting than the Mosaic Law? And if the people of Israel could not rise to the requirementts of Moses' Law, because of their inherited weaknesses, will there be a modified law for the future? We answer, No! A perfect God could not give an imperfect law—he could not set up a wrong standard of righteousness. What hope, then, could there be that the world's opportunity under the New Covenant will result more favorably than did Israel's opportunity under the Law Covenant?

We answer that the difference will consist in the fact that the New Covenant has a more competing Mediator. In this we are not calling in question the willingness of Moses to have done for the people of Israel all that Christ will do for the world of mankind; but with all his willingness he was incompetent, because he, like the rest of the people, was a sinner—a member of the sinner race. Christ on the contrary is a competent Mediator. Adam's disobedience brought condemnation and death against the entire race: the obedience of Jesus, even unto death, paid, settled, canceled that original condemnation according to the divine requirements, "a life for a life," the last Adam for the first Adam. And as the condemnation of Adam proceeded to all of his posterity, so the redemption of Adam proceeds to all of his posterity.

In other words, our Lord Jesus bought the world of mankind with his own precious blood; his own untainted, uncondemned life he gave for the world's ransom. By reason of this redemptive work our Lord has the full, just right to restore, to lift up, out of sin and death conditions, through knowledge and disciplinary experiences, the whole world of mankind—so many as will obey. By thus lifting mankind up again out of sin and death, in recovering the willing and obedient from all that was lost through original sin, our Lord will prepare them for the tests of the perfect divine law which will come upon every one of them in the close of the Millennial age. But it will be a different matter for a perfect man to meet the requirements.

True, father Adam was a perfect man yet failed, his failure was due largely to an imperfect degree of knowledge. Those who will reach the close of the Millennial age will have a clear knowledge of both good and evil. The world has gained its knowledge of evil during the six thousand years of the prevalence of sin, and whoever will shall, during the Millennial age, have full opportunity of coming to clear knowledge of that which is good, and appreciate the difference between good and evil and the rewards of these, so that the testing in the end of the Millennial age will fully justify the seven thousand years of instruction which God's providence has arranged for Adam and his race. It is not for us to know what the proportionate number of those who shall ultimately attain eternal life and of those who through disobedience to that great Prophet shall be "utterly destroyed from among the people" in the Second Death. We think it is not unreasonable, however, to assume that fully a half of our race or over will gain life eternal under the gracious terms of the New Covenant.

SEALING THE NEW TESTAMENT

Some may inquire, Why the long delay since Jesus died as the Redeemer of the world? Why did he not at once begin the work of New covenant, restoring the world of mankind. We answer that there are two principal reasons: (1) The Lord evidently wished that the world should be filled, populated. This was the original commission given to father Adam before he sinned, "Multiply and fill the earth." Under the conditions of sin and death the race production has gone on rapidly, so that by now we may suppose that the whole number ever born into the world would very nearly make a full population for it if it were turned as a whole into a Garden of Eden or, as promised, into a paradise of God. True, the Lord could raise up in the midst of the ocean other continents still larger than we now have, and possibly he may do so; but as it is, a reasonable esimtate of the numbers born into the world for the past six thousand years would make a tolerably well populated earth. This would be one reason why the Lord would delay the establishment of the Kingdom, because with its establishment the birth rate will certainly decrease and eventually entirely cease. For we are assured that those who will attain perfection will "neither marry nor be given in marriage," but like the angels of heaven will be without sex distinctions, as Adam was before Eve was created to be the mother of the race.—Matt. 22:30.

(2) Another important reason for the delay in the establishment of the New Covenant blessings is the necessity for the sealing of this New Covenant. It must be sealed before it can go into effect. The Apostle calls it a testament—that is, a will—saying, "Where a testament is there must also of necessity be the death of the testator"—the death of the one who makes the will, "for a testament, a will, is of force only after men are dead, otherwise it is of no strength at all while the testator is living." (Heb. 9:16, 17.) So this New Covenant, New Testament, could not go into effect except as the testator, Christ, died. But, you say, Christ died nearly nineteen centuries ago. Yes, we answer, Jesus died—and it is his death that is efficacious for the cancellation of the sins of the world; but in the present time he is not applying the efficacy of his sacrifice to the world, but merely to those special believers who flee from sin and by faith lay hold upon him and come under his robe of righteousness. And he is now giving such the opportunity of becoming members of his body, and as such of joining with him in his sacrifice—joining with him in the sealing of the New Covenant.

"PARTAKE YE ALL OF IT."

This is what he meant when he instituted the Memorial Supper in the night in which he was betrayed. He took the cup, saying, "This is my blood of the New Covenant (New Testament—will), shed of many for the remission of sins: Partake ye all of it." Not the many who will be blessed by the New Covenant are invited to become partakers of the blood, but the few, the little flock, who now by faith are called out of the world, elected as the body of Christ—these are invited to participate with their Lord and Head in the blood by which the New Covenant is sealed. As our Lord said to his followers in the narrow way, "Drink ye all of it," so the Apostle, putting the same matter in other words says, "I beseech you therefore, brethern, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God, your reasonable service." (Rom. 12:1.)

Again St. Paul says, speaking of the memorial cup representing the blood of Christ, "The cup which we drink is it not the communion of the blood of Christ?" (I Cor. 10:16.) By this he calls attention to the fact that our pledge as follows of Christ, to lay down our lives in his service and for the brethren as living sacrifices, is our communion of common participation with Jesus in his sacrifice. Not that the merit belongs to us, but under the cover of his merit we are accepted as his members, so that our sacrifices are counted in as part of his sacrifice.

From this standpoint of the "mystery" we can see that the entire Gospel age of over eighteen centuries has been the time of the sufferings of Christ, first the Head and subsequently all the members of the body of Christ, filling up that which is behind of the afflictions of Christ." (Col. 1:24.) We can see that the experiences of the Lord's consecrated ones have been their communion, their fellowship, in the blood of Christ, in the sacrifice of Christ, and that all of these together are sacrifices counted in with the Master's, and constitute the sealing of this great covenant, this great testament, through which the world is to be blessed during the thousand-year reign of Moses.

INAUGURATING THE NEW COVENANT.

The typical or Law Covenant was inaugurated at Mount Sinai by the typical mediator, Moses. Its foundation was laid in the sacrifice of typical animals, bulls and goats, the mediator sprinkled the blood of these first upon the book of the Law and secondly upon the people. The sprinkling of the tables of the Law represented the satisfaction of Justice, that the Mediator and his sacrifice were acceptable so far as God was concerned. The sprinkling of the people with the same blood represented their agreement to be obedient to God and to accept the mediator.

The antitype of these things belongs to the Gospel age. As shown in the types, the first sacrifice of the sin offering was that of the bullock, which was not for all the people but simply for the "household of faith," including the Church, which is the "body of Christ." This sacrifice of the goat class has been in process since Pentecost, and will conclude with the finished sacrifice of the Lord's consecrated people of this age. The presentation of the merit of these sacrifices before the Father by our great High Priest, Jesus, and the Father's acceptance of them, correspond to the sprinkling of the Law, the meeting of the demands of the Law as respects the race. Then forthwith the work of sprinkling all the people will begin. This in the antitype will mean the spread of the knowledge of the truth amongst the people, and the application to each individual who will accept it of the merit of Christ's sacrifice, so that as a result all mankind may come back, if they will, into full fellowship and harmony with God. However, the Scriptures clearly indicate to us that not all will respond, that some will refuse divine mercy and favor even after they have had full knowledge and full opportunity, and that for these the Lord provides the second death—"They shall be utterly destroyed from amongst the people."

MOUNT SINAI AND MOUNT ZION.

The pictures before our minds the installation of these two covenants, pointing the one out as a type and the other as an antitype. (See Heb. 12:18-29.) He here points out to us that as the Law Covenant, the type, was instituted at Mount Sinai, its thunder and lightning and terrible sights and sounds were all typical or allegorical of the yet more striking, more wonderful events which will attend the inauguration of the New Covenant; and is this inauguration of the New Covenant is, we believe, nigh, even at the door, and to be expected within the next ten years, it may be profitable for us to consider carefully just what the type may teach us under the guidance of the Apostle's words. The Israelites had for some time been approaching Mount Siani, and, being a large company, would not all reach there at the same time. Likewise the Church has been approaching Mount Zion, the Kingdom of Zion, for which we pray, "Thy Kingdom come"—the Kingdom of God's dear Son. For 1800 years the faithful in Christ Jesus have been marching on toward Mount Zion, which is to be the general rendezvous, the meeting place of all, "The General Assembly of the Church of the Firstborn, whose names are written in heaven." There they not only will meet God, the Judge of all, but ultimately also meet all the perfect ones, with Jesus, the Mediator of the New Covenant. At that time, then, the sprinkling of the blood of the New Covenant will be in order. To come under that sprinkling, will not mean vengeance, as the blood of Abel called for vengeance; to come under the blood of Christ will mean mercy, because his blood was shed as our redemption price.

Pointing back to the type the Apostle says that the Lord's voice then at Sinai shook the earth. Pointing next to the installation of the New Covenant now near at hand, he declares that God has promised that at this time he will not only shake the earth but also heaven. We can readily see that the terms "heaven" and "earth" in this case are used in a figurative or symbolical sense. True, the physical earth may be shaken considerably, as it certainly was literally shaken at Mount Sinai; but we can not think of heaven, God's dwelling place, as being shaken in any sense. Evidently the symbolical heavens and earth are here meant—namely, the heavens, ecclesiastical powers—the earth social organization or civilization. Both are to be shaken here, and the Apostle's language clearly shows that the shaking is not to be a trifling matter: the Lord will so thoroughly shake the ecclesiastical powers and the social systems of earth that everything that can be shaken, everything that is not fixedly established upon principles of righteousness and truth, will be thoroughly shaken loose, overthrown, destroyed. With the amount of errors and falsity there is in the world, in religion, in politics, in business, in society, everywhere, we can readily see that this will mean a terrible shaking of present institutions—"A time of trouble such as was not since there was a nation."—Dan. 12:1.

That we may get the force of the matter the Apostle pictures allegorically the tempests and darkness and frightful sounds which occurred at Mount Sinai. As there the least contact with the mountain brought death, so here everything in conflict with the Kingdom, Mount Zion, will suffer. As in the type blackness and darkness and tempests and sound of a trumpet caused terror, so here in the antitype there will be fearful sights, terrible scenes in the end of this age, in the beginning of the sounding of the great trump of God, the last trump, the "Seventh Trumpet" of Revelation will be recognized as issuing commands and bringing into order the institutions of the new dispensation, not in words literally, but in forceful demonstration which will speak louder than words. The result will be, as the Apostle points out (vs. 27-29), that everything shakeable, everything imperfect, everything untrue, everything out of accord with perfect justice connected with the institutions of men, either theological, political, financial or social, will be utterly

(Continued on Second Page.)

Appreciations.

Dover, N. H.

Inclosed find $1.00 in payment for your valuable paper se since May 24. Please pardon neglect in sending the money and I thank you for your kindness in continuing to send it to me. I like it very much.

H. P. DAVIS.

Bangor, Maine.

The season's greetings, and may the coming year be a blessed one, in the Lord for you. I certainly appreciate the Tribune and expect to take it as long as it maintains it present standard. The sermons are so up-to-date and helpful. Am sure the officials of the Tribune have a rich reward in store for them. We know not what awaits us, but by His grace we endure to the end. Enclosed is a check for renewal of paper, also please send three copies of last issue, containing article on Billy Sunday, which I thought very much to the point.

Yours by His Grace,
W. S. MARSHALL.

Plymouth, Mich.

Will you please send me 1 doz. of December 20 issue with the Scott Anderson sermon on Billy Sunday. Enjoy the dear Tribune very much. Pastor Russell's sermon and the other articles by the Truth friends are the most interesting for us. Will remit when we send our renewal which we see is up.

Yours for truth in the whole earth.
E. H. NELSON.

Linfield, Pa.

Enclosed money order for which please renew my subscription to The Tribune, which expired August, 1917. I thank you very much for sending it so long after it had expired.

I am pleased to assist you with my subscription, to help you in your commendable efforts to spread the "Glad Tidings which soon shall be to all people."

Yours most truly,
CHARLOTTE KENDALL.

Sauquoit, N. Y.

Inclosed find check for $2.00 to pay for my subscription for your most valuable paper I want to thank you for sending by paper so long without pay and I am sending you the price for a year ahead. As long as you print Pastor Russell's sermons and the many splendid articles in regard to Truth, you can count on me as one of your subscribers.

Yours respectfully,
J. E. GREEN, JR.

Rochester, N. Y.

I notice by the tab on my National Labor Tribune that my subscription has run out and I feel as I could not do without it, as there are lots of good things written in it from week to week especially Pastor Russell's sermons.

Please find ($1.00) one dollar for which send me the Tribune for another year yours most truly.

J. A. FRAME.

IMPORTANT ANNOUNCEMENT

Bro. J. A. Bohnet's call to the Pilgrim work necessitates having another brother at the cemetery farm located. Who will volunteer to serve permanently at the Bible House terms? Address, giving age, etc., "United Cemeteries, R. D. 4., Box 69. Pittsburgh, Pa."

WHERE ARE THE DEAD?

A wonderful Booklet written by Bro. Dr. John Edgar of Glasgow, Scotland. This book should be in every home, and a copy can be had for the small sum of 15c, postage paid anywhere. Address W. Gates, Box 1167, Norfolk, Va.

SAVE SOAP.-use Crystal Compound, cuts soap bill more than half. Save time, money and clothes. A pleasure to sell Crystal. Cleans, brightens, purifies everything in the home. Satisfies the whole family and makes housework easy. Teaspoonful in hot bath makes the water delightful. Sells like blazes, repeats over and over. Send twenty-five cents for package. Manufacturers name, wholesale prices, with full particulars of its money making possibilities. Price returned if not pleased. Address

MRS. M. CARGILL.
Anacostia, D. C.

BROTHER.

Quit harmful tobacco or degrading liquor habits, absolutely, easily and inexpensively, with nature's pleasant methods, without punishment or hardship of any kind. I'll gladly send necessary information if you will send your address. A. E. Stokes, Mohawk, Florida.

As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $287.50, will sell two of the Ten Shares at 25c on the dollar, provided the Ten shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

ON TO ARMAGEDDON

Why the world war in 1914? Stupendous revelation. The new world empire. How? When? The cream of twelve minds. Wisdom glisters from its 700 pages. Price, 70cts, P. P. in cloth, embossed. Order now.

NEW WORLD LITERATURE
358 Beech Street, Pottstown, Pa.

THE FINISHED MYSTERY

By N. E. Nelson.

The last of the series of "Millennial Dawn," otherwise known as "Studies in the Scriptures," bears the above title. On the title page of that work is the words: "The posthumous work of Pastor Russell." In the preface of the book we are informed that the compilers of the material that comprises the work are Clayton J. Woodworth and George H. Fisher, both of Scranton, Pa. From this it is evident that the ordinary definition of "posthumous" is not meant, but as Webster in one of his definitions says, "Being after ones decease, Addison." Language is but a valise to convey thought. Language is imperfect and new words are added as new ideas come. We first get the thought then the word to represent that thought. We could not imagine it otherwise. It has been a tacit understanding amongst I. B. S. A. Bible Students that the complete series of "Millennial Dawn" should consist of seven volumes. This thought was despised from certain Scriptures explained in the series of books in question. It was also understood that Pastor Russell was to write that book; he passed from this world without penetrating the M. S. S. for it. The book was on the market in eight months and seventeen days after his death. It contains all that Pastor Russell wrote on the book of Revelation and supplies 180 deficiencies that existed in his work. "The book is creating an unusual stir and great forces are lining up for and against it. Some are making capital out of the fact it is noted. Was it proper for the compilers to attribute to the venerable pastor any other comments than those which he supplied. Was this an unusual procedure?

Pastor Russell was a voluminous writer. It is probable that no one has written as much solid, lasting literature as was written by Pastor Russell within the short period in which he wrote. It would be unreasonable to claim that the mass of learning contained in the six volumes was originated or created by the author all published in less than two decades. He was the compiler, not the author, of most of the subject matter contained in these bulky volumes. His services consisted more in organizing than originating. This applies to all of his works, with the exception of one of his first booklets and the fifth and sixth volumes, i. e., "Tabernacle Shadows," "The Atonement Between God and Man," and "The New Creation." The advanced light of his first great production, "Tabernacle Shadows," was the path of glory in which he viewed and brought to perfection all subsequent productions and compilations. His own assertion respecting this first production is that it came in answer to prayer, to offset the teachings of former associate editors and lecturers, who were advancing Darwinism in a modified form supported by some texts from the Old Testament. In his endeavor to get a rational understanding of these texts so that he might protect the Lord's people from these sophisms, he discovered the nucleus of "Tabernacle Shadows." He claimed no special revelation in this or other matters, but simply that the Holy Spirit directed his attention to these matters on the pages of the Bible; nor did he claim any superior mental ability in calling attention to these subjects in Scripture, but modestly placed his own mission as one of the instrumentalities of Providence in the Divine Plan of the Ages in bringing forth Dispensational Truth. The circumstance of being brought into touch with Darwinism, in connection with his first production, "Tabernacle Shadows" made his theology an antidote for High Criticism infidelity!

RUSSELL'S PLAGIERISM JUSTIFIED.

Rev. "Billy" Sunday has been accused by members of the I. B. S. A. propaganda of plagerism—literary theft. All of his original sermon on the second coming of Christ is said to be found in one chapter of one of Russell's books. In fact the same could be said of Russell and all great men of letters. Says Emerson of one of the ancient Greek philosophers:—"Plato, too, like every great man, combines his own times. What is a great man, but one of great affinities, who takes up unto himself all arts, sciences, all knowledges, as his food? He can spare nothing; he can dispose of everything. What is not good for him, is good for knowledge. Hence, his contemporaries tax him with plagarism. But the inventor only knows how to borrow; and society is glad to forget the innumerable laborers who minister to the architect, and reserve all its gratitude for him. When we are praising Plato, it seems we are praising quotations from Solon, and Sophron, and Philolaus. Be it so. Every book is a quotation; and every house a quotation out of all forests, and mines, and stone quarries; and every man is a quotation from all his ancestors. And the grasping inventor puts all nations under contribution."

Here we have an amusing circumstance. We cannot resist the temptation of calling attention to the ridiculous situation of many of the Dogmatic clerics raising the cry of "Russellism," when in fact what they are finding fault is the essence of all the teachings of the entire reformation—of Arius, Waldo, Savonarola, Huss, Wycliffe, Marsiglio, Luther, Knox, Arminius, Zwingli, Melanchthon, Tyndale, Cranmer, Latimer, Ridley, Jerome, Baxter, Bunyan, Williams, Campbell, Miller, Moody, Beecher, Bowen, Priestly, Patton, Barbour, Clouser, Otoman, Keith, Urzvhart, and others, and all from the great reform head of the Bible—the Jewish Seers and the Apostles!

But are we justified in throwing out a disturbed scoopine in all the ranks of church history under one man? We will quote Emerson further: "It is fair to credit the broadest generalizer with all the particulars deducible from his thesis." Following this line of thought we can extend our claims indefinitely that follow. Dr. John Edgar of Scotland, the author of the profound mathematical analysis of the Great Pyramid of Egypt, "The Great Pyramid Passages" (2 volumes), has built his works upon Russell's Divine Plan of the Ages, its chronology and Time Prophecy. This contention is or is an intellectual as well as a spiritual child of Russell, and what is said of him applies to all of the Bible Students people of this entire movement. Just as Plato built up a system of philosophy so complete that it made Emerson to remark, "Say what you will and you will find it in Plato." We have a similar situation, "Say what you will and you find it in Russell." This would justify the course of the Brooklyn divine in advertising himself for all he advertises relating to a system of thought he personifies and all the members of the movement.

Hence the claim that Mrs. M. F. Russell did as much as did the pastor in compiling the first three volumes of "Millennial Dawn" could be admitted, and the claim that the seventh volume of the series, compiled by George H. Fisher and Clayton J. Woodworth is the "posthumous" work of Russell could be admitted without adding to or detracting from the services of the venerable divine. Since "it is fair to credit the broadest generalizer with all the particulars deducible from his thesis," it follows that the quotations from Barnes, Buck, Coffin, McClintock, Strong, Mosheim, Smith, Waymouth, Edgar, Woodworth and Fisher, all gathered in with Russell's publications in the seventh volume of "Studies in the Scripture," comes under the label of "Russellism."

ARMAGEDDON.

In Woodworth's and Fisher's exegesis of the Apocalypse and Ezekiel, as in "The Finished Mystery," we have a modern message similar to that which caused the death at the stake of Savonarola. The principal portion of this commentary of these mystic books of the Bible, is one which concerns the whole nominal Christian world, and is nothing less than a proclamation that the destruction of the whole social structure styled "Christendom," is imminent. This is also the import of the preceding six of the series, but the seventh is distinguished by interpreting exclusively the symbolism of Revelations Caniticles and Ezekiel, and in this respect it bears a strong resemblance to the work of the Italian reformer Savonarola of the Fifteenth Century.

The great subject of Savonarola's war was sinfulness, luxury, pomp, and extravagance of that time, and in his denunciations of these he took as his theme the mystical visions of the Apocalypse, "These he applied with terrible directness to the actual evils with which, as a moral deluge, the age was inundated; and for his half-expositions, half-prophetical outpourings his followers claimed for him the character of an inspired prophet. His preaching, in its spirit, as well as the direct allusions, was no less antagonistic to the established system of the government then in the worldly and irreligious manners of the age; the visions and predictions ascribed to him had quite as of political applicability as of religious significance."

Savonarola was not pre-eminently a doctrinal reformer like Arius, Wycliffe, Luther or Arminius, but was a reformer of the same type of Waldo and Marsiglio of the twelfth century, who revolted against the vain pomp and extravagance of their time and represented the other extreme of poverty and self-sacrifice of the primitive Christians. Savonarola's work, "The Triumph of the Cross," contains his philosophy which makes for purity of life, sincerity, simplicity, earnestness and love of the Waldenses, Puritans and Quakers. In this respect he was a service similar to that of Millennial Dawn. His applications of the mysterious of the Apocalypse were by no means identical with those of "The Finished Mystery;" but they have this feature in common: their direct and inclusive application of the figures to the present Satanic institutions, both political and religious. "The Finished Mystery" directly charges the clergy with the responsibility of all the miseries incident to the great "World War" of Europe, as the legitimate fruitage of the doctrine of the Divine Right of the Clergy, and ascribes to them the revolutions and anarchy which will follow. Indications are that this book will reach a very large circulation in a short period, due to the extensive and systematic methods of the rank and file of the Associated Bible Students in placing them into the hands of the people. It is anticipated that, in revealing the true character of the religious leaders to many who may repudiate them as such there will be incurred special enmity of the clergy, now fraternizing with statesmen in the issues of the "World War." This may result in the adoption of measures to suppress the work in was the case with Savonarola's book, and these clerics, who, in the days of yore, had Savonarola burned at the stake, may also indulge in some figurative "roasting."

Russell has devoted an entire volume to this prominent feature of "The Finished Mystery," which is of special interest to all thinking people. In the fourth of his series, "The Battle of Armageddon," he has made a scholarly and comprehensive analysis of the structure of "Christiandom," National, Political, Ecclesiastical, Financial and Social, in the light of Biblical prophecy and symbolism. He has proven it to be the shattered remnants of the Roman Empire held in a state of preservation by being split into sections, yet held as a conglomerate unit through the doctrine of the Divine Right of Kings and Priests under the supervision of the great arch-deceiver, Satan. He shows that this structure is now in process of dissolution as a result of the enlightenment of our day, eminating from the second precepe of the invisible Christ. He shows that it will finally be wrecked in the sea of human passion, the "Battle of Armageddon," and will be succeeded by earth's fifth universal empire—the Messianic Kingdom of God. This fourth book of the Pastor Russell series is a unique and bulky volume replete with copious citations proving that the disintegration of the social structure is under way and includes presentations of the views of such men as Senator Ingalls, Lyman Abbott, Bishop Newman, Robert G. Ingersoll, Hon. J. T. Thomas, Wendell Phillips, Bishop Worthington, William J. Bryan, Edward Bellamy, Prof. Graham, Henry George and others.

But a scholastic statement of a thesis is not always the best for all classes and does not appeal to the bulk of the people. Especically is this the case with the great "world war." Practically all modern writers have devoted their attention to recording the causes and issues of the great conflict But their account, except those which give the individual experiences of those who have gone through this literal hell, do not appeal to any but the upper strata of society. Since the clergy have nothing to offer in the way of an explanation of this catastrophe from the standpoint of the Bible, without being accused of dishing out "Russellism," the bulk of the people are searching eagerly anywhere for an explanation and they give an attentive ear to such prophecies as those of Ezekiel and Revelation and others. Long forgotten ghost stories are rehearsed by the credulous or the old haunts in the halls and towers of the ancient English homes. Others who, before the war, would have laughed at these mystic accounts are now lending sympathetic ears to visions of seers and giving willing credence to weird tales of the supernatural. And there are some intelligent people who indulge in soft musings on dates and explanations of the "6 6 6" recorded in Revelation 13, applying the whole accordingly to the German Kaiser and other crowned heads of Europe. Faith seems to be superior to reason in providing an explanation of the war and seemingly proves the necessity for a rational explanation of these mystic books of the Bible. "The Finished Mystery" is therefore a timely statement of the "Divine Plan of the Ages," or mysticism checked up by the only rational system of theology extant. It gives a sensible account of this strange and transitious period of the world's history.

For this reason we recommend that the National Labor Tribune run "The Finished Mystery" following the "Plan of the Ages" which is about finished. Here is a splendid opportunity for the Friends to use this channel to extend the circulation of this unique and timely book by using the installments as you would the sermons of Pastor Russell.

THE BIRTH OF CHRIST.

(Copyrighted, 1917.)

Just nineteen hundred years ago
And ten and five and two,
In Bethlehem there did occur
An incident that is true.

A noted birth, all realize
Took place upon that day;
An infant Child in swaddling cloths
Within a manager lay.

To call attention to the fact,
This message to disclose,
To guide the wise men from the East,
The signal Star arose.

Abiding shepards in the field
Their flocks by night watched;
Were suddenly surrounded by
This bright amazing light.

The angel said, "Fear not, Behold!
Good news I bring to thee,
And also tidings of great joy
That to all people be."

"For unto you is born this day,
In David's City due
A Saviour, which is Christ the Lord.
This light's a sign to you."

And suddenly a heavenly host
Was with the Angel there,
A multitude all praising God
His wisdom to declare.

The future hope for earth revived,
Broke forth in praises then,
Glory to God and peace on earth
And good will toward all men.

With noble reverential joy
The Angel's message heed.
Good tidings of great joy to all.
For blessings such we plead.

MARY COOKMAN.

Los Angeles, Cal.

APPRECIATIONS.

Columbiana, Ohio.

Enclosed find $1.00 for renewal of my subscription to your good paper. We appreciate space given to truth articles and our dear pastor Russell's sermons, which are surely illuminated with the spirit of God's word, the old story, yet ever new to those who love it best. We rejoice in the near approach of the kingdom of peace, and God's rule on earth as in heaven. We read the paper and then pass it on to others who we know appreciate it very much.

Yours for truth and justice,
MR. AND MRS. R. F. MARTIN.

Reading, Pa.

Enclosed find $1.00. Please renew my subscription to the Tribune and oblige.

Thanking you for continuing the paper as long as you did, I am

Sincerely yours,
MRS. KATE S. GOOD.

Raspeberry, Md.

My Labor Tribune failed to come to me this week, please send it as I do not wish to miss it as I enjoy reading it and am blessed by the truth it contains.

Yours in the service of the great King,

R. MITCHELL.

Pittsburgh, Pa.

Have awaited end of year hoping this would be a renewal, but find I must make it discontinance. I have enjoyed your weekly visits, especially because of our beloved Pastor's sermons, although there are many other good points, also and one death to my company. However, my personal circumstances seem to indicate, at present, that I must do so.

Thanking you with great appreciation for your benevolent attitude towards precious Present Truth, and wishing you greater and still greater prosperity, I am

Ever your well-wisher,
MISS E. GILLETTE.

West Middlesex, Pa.

You will find enclosed money order for one dollar for my subscription for the coming year I certainly enjoy reading your paper and best of all, our dear Brother Russell's sermons. They are ever new.

Yours in the one hope,
H. P. McCONNELL.

Alden, Minn.

I note that my subscription has just expired and I hasten to send amount of my renewal.

All of the religious features appeal to me very strongly and I do not wish to have a break in my file as I also send them on to a friend who is also somewhat interested in Pastor Russell's expositions of the Scriptures.

Many thanks are due you for your continuation of the sermons and the other religious features.

Sincerely yours,
MRS. L. C. LARKIN.

Marlton, N. J.

Please excuse me, for my delay as I had thought I had sent in my subscription until I looked at the wrapper on the last paper, we like the Tribune very much on the account of the sermons and truth something we don't want to miss any, hoping you will continue publishing the same until the work is completed. With the Lord's blessing on your good work.

I repain,
SISTER E. M. COLE.

Brownsboro, Texas.

Please find inclosed $1.00 for which please send me the National Labor Tribune. I am taking it on account of Pastor Russell's sermons.

Yours in one hope,
W. W. COOK.

York, Pa.

Enclosed please find check which pays for renewal of Tribune to January, 1919. Am so glad you still publish Pastor Russell's sermons. It makes no difference how many times they are reprinted, they never grow old, and are as sweet as ever. We appreciate your paper, and especially the religious features. May you be richly blessed in your efforts in placing these good things before the minds of the people.

Yours with seasonable greetings,
J. H. MARTIN.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TODAY!

WE WANT MORE READERS FOR PASTOR RUSSELL'S SERMONS

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

shaken loose and destroyed, and only those things that can not be shaken will remain. The Apostle's intimation is that the things which can not be shaken are the truths pertaining to the Kingdom of God's dear son, which can not be moved.

THE KINGDOM THEN BESTOWED

The Apostle, addressing those who hope for a share with Christ in his Kingdom and honor and glory, and who hope for a share in the work of that Kingdom in the blessing of all the families of the earth, urges us, all believers, saying, "Wherefore we, receiving a kingdom which can not be moved, let us have grace whereby we may serve God acceptably." Let us realize that now is the time for service, the time for sacrificing, the time we have pledged ourselves walk in the narrow way, to faithfully lay down our own lives, thus participating with him, our Lord and Head, in his cup, that we may also be accounted worthy to participate with him in his glories soon to follow.

The Apostle concludes his statement with a further reference to God, with whom the mediation is made. He declares, "For our God is a consuming fire. The picture he thus thrusts before our minds carries us back to the illustration at Mount Sinai, where the Lord manifested himself to the people as a consuming fire at the top of the mountain. The lesson thus enforced is that God's opposition burns against all iniquity, all unrighteousness, all sin; he can not look upon it with allowance; his sentence against sin is destruction. We are all sinners and all justly under this sentence of destruction, the fire of God's anger, righteous indignation; but he is merciful also, and has provided a way of escape—Jesus, the Way, the Truth, the Life. The Church of this Gospel age is now being invited to associate with him, but if any man love darkness rather than light, if when he comes to discern righteousness and sin in their true character true colors, he is not disposed to accept the side of righteousness, he is putting himself wilfully and intentionally in opposition which means opposition to God.

Such are to know that however much mercy, long suffering and patience the Lord has for those who are even stumblingly seeking to walk in the ways of righteousness and in the footsteps of Jesus, and however broad the provision he has made that ultimately every creature shall have the knowledge and opportunity of coming into accord with himself through Christ under the New Covenant, nevertheless still the "wages of sin is death," and all who love the unrighteousness must expect to perish before the consuming fire of divine justice.

This applies to the Church in the present time as well as to the world in the coming age. We who now taste of the good things of God's favor in advance of the world, in connection with our high calling and privilage of joint suffering and joint-heirship with Christ, must remember that the Almightly is not to be trifled with, that if we wilfully reject his mercies and favors he would be toward us as a consuming fire. Likewise the world in the coming age must learn that if they sin wilfully, if they refuse to go on and attain perfection, if they reject the mercy of God through the Lord Jesus, they must expect no further mercy, no mercy outside of him and the divine order and arrangement of which he is the recognized Head—they shall die the death, they shall be utterly destroyed from amongst the people," as is declared in our text.

But we are not of those who draw back, but of those who go on. Let us be faithful a little while, and we shall reach the end of the narrow way and be ushered into the Kingdom with the words, "Well done, good and faithful servant," enter into the joys of the Lord's Kingdom, the blessed work of ministering to and guiding and uplifting the world—whosoever wills. How precious is this opportunity of sharing in the lot with him his precious blood, that we may be counted "members of his body", participants in his sufferings and also in the glory to follow.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

Winterset, Iowa.

I am sending you $1.00 for renewal of your good paper. I get through its columns some of the earlier sermons of Pastor Russell, which are new to me, all so good, and many other articles of value; and in this last paper is an article by the pen of Bro. Scott Anderson, a noted lecturer of the International Bible Students Association, who was once a Christian Minister of Los Angels, Ca., which is worth the price of the paper. I praise God that there is another one that has the talent, and is bold enough to explain the good and the errors of "Billy" Sunday's preaching and warn the people of the depths of deception proclaimed by him. I never heard him, but have read many of his sermons. Our God is a God reason, order and sobriety. Billy Sunday's prayers are awful, making it appear that our Holy God was of the low society. I did not understand how far Mr. Sunday was from the path of righteousness until I read this lecture. It ought to be trumpet sounded all over the land. Billy Sunday naked, a God of statements, but does not give Bible proofs of their truthfulness nor of their reasonableness.

Pastor Russell also made doctrinal statements, but he gave a reasonable reason for them, and backed up his statements by proofs from the Bible by many scriptural quotations, and proved our God, a God of wisdom, love, justice and reason, and the gospel a message of joy, and good news to all people.

Billy Sunday outdoes Satan himself, in hard expressions, as Satan is wise enough to appear nice, and as an angel of light.

May God send out messengers to spread the light of Truth, and dispel the darkness of sin.

Respectfully,
MATILDA POWELL.

Now if you will me a little while permit,
I hope you too hard not to hurt, but benefit.
If our affections be closely kindly knit,
We will always never, never split,
And may our love to one another ever be a unit;
Yes, and always come to the notch every whit,
And have the true blessed and pure spirit
That will help us no good thing ever to quit.
And pray at the Savior's feet to rejoice and sit
With songs on our lips and smiles highly lit,
On faces, with a joy which no other can equal it,
Though many will here and there, far and near fit,
And too, let us into hearts our Lord's words admit,
No leave none out, no, no, none, not a bit.

J. D. GOULD.

Atlanta, Ga.

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

The 45th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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New York Public Library 476 Fifth Ave.

TO BE DRIVEN FROM THE TEMPLE WITH GREAT FURY

PRESIDENT MURRAY OF THE MINERS TIRED OF SEEING LABOR OFFICIALS EXPLOITED. ALLIED TRADES BEING CHEATED WHEN WORK IS SUSPENDED ON BUILDINGS.

War has been declared upon graft and grafters in the labor movement and in addition the exploiters of not only common labor but labor officials are being shelled with the determination that no longer will the members stand for the foul practices now being perpetrated in the name of labor in high places or in the humble walks.

The scene of action is the Labor Temple and the battle promises to be a real one with a resolution that no exploiter of labor large or small will be allowed to bargain and sell trades unionists any longer.

Aside from the latter there is trouble over the jurisdictional dispute which arose over the setting of the domes on the work in the Sharpsburg public school, which resulted in a suspension some time ago. The sheet-metal workers in response to an order suspended work while the lathers and the plumbers with the others also quit. But something happened to create a strange suspicion that while some of the trades were loyal in obeying the order to stop work, the plumbers continued. Lo and behold when the strike was declared off and the men ordered back to work the plumbing had by some indescribable method proceeded as if nothing had happened and no suspension had taken place. The lathers and the sheet metal workers declare that the plumbers deliberately cheated; that while the other tradesmen had refused to work the plumbers did stop only momentarily then returned with the purpose of deceiving the men who were loyal. The plumbers believed they could get away with the work without much dispute. The lathers, the sheet metal workers and the others are now up in arms and refuse to accept any flimsy explanation with the purpose of deceiving them. The workmen ask, how is it that the plumbing work was continued and that when the work was again resumed upon the building that much of the plumbing work had been completed. The result is that the business agents are either conspiring to deceive the workmen or that one trade is deceiving the other.

This is not all. There are members of the various unions in the Pittsburgh district who have become thoroughly disgusted with the alleged labor leaders and the exploitation of the officials of the various unions. The officials' names are being abused for the purpose of collecting "donations" under the pretense that those who are presenting them have absolute authority to hand over to any contributor the local union represented by the official whose name is being thus exploited.

Department store heads have been threatened that if they refuse to give advertising the "union labor endorsement" will be withdrawn and a strong inference is given that disaster awaits those who dare refuse. Corporations are likewise handed the same slush and unless "donations" are made trouble will haunt said corporation. Opponents of these crimes are said to be behind a movement to clean out the Labor Temple aggregation, who are a part of this infamous scheme. During the recent meeting in the Labor Temple, President Murray of the United Mine Workers of the Pittsburgh district refused to permit the use of his name to be abused. It is said that the miners' leader has made it clear that he will not be held up to ridicule and shame by any blackmail schemes, nor will he allow his name to be used to collect "donations" under the inference that his office or any of the officials of the United Mine Workers can be swerved from any line of duty. Those speaking for President Murray say that notices are to be sent out to the heads of the various department stores and corporations repudiating the use of his name in any shape or manner. The United Mine Workers are interested in the mining industry and in no schemes that have for their purpose the holding up of corporations or department stores.

During the last meeting President Murray supported a resolution that carried with it a clean declaration where he stood. For some reason or other the chairman of the council declared the resolution was out of order. Immediately an appeal was taken from the decision of the chair. This, too, was swept aside with such brazen audacity that President Murray took xceptions to the deliberate and unparliamentary ruling with a conviction that there was "something rotten in Denmark." He then proceeded to a cleaning up process with every indication that a brand new coterie of officials will be in charge of the Allied Trades Councils very shortly.

The trades unionists in the Pittsburgh district have actually become a farce and graft is charged on every corner. Honest workmen have lost confidence and the whole movement is nothing more than a huge joke. This is the opinion that prevails among the members who are high in the councils and the stand taken by the miners' officials now threatens a general house cleaning. Already President Murray has been sought to withhold his determination to instill confidence in the labor movement in the Pittsburgh district. A committee it is said has called upon him and he is asked to join with the old schemes and go along. The members who are honest say the appeal to Murray is to become a part of the infamy that is practiced, if he will, and share in the spoils

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WHICH IS MOST LIKELY TO CATCH THE BEAR?

—Weed in Philadelphia Ledger.

GOMPERS SHIES A BRICK AT LABOR TRAITORS

WAR MEANS VICTORY FOR LABOR OR DANGER TO EXISTANCE OF FREEDOM WHILE THE WORLD'S MENACE PUTS ALL UNDER SUBJECTION WITH AN IRON FIST

President Samuel Gompers of the American Federation of Labor, makes a strong plea for loyalty of labor and there is no doubt but that President Gompers' clarion note will have its effect and that trivial disputes now holding back war munitions will be brought to a speedy termination.

This is no time for delay or insignificant strikes and there is danger that the government will step in and relieve the situation by taking over the industry which is unable to properly operate. This does not altogether mean the employer is to be the victim but that the employe may find himself in bad straights so far as unreasonable demands are made.

"January, 1918," says Mr. Gompers, "dawns at a time of great opportunity for labor, which presents at the same time corresponding responsibility and duty.

"Our republic, our people, are at war. Whatever individuals may have thought upon the European situation before the Congress of the United States declared war against the imperial German and Austrian governments, that must now be laid aside. The Congress and the President, under the authority of the constitution of our republic, have irrevocably decided the matter.

FATE RESTS WITH WAR.

"War means victory for our cause or danger ot the very existence of our nation.

"With our nation at stake, individuals cannot interpose opposition to the war—a war declared by the will of the nation's representatives.

"Under the exigencies of war, opposition to the war declared by constituted authority becomes treason.

This is the boldest indictment of opponents of the war yet uttered by any person of authority in the United States. It acquires all the more significance from the fact that it is in the ranks of organized labor in other countries that the agents of Germany have found it possible to sow the seeds of disaffection and disloyalty. The Bolsheviki already have endeavored to reach out from Russia and infect the workingmen of England and the United States with a desire for immediate peace, despite Germany's strategic position to dictate victorious terms.

Mr. Gompers' branding of opposition to the war as treasonable is at once a challenge to the disloyal and anarchistic Industrial Workers of the World, who were becoming a menace to the American Federation of Labor, and to those pro-German Socialists, within and without the ranks of organized labor, who have denounced him for exerting his influence toward waging the war to victory.

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STRIKERS MAY BE HANDLED AS TRAITORS

PHILADELPHIA, PA.—Labor's part in the war was considered in its various phases today by scientists attending annual conventions of learned societies allied with the American Historical Association in yearly meeting here. Prof. Carl Kelsey of the University of Pennsylvania, addressing the American Sociological Society, said that in many ways the labor situation calls for immediate attention. The government, he said, must consider the subject of conscription of labor and arrange for its distribution the same as it conscripts soldiers.

"The time is coming," Prof. Kelsey added, "to treat strikers as traitors. This must afford no excuse for low wages or mistreatment of workers."

Speaking on farm production before the American Economic Association, E. V. Wilcox of the Federal Department of Agriculture, said there are 700,000 retired farmers past middle age who could be recalled to the plow. He suggested the enlistment of 5,000,000 young men and boys between 16 and 21 years for work on farms.

The industries of this state will, in a great measure, help to make the world safe for democracy, and the brain power and conscience power, in which Pennsylvania leads the world, is doing much toward winning the war.

In these words Hampton L. Carson, former attorney general, gave his version of what Pennsylvania is doing in the war, in an address before the Business Science Club here today.

WAR MATERIAL PLANT PLANNED TO COST MILLION

Ground will be broken next week for the construction of a plant costing about $1,000,000 for the National Tube company for the manufacture of war material, on the company's site in the Eleventh ward, McKeesport, Pa., which was purchased about two years ago. The original plan was to build a plant for the manufacture of large pipe formerly manufactured only in Germany but the war has changed conditions and the plant is to be facilitate the company's production of war material. The new mill will be so constructed that it can be reconverted after the war. This mill will be so constructed that it will "tie in" with the company's other plant. Most of the work will be done by the Dravo Construction company.

COAL COMPANY EMPLOYE SMOTHERED UNDER SLACK

CHARLESTON, W.Va.—J. W. Johnson, aged 60, for 20 years an employe of the Gauley Mountain Coal Company at Austed, was smothered to death when his foot slipped, precipitating him beneath slack coal falling down the chute into the slack bin. He had been loosening the frozen coal under the screen. He was a widower and had four grown children.

MEN ON THE FIRING LINE BRAVER, STRONGER MEN

WHO WANTS A MORE GLORIOUS DEATH THAN THE FIELD OF BATTLE? DEATH HAS LOST HIS TERROR FOR FIGHTERS AND HEROES LAUGHING MEET HIM FACE TO FACE. SOME REAL PATRIOTISM IN BATTLE FOR DEMOCRACY.

WOODCOTE PARK, EPSOM, HUT "G," 21. (Near London)—This is a splendid place in which to be if it were not for the jolt which brings a fellow here. It is a place where you regard circumstances which you are experiencing as trivial when you see about you pals who have been more unfortunate than yourself. In an inspection of my own misfortunes I feel grateful that while I have been privileged to visit these repair shops three times, some of those with whom I have marched side by side have not fared so well—they are lining up with the heroes who have fallen by the wayside. However, we have been left to enjoy the great victory which is inevitable.

You may argue it out in your halls of Congress or in the Commons but we are here to fight it out. Don't lose heart, we have the Hun baffled. We have defeated him at every turn. He cannot go much longer his star is waning. There is no talk of peace among us. The Hun is under and he knows he's getting his. He's hollering "Nuf, Nuf." But like a cur as he is he only wants up with the hope of getting another breathing chance. There are some who are fools enough to give car. These, however, are not on the firing line. That is not the cry of the men in the front line trenches. We're here to dig in. We're here to win. Keep that imp who is hollering let him up under survilance. Do not worry about us. As for me I'm getting along alright and so far as my injury concerns my physical condition I'm progressing splendidly. For a time I was unable to walk but the soreness is wearing away and soon I shall be restored to almost perfect health. I regard myself on the highway to recovery and expect to beat it out of Epsom in a short time. I must not overlook the invigoration I experienced when I first hit a bed. Even in a hospital it felt so good. Refreshing did you say? This is the life which reminds you of mother and home comfort. Best training in the world. It is the regeneration of a new race. An experience that is revolutionizing thought and when the boys get back home again there will be a transformation of public opinion, a creation of sentiment behind which there must be an activity the equal of which will be incomparable in the past.

Of course some of us may be a little disfigured but in the remoulding of a race this is essential. We are learning what Liberty costs. Democracy is to flourish—Autocracy is dead. Peace without Liberty, with Democracy only scratched out is peace which must eventually be fought for again. Do not be deceived by such shallow clammor. Here Liberty is being fought for. "Peace" is a false alarm of the Hun. No soldier fighting here asks for peace. Our cry is victory. Without victory we will not leave the field of action. I left only temporary. When I left the boys were holding the Ridge. I'm going back to join them. I'm on the highway to recovery. I got a piece in the left shoulder. A contusion and three cracked ribs. I feel a little sore yet, but I consider myself exceptionally lucky to get out of it so easy, when I think of my pals who have gone west. In pondering over the past I sometimes feel very sad. In a brief retrospection I remember those who marched by my side and others with whom I chummed and still others who helped to make life real with abundance of cheer. But, say, those boys who passed out without shaking the dust of this mortal coil from off their feet died in a righteous cause. That gives to me a feeling of peculiar joy, a thrill that is indescribable. DO YOU KNOW IT IS GLORIOUS TO DIE FACING A FOE. WHO WANTS A BETTER DEATH? WHO WANTS A BETTER DEATH BED THAN THE FIELD OF BATTLE, GIVING UP THE GHOST KNOWING YOU HAVE DONE YOUR DUTY: DEATH FOR ME HAS LOST ITS TERROR. I HAVE MET HIM FACE TO FACE. I HAVE SEEN HIM REAP UNTIL YOU WOULD THINK HE WOULD TIRE. I HAVE HEARD THE LAUGH OF ONE GOING TO MEET HIS MAKER—IT LACKS THE SOUND OF FEAR. THERE SEEMS TO BE A MELODY IN THE VERY ATMOSPHERE WHICH INSPIRES MEN TO GREATER ACTION AND THINGS WITH HERCULEAN STRENGTH. MEN UNDER THE SPELL BECOME BRAVER, STERNER AND MORE DETERMINED. There is something I cannot describe grips men. Timidity has no place here. Young men who were once fearful of danger are transformed into giants in strength and courage.

Fear takes his flight, daring steps in. The enemy must fall when the struggle is on and the enemy will fall when face to face with our American grit and spirit. Don't be a quitter. When my countrymen entered this fight they did not enter to trifle I am sure. President Wilson worked long for peace and stood abuse with the loss of the Presidency staring him in the face. You yelled in derision "I did not raise my boy to be a soldier" while Fritz insulted and

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THE FALL OF BABYLON

ANCIENT BABYLON A TYPE—MYSTIC BABYLON THE ANTITYPE—WHY CHRISTENDOM MUST NOW SUFFER—THE FINAL OUTCOME.

The following article is extracted mainly from Pastor Russell's posthumous volume entitled "THE FINISHED MYSTERY," the 7th in the series of his STUDIES IN THE SCRIPTURES and published subsequent to his death. Pastor Russell held the distinction of being the most fearless and powerful writer of modern times on ecclesiastical subjects. In this posthumous volume, which is called "his last legacy to the Christians of earth," is found a thorough exposition of every verse in the entire book of Revelation and also an elucidation of the obscure prophecy of Ezekiel.

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The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfilment upon the ancient literal city, and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the special reference of all the Prophets is to something of which the ancient literal Babylon was an illustration. It is clear also that, in so far as the prophecies of Isiah and Jeremiah concerning its downfall were accomplished upon the literal city, it became in its downfall, as well as in its character, an illustration of the great city to which the Revelator points in the symbolic language of the Apocalypse (Chapters 17 and 18), and to which chiefly the other Prophets refer.

As already intimated, what today is known as Christendom is the antitype of ancient Babylon; and therefore the solemn warnings and predictions of the Prophets against Babylon—Christendom—are matters of deepest concern to the present generation. Would that men were wise enough to consider them! Though various other symbolic names, such as Edom, Ephriam, Ariel, etc., are in the Scriptures applied to Christendom, this term, "Babylon," is the one most frequently used, and its significance, confusion, is remarkably appropriate. The Apostle Paul also points out a nominal Spiritual Israel in contradistinction to nominal Fleshly Israel (1 Cor. 10:18; Gal. 6:16; Rom. 9:8); and likewise there is a nominal Spiritual Zion, and a nominal Fleshly Zion. (See Isa. 33:14; Amos 6:1.) But let us examine some of the wonderful correspondencies of Christendom to Babylon, its type, including the direct testimony of the Word of God on the subject. Then we will note the present attitude of Christendom, and the present indications of her foretold doom.

The Revelator intimated that it would not be difficult to discover this great mystical city, because her name is in her forehead; that is, she is prominently marked, so that we cannot fail to see her unless we shut our eyes and refuse to look—"And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." (Rev. 17:5.) But before looking for this Mystical Babylon, let us first observe the typical Babylon, and then, with its prominent features in mind, look for the antitype.

The name Babylon was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Babylon, the capital, was the most magnificent, and probably the largest, city of the ancient world. It was built in the form of a square on both sides of the Euphrates river; and, for protection against invaders, it was surrounded by a deep moat filled with water and inclosed within a vast system of double walls, from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edges of the wall, tower facing tower; and in these walls were a hundred brazen gates, twenty-five on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest.

Nebuchadnezzar was the great monarch of the Babylonian empire, whose long reign covered nearly half the period of its existence, and to him its grandeur and military glory were chiefly due. The city was noted for its wealth and magnificence, which brought a corresponding moral degradation, the sure precursor of its decline and fall. It was wholly given to idolatry, and was full of iniquity. The people were worshippers of Baal, to whom they offered human sacrifices. The deep degradation of their idolatry may be understood from God's reproof of the Israelites when they became corrupted by contact with them.—See Jer. 7:9; 19:5.

Nebuchadnezzar was succeeded in the dominion by his grandson Belshazzar, under whose reign came the collapse which pride, fullness of bread and abundance of idleness always insure and hasten. While the people, all unconscious of impending danger, following the example of their king, were abandoning themselves to demoralizing excesses, the Persian army, under Cyrus, stealthily crept in through the channel of the Euphrates (from which they had turned aside the water), massacred the revelers, and captured the city. Thus was fulfilled the prophecy of that strange handwriting on the wall—"Mene, Mene, Tekel, Upharsin"—which Daniel had interpreted only a few hours before to mean, "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians." So complete was the destruction of that great city that even its site was forgotten and was for a long time uncertain.

Such was the typical city; and, like a great millstone cast into the sea, it was sunken, centuries ago, never again to rise; even the memory of it has become a reproach and a byword. Now let us look for its antitype, first observing that the Scriptures clearly point it out, and then noting the aptness of the symbolism.

MYSTIC BABYLON—"CHRISTENDOM."

In symbolic prophecy a "city" signifies a religious government backed by power and influence. Thus, for instance, the "Holy City, the New Jerusalem" is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory. The Church is also, and in the same connection, represented as a woman, "the Bride, the Lamb's Wife," in power and glory, and backed by the power and authority of Christ, her Husband. "And there came unto me one of the seven angels—saying, Come hither, I will show thee the Bride, the Lamb's Wife. And he—showed me that great city, the holy Jerusalem."—Rev. 21:9-10.

This same method of interpretation applies to mystical Babylon, the great ecclesiastical kingdom, "that great city" (Rev. 17:1-6), which is described as a harlot, a fallen woman (an apostate church;—for the true Church is a virgin), exalted to power and dominion, and backed, to a considerable degree, by the kings of the earth, the civil powers, which are all more or less intoxicated with her spirit and doctrine. The apostate church lost her virgin purity. Instead of waiting, as an espoused and chaste virgin, for exaltation with the Heavenly Bridegroom, she associated herself with the kings of the earth and prostituted her virgin purity—of both doctrine and character—to suit the world's ideas; and in return she received, and now to some extent exercises, a present dominion, in large measure by their support, direct and indirect. This unfaithfulness to the Lord, whose name she claims, and to her high privilege to be the "chaste virgin" espoused to Christ, is the occasion of the symbolic appellation "harlot," while her influence as a sacerdotal empire, full of inconsistency and confusion, is symbolically represented under the name Babylon, which, in its widest sense, as symbolized by the Babylonian empire, we promptly recognize to be Christendom; while in its more restricted sense, as symbolized by the ancient city Babylon, we recognize to be the nominal Christian church.

It has been very generally and very properly claimed by Protestants that the name "Babylon" and the prophetic description are applicable to Papacy, though recently a more compromising disposition is less inclined so to apply it. On the contrary, every effort is now made on the part of the sects of Protestantism to conciliate and imitate the Church of Rome, and to affiliate and co-operate with her. In so doing they become part and parcel with her, while they justify her course and fill up the measure of her iniquities, just as surely as did the scribes and Pharisees fill up the measure of their fathers who killed the Prophets. (Matt. 23:31, 32.) All this, of course, neither Protestants nor Papists are ready to admit, because in so doing they would be condemning themselves. And this fact is recognized by the Revelator, who shows that all who would get a true view of Babylon must, in spirit, take their position with the true people of God "in the wilderness—in the condition of seperation from the world and worldly ideas and mere forms of godliness, and in the condition of entire consecration and faithfulness to and dependence upon God alone. "So he carried me away in the spirit into the wilderness; and I saw a woman, Babylon."—Rev. 17:1, 5.

And since the kingdoms of the civilized world have submitted to be largely dominated by the influence of the great ecclesiastical systems, especially Papacy, accepting from them the appellations "Christian nations" and "Christendom," and accepting on their authority the doctrine of the "Divine right of kings," etc., they also link themselves in with great Babylon, and become part of it, so that, as in the type, the name Babylon applied, not only to the city, but also to the whole empire, here also the symbolic term "Babylon" aplies, not only to the great religious organizations, Papal and Protestant, but also, in its widest sense, to all Christians.

Hence this day of judgment upon Mystic Babylon is the day of judgment upon all the nations of Christendom; its calamities involve the entire structure—civil, social and religious; and individuals will be affected by it to the extent of their interest in, and dependence upon, its arrangements.

The nations beyond Christendom also feel the weight of the heavy hand of recompense in that they also are to some extent bound with the nations of Christendom by various interests, commercial and others; and justly, too, in that they also have failed to appreciate what light they have seen, and loved darkness rather than light, because their deeds were evil. Thus, as the Prophet declared, "All the earth (society) shall be devoured with fire of God's jealousy" (Zeph. 3:8); but against Babylon, Christendom, because of her greater responsibility and misuse of favors received, will burn the fierceness of His wrath and indignation.

But some sincere Christians, not yet awake to the decline of Protestism, and who do not realize the relationship of the various sects to Papacy, but who perceive the unrest and the doctrinal upheavals in all the religious systems, may still be anxiously inquiring, "If all Christendom is to be involved in the doom of Babylon, what will become of Protestantism, the result of the Great Reformation?" This is an important question; but let the reader consider that Protestantism today is not the result of the Great Reformation, but of its decline; and it now partakes to a large degree of the disposition and character of Rome from which it sprang.

BABYLON—MOTHER AND DAUGHTERS.

The Protestant sects (and we say it with all due deference to a comparatively few devout souls within them, whom the Lord designates as "wheat" in contradistinction to the overwhelming numbers of "tares") are the true daughters of that degenerate system of nominal Christianity, the Papacy, to which the Revelator makes reference in applying to her the name "Mother of harlots." (Rev. 17:5.) And let it not pass unobserved that both Romanists and Protestants now freely own the relationship of mother and daughters, the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the idea, as shown by many public utterances of leading Protestant clergymen and laymen. Thus they "glory in their shame," apparently all unmindful of the brand which they thus accept from the Word of God, which designates the Papacy as "the mother of harlots." Nor does the Papacy, in claiming her office of motherhood, ever seem to have questioned her right to that title, or to have considered its incompatibility with her profession still to be the only true Church, which the Scriptures designate a "virgin" espoused to Christ. Her acknowledged claims of mother-hood are to the everlasting shame of both herself and her offspring. The true Church, which God recognizes,but which the world knows not, is still a virgin; and from her pure and holy estate no daughter systems have ever sprung. She is still a chaste virgin, true to Christ, and dear to Him as the apple of His eye. (Zech. 2:8; Psa. 17:6, 8) The true Church cannot be pointed out anywhere as a company from which all the tares have been separated, but it consists only of the true "wheat," and all such are known unto God, whether the world recognizes them or not.

But let us see how the Protestant systems sustain this relationship of daughters to Papacy. Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of daughters of similar character—not, of course, so old, or necessarily so depraved, as Papacy, but nevertheless "harlots" in the same sense; i. e., religious systems claiming to be either the espoused Virgin or the Bride of Christ, and yet courting the favor and receiving the support of the world, at the price of disloyalty to Christ. To this description the various Protestant organizations fully correspond. They are the great daughter systems. The birth of these various daughter systems came in connection with reforms from the corruptions of the "Mother Church." The daughter systems parted from the mother under circumstances of travail, and were born virgins. However, they contained more than true reformers; they contained many who still had the spirit of the mother, and they inherited many of her false doctrines and theories; and it was not long until they fell into many of her bad practices and proved their characters true to the prophetic stigma.—"harlots."

But be it not be forgotten that while the various reformation movements did valuable work in the "cleansing of the Sanctuary," yet only the Temple class, the Sanctuary class, has ever been the true Church, in God's reckoning. The great human systems called churches have never been more than nominally the Church. They will belong to a false system which counterfeits, misrepresents and hides from the world the true Church, which is composed only of fully consecrated and faithful believers, who trust in the merit of the ne great sacrifice for sins. These are to be found scattered here and there within and outside of the human systems, yet always separate from the worldly spirit. They are the "wheat" class of our Lord's parable, clearly distinguished by Him from the "tares." Not comprehending the real character of these systems, as individuals they have humbly walked with God, taking His Word as their counselor and His Spirit as their guide. Nor have they ever been at ease in nominal Zion, where they have often painfully observed that the spirit of the world, operating through the unrecognized "tare" element, endangered spiritual prosperity. They are the blessed mourners in Zion, to whom God hath appointed "beauty for ashes, and the oil of joy for mourning." (Matt. 5:4; Isa. 61:3.) It is only in this "Harvest" time that the separation of this class from the "tare" element is due; for it was the Lord's purpose to "let both grow together until the Harvest (the time in which we are now living)." (Matt. 13:30.) Hence it is that this class is now being awakened to a realization of the real character of these condemned systems, because the "Harvest," the separating time, has come.

REVELATOR'S VISION OF OUR DAY

Let us now note some of the Revelator's allusions to Babylon. (Words not in Sinaitic MS. are enclosed in brackets. Words found in Oldest Manuscripts but not appearing in Common Version are printed here in Roman Caps.)

17:1, 2. And there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication and the inhabitants of the earth have been made drunk.—The vision relates to the outpouring of the seven last plagues upon Babylon (Christendom) at the present time. The "great whore" refers to the "Mother Church," the "Mother of harlots," Papacy, which is the recognized parent of all the Protestant sects which have affiliated with earthly governments instead of keeping their virginity until Christ, the Heavenly Bridegroom, should come to receive His Bride unto Himself and to establish His long-promised Kingdom. Verse 15 explains that "the waters whereon the whore sitteth are "peoples and nations" on which she is, of course, dependent. The kingdoms of Europe today claim to be Christian kingdoms, and announce that their sovereigns reign "by the grace of God," i. e., through appointment of either Papacy or some of the Protestant sects. So great an institution as made all nations drunk with her false doctrines must be very prominent to those who were made so under the influence of the stupefying draught from her cup. "The wine of her fornication" has reference to the mixed doctrines, part truth and part error, that originally led to the union of church and state—spiritual harlotry.—Jer. 51:7; Rev. 17:5; 18:3; Ezek. 16:15.

17:3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy; having seven heads and ten horns.—The "woman" refers to the same character mentioned above, the Papacy; and the "scarlet-colored beast" is Pagan Rome and its successors. The symbol "beast" throughout the Bible alludes to governments. Concerning the names of "blasphemy," we quote from Ferraris' Ecclesiastical Dictionary, a Standard Roman Catholic authority, as given under the word papa, article 24: "The Pope is of such dignity and highness that he is not simply a man but as it were, God, and the vicar [representative] of God. . . . . Hence the Pope is crowned with a triple crown, as king of Heaven, of earth and of hell. Nay, the Pope's excellence and power are not only above Heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the Pope."

As for the "seven heads and ten horns" of the beast: the Eastern, or Roman, Empire, was founded in A. D. 395, when Theodosius divided the Roman Empire between his two sons, Honorius and Arcadius, assigning to the latter all the portion lying east of the Adriatic Sea. At this time the Roman Empire became the two legs became the two legs of Nebuchandnezzar's vision. At the time of the division of the five potential races in the East were the Greeks, Lombards, Ostrogoths, Heruli and Vandals. The five potential races in the West were the Franks, Britons, Saxons, Visigoths and Suevi. During the next one hundred and fifty years great migrations and invasions have so confused history that there is great difference of opinion among historians on many important details. It is plain, however, that three of the migratory races disappeared from history, all within a few years of each other, apparently in order to leave Rome and its environs free for the development of the Papacy. The Heruli, a race from Germanic territory, disappeared from Italian territory in A. D. 489; the Vandals, a race from the shores of the Baltic (never in control of Rome except on a brief raid, but a great enemy of the Papacy), disappeared in A. D. 534; and the Ostrogoths, an Asiatic race, in A. D. 539. The Western Empire itself disappeared in A. D. 476. The matter is treated by Pastor Russell at greater length in Vol. III. of the "Studies in the Scriptures." pp. 76, 77 and all his statements are, of course, correct. See Dan. 7:7, 20; Rev. 13:1; 17:3; 1 Sam. 2:10; Deut. 33:17; Ki. 22:11.

17:4. And the woman was arrayed in purple.—Symbolizing the apostate church's claim to royalty. "I sit a queen and am no widow."—Rev. 18:7.

And scarlet color.—Symbolizing her claims to share in Christ's work of sacrifice, in the doctrine of the mass.

And decked with gold.—Symbolizing her claim that she includes in her membership all the true Church of God, those who shall ultimately attain the Divine nature.

And precious stones.—Symbolizing her claim that she is the sole custodian of the Lord's precious jewels of truth and character.—1 Cor. 3:12; Mal. 3:17.

And pearls.—Symbolizing her claim that she has sole power over all that the Lord bought by His death.—Matt. 13:45, 46.

Having a golden cup in her hand.—Symbolizing her claim that she is the repository of all Truth.—Jer. 51:7.

Full of abominations and* [filthiness)] FILTHINESSES of her fornication OF HER AND OF THE EARTH.—"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]."—Jer. 51:7, 9; Rev. 18:6.

17:5. And upon her forehead was a name written.—In plain sight of all the spiritually-minded. (And how strange it is that everybody does not see it!)

Mystery.—We have already called attention to the fact that the Church of Christ is called in the Scriptures the "Mystery of God." We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters—some more and some less corrupt, some better and some poorer counterfeits), and there designated the "Mystery of Iniquity."—2 Thes. 2:7.

Babylon the Great, the mother of harlots and abominations of the earth.—Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of

(Continued on Second Page.)

APPRECIATION.

Cleveland, Ohio.

Enclosed you will find much belated money order for $1.00, for renewal of Tribune, thanking you very kindly for continuing over my time. I am glad you are still publishing our beloved Pastor Russell's sermons which are the means of comforting and encouraging all who read them and have faith in God. May the Lord's blessings rest upon you in your labor of love in spreading the Truth.

Respectfully,
MRS. GOE. SMITH.

Freeport, Maine.

I thank you kindly for sending the missing numbers, they were especially interesting on account of the H. C. of L. by C. E. Stewart and the December 20 number on account of the lecture on Billy Sunday, the letter from private Ralph Watkins and Pastor Russell's sermon (which I think 's the best one you have printed lately and they are all good) makes it a very interesting number and I am inclosing three dimes (10cts) for which please send me some of that issue (Dec. 20) for distribution.

JAMES A. HALL.

Fairbanks, Tex.

Enclosed find money order for $1.50, which please apply to my subscription for Labor Tribune, having neglected to renew when due. I thank you for sending the paper which I would not like to do without, mostly on account of the religious features it contains.

Yours truly,
L. B. ROHRER.

Huntington, W. Va.

I desire to publicly thank the Lord for ever putting into the mind of some dear one to send to me the Tribune. And, dear one. I thank you this favor.

G. HOUCHINS.

Buena Vista, Va.

Enclosed find one dollar and twenty-five cents for which you will please send me the Tribune for one year, and as many copies of the last issue as you can, containing Scott Anderson's discussion concerning Billie Sunday.

I simply cannot do without the good reading contained in the Tribune. Please send papers as soon as you can and will appreciate same very much.

Sincerely yours,
J. D. COPPER.

Birmingham, Alabama.

Herewith money order for $2.00 to pay for the past year's subscription, also renewal of subscription for year 1918. I thank you for sending the paper when I had not paid for it. I admire every feature of the Tribune, especially those pertaining to Pastor Russell's teachings.

Yours truly,
R. T. EVERS.

Lakewood, Ohio.

Enclosed find my subscription covering renewal from June 7, 1917 to June, 1919. It is a very welcome visitor at our home. Accept apology for delay in doing this sooner, but it was unavoidable. Wishing you a prosperous and happy New Year, I am

Yours truly,
ARTHUR R. JONES.

IMPORTANT ANNOUNCEMENT

Bro. J. A. Bohnet's call to the Pilgrim work necessitates having another brother at the cemetery farm here. Who will volunteer to serve permanently at the Bible House terms? Address, giving age, etc., "United Cemeteries, R. D. 4, Box 68, Pittsburgh, Pa."

WHERE ARE THE DEAD?

A wonderful Booklet written by Bro. Dr. John Edgar of Glasgow, Scotland. This book should be in every home, and a copy can be had for the small sum of 12c, postage paid anywhere. Address W. Gates, Box 1167, Norfolk, Va.

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As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $237.50, will sell two of the Ten Shares at 25c. on the dollar, provided the Ten Shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

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NEW WORLD LITERATURE
358 Beech Street, Pottstown, Pa.

THE FALL OF BABLON

(Continued from Page Two)

daughters of similar character. To this description the various Protestant organizations fully correspond.—Ezek. 16:44; Hos. 2:2,5 Isa. 1:21; Rev. 18:9; 19:2.

The claims of apostolic succession and clerical authority are almost presumptuously set forth by some of the Protestant clergy as by the Papal priesthood. And the right of individual private judgment—the very fundamental principle of the protest against Papacy, which led to the Great Reformation—is now almost as strenuously opposed by Protestants as by Papists. Protestants seem to have forgotten—for they truly ignore—the very grounds of the original protest, and, as systems, they are fast drifting back toward the open arms of the "Holy (?) Mother Church." "Let us hold out to you our hand affectionately [says Pope Leo to Protestants in his famous Encyclical addressed "To the Princes and Peoples of the Earth"], and invite you to the unity which never failed the Catholic Church, and which never can fail. Long has our common mother called you to her breast." The doctrine of "the Divine right of kings," taught or supported by almost every sect, is the foundation of the old civil system, and has long given authority, dignity and stability to the kingdoms of Europe; and the doctrine of the Divine appointment and authority of the clergy has hindered God's children from progressing in Divine things and bound them by the chains of superstition and ignorance to the veneration and adoration of fallible fellow-beings, and to their doctrines, traditions and interpretations of God's Word. It is this entire order of things that is to fall and pass away in the battle of this great day—the order of things which for centuries has held the people docile under the ruling powers, civil, social and religious. All this has been by God's permission (not by His appointment and approval, as they claim). But though an evil in itself, it has served a good, temporary purpose in preventing anarchy, which is immeasurably worse, because men were not prepared to do better for themselves, and because the time for Christ's Millennial Kingdom had not yet come. Hence God permitted the various delusions to gain credence in order to hold men in check until "The Time of the End"—the end of "The Times of the Gentiles" (which expired in autumn of A. D. 1914, as shown in Pastor Russell's "Studies in the Scriptures." Vol. II., written twenty-five years before the outbreak of the war).

17:6. And I saw the woman drunken with the blood of the saints.—"But the blood of Protestantism is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer," so says the Rhemish (Catholic) translation, footnote. "She wore out the saints of the most high God," and "was drunken with the blood of the saints."—Rev. 18:24; 16:6.

And with the blood of the martyrs of Jesus.—This Scripture was fulfilled in the Dark Ages, but we are still in the Dark Ages, and shall be until this system is destroyed: It takes more than a mere profession of faith to make a Christian. Jezebel today has daughters—systems termed Protestant—which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias—Jezebel—symbol of Papacy.

ECCLESIATICISM'S POLLUTION.

The prophet Ezekiel, as God's instrument, long centuries ago, wrote the history of ecclesiasticism in prophetic language. There the Lord pointed out how the Catholic and Protestant systems would become the antitypical Babylon and would fall. We give here a few extracts from the words of the Prophet Ezekiel and comments thereon taken from Pastor Russell's last message to the Church and to the world. We strongly urge that every Christian person, every order-loving man and woman, carefully read these prophetic statements and comments, as SCRIPTURES, elsewhere announced.

Ezek. 23:13-17. Then I saw that she was defiled, that they took both one way. And that she increased her whoredoms.—God saw that state union, especially Protestantism; for she never saw or heard of a worldly man, even down to the local leader of the smallest rural community, that she did not desire his influence and help—particularly his money—and would systematically invite such to connect themselves with the church, quite regardless of whether or not they remained worldly.

23:18. So she discovered her whoredom and discovered her nakedness; then My mind was alienated from her.—The newspaper writers, Socialists, anarchists and muck-rakers have exposed the worldliness of the modern churches.

23:19, 21. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth.—Protestant ecclesiasticism multiplied her worldly alliances; and the prominent and wealthy, "of the earth earthy," filled the churches with tares, worldlings, desirous of profiting by association with prominent people.

23:22. Thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side.—Therefore, O Protestantism, thus saith the Lord Jehovah: I will raise up in warfare and revolution the worldly people in thee, of whom thou art already sick, and bring them against thee on every side.

23:33. They shall be filled with drunkenness and sorrow and with the cup of astonishment and desolation.—Protestantism shall be intoxicated with the war spirit (Jer. 13:13), and later stupefied with astonishment at the ruinous results of her own trouble, utter ruin, as confronts her mother-church, Catholicism.

24:8. That it might cause fury to come up to take vengeance: I have set her blood upon the top of a rock, that it hsould not be covered.—The fury of a revolted soldiery and populace will rise up against the heads of the governments who also are heads of the churches, and will take vengeance upon ecclesiasticism's sins.

CLERGY RESPONSIBLE

The clergy, as a class, have existed since the third century. Amongst them have been many good, honest, noble Christian men. But by far the greater majority have been unfaithful, disloyal, unrighteous men. Alas, the unfaithful class prevails at this time, and the great climax has come! God foretold this centuries ago. In chapters 33 and 34 the Prophet Ezekiel scathingly arraigns this class, and points out how they are responsible in a greater degree than any other class of men on earth for the present war and the great trouble that shall follow.

34:3. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock.—Ye live on the choicest offerings of the people; ye "fleece" the sheep of their golden fleece; them that are fed to fatness with the Word of God ye kill spiritually if ye can. Ye have literally killed over fifty millions in bloody persecutions. Ye have preached millions into a dreadful death in the trenches. Ye do everything to the sheep but feed them. Did I not command you thrice, "Feed My sheep?"

34:4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken * * * * * * but with force and with cruelty have ye ruled them.—Those weakened by spiritual disease—by the pestilence of false doctrines—ye have not strengthened with the pure Word of God. Rather ye have thrown them poisonous, death-dealing doctrines from the "table of devils." (1 Cor. 10:21.) Ye have not bound up with the strong promises of God the broken in spirit. Rather than feed them, serve and shepherd them, ye have ruled them, lorded over God's heritage.

34:5. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered.—They were not kept together, cared for and cherished in the bonds of Christian love. There were not among you the true under-shepherds having My spirit of Divine Love. And when they were scattered, they, the inoffensive, unresisting ones, became the prey of every evil government and of every evil employer and corporation. Ye made them cannon-fodder by the thousands for the blood-guilty kaisers, czars, kings and generals of your evil order of things.

Occasionally some ecclesiastical paper, alarmed at the fearful conditions, calls attention thereto. For instance, the Rev. Dr. W. T. Ellis, writer of Sunday School lessons, in commenting on the lesson for September 2nd, 1917, scathingly rebukes the clergy system.

Further the Prophet Ezekiel says:

33:6. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood I will require at the watchman's hand.—The clergy are the watchmen. They thus designate themselves. The clergy have an awful responsibility. Faithful watching on their part, with their great influence among the people, would have saved tens of millions from physical death, and a host from the religious death that will overtake so many. The outraged people will turn upon the clergy, as during the French Revolution, and in a frightful carnival will exact full toll for the lives lost in war. Responsibility for the Time of Trouble lies squarely at the door of ecclesiasticism; for had the clergy taken a united stand upon the Word of God against industrial, social, political, moral and religious evils, they could have reformed Christendom and prevented the world war and the ensuing revolution and anarchy. Our Lord said prophetically, "Upon this generation shall come all the blood," etc. By long teaching the false doctrine of the Divine right of kings and the Divine right of the clergy, the latter have become more reprehensible and responsible for the war than any other class on earth.

The comment upon Ezekiel 33:11-19 reads, "God has no pleasure in the destruction of Christendom. If it had turned from its spiritual idolatry and harlotry, it would have been saved from its impending doom. Its destruction is traceable directly to a 'small group of willful men,' leaders and guides of the masses, namely the pope, the cardinals, bishops, priests, ministers, revivalists and other religious leaders who have mistaught rulers and people; and by their combination of worldly and religious teachings they have brought the world into a condition where the social elements are working their mutual destruction. God pity the clergy for what is coming upon them; for the people will surely recognize the part they have signally failed to play in not, by concerted preaching of true godliness, checking the world's mad rush to anarchy and annihilation."

HOW BABYLON WILL FALL

The Revelator points out how Babylon (Ecclesiasticism) has become corrupt and how she will fall.

Revelation 18:1, 2. And after these things I saw an angel coming down from Heaven having great power, and the earth was lightened with His glory, and He cried with a mighty voice, saying, Fallen is Babylon the Great.—The expression, "Babylon is fallen" indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease and when judgments will follow.

And is become the habitation of devils.—The New York World publishes an interview with Bishop Fellows, who says, "In recent years great strides have been made in the explanation of physic phenomena, and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions." We believe that through this channel the fallen angels ("wicked spirits," Eph. 6:12) are seeking to break down the human will and will shortly succeed.

And the hold of every foul spirit.—Rev. William Sunday has exceptional opportunity for knowing about Babylon, and he scores the ministers because they have no faith. He says, "Theological seminaries are turning out infidels," and refers to the large amount of saloon property that belongs to church members. He would have us believe that the moral standard of thousands high in the churches is so low as to almost stagger reason. If what Mr. Sunday says about the denominations is true, they are not fit places for good respectable people of the world, to say nothing of true Christians.

And the cage of every unclean and hateful bird.—Babylon has contained both the best and the worst, but the worst have predominated.

18:3. For all nations have drunk of the wine of the wrath of her fornication.—The wine of false doctrine is that of the Divine right of kings, Divine right of the clergy and eternal torment, etc., etc. The one now being manufactured out of the theological seminaries is the wine of Evolution and Higher Criticism, which does not satisfy the thirsty, but increases the confusion.

18:4. And I heard another voice from Heaven, saying, Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues.— If you fail to obey the Lord through fear of earthly loss it will prove that these things are more precious to you than His favor is.

18:8. Therefore shall her plagues come in one day, death and mourning and famine and she shall be utterly burned with fire:—Completely destroyed in revolution and anarchy.

18:9, 10. And the kings of the earth who have committed fornication with her shall wail and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city.—Alas, that great religious system which was always eager to affiliate with us and give a religious coloring to our unholy wars, resulting in the wholesale slaughter of our strong men, the loss of our wealth and the breaking of millions of human hearts!

18:21. And a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.—For a time ecclesiasticism has been lifted by the people to great heights. Experiencing a sudden conviction of their error in so doing, and of the truly devilish character of the system, the masses will turn upon her and she shall be cast into the sea—that is, overwhelmed in a flood of anarchy. The masses of the people, no longer ignorantly stupefied as during the Dark Ages, but awakened to the true situation, will execute upon Babylon the Great the judgment of the Lord. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people and especially the restless discontented class. And thus shall great Babylon perish from the earth and her name shall be forgotten forever!!

UNIVERSAL PEACE WITH REJOICING

What joy will pervade the earth when Babylon is completely annihilated? It will be followed by the glorious Kingdom of Messiah. Long have honest, order-loving Christian people prayed for the coming of that Kingdom. It will be the desire of all nations. Then universal peace will prevail and the people will learn war no more forever. (Micah 4:1-4; Isaiah 2:2-4.) No more will the earth drink the blood of men slain in war. Widows' tears will be dried and the cry of the orphan shall cease. They will have restored to them their loved ones who have been taken away by cruel war-gods, pestilence, famine and death. In beautiful, poetic language the Revelator describes that coming time of blessing, the beginning of which is near at hand, saying, "And I saw the Holy City, the New Jerusalem [Messiah's Kingdom] coming down out of Heaven from God, prepared as a bride adorned for her husband, and a great voice was saying out of the Throne, Behold the Tabernacle of God is with men, and He dwelleth with them, and they shall be His people and God Himself shall be with them; and He shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying shall be." What a glorious sunburst of blessing is in these words! What a grand fulfilment will there be of the Apostle's declaration respecting the "times of restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began!" The reign of Messiah will result in the elimination of every wicked thing from the earth, and the full restoration of all obedient beings to complete human perfection. Then every man will love his neighbor as himself. Mankind will then enjoy a perfect government, which will be one grand Universal Republic whose stability and blessed influence will be assured by the perfection of its every citizen. Let every honest heart rejoice that the old order is passing away and the new is coming in!

REFORMERS vs. ANTICHRIST

Through the press and through leaflets the story is being widely circulated that Kaiser Wilhelm is the Antichrist. This is not the Bible view, however. There Antichrist is set forth as a system, not as an individual. According to the Reformers the real Antichrist is the Papacy. The effort to make the people believe that the Kaiser is Antichrist is doubtless a deception—dust-throwing—Papal camouflage, to divert attention from the real Antichrist—Papacy.

Everyone knows that the Kaiser is an instrument of the Devil. To accomplish his purpose, Satan appears as an angel of light. (2 Cor. 11:14.) To prevent people from seeing the real Antichrist, he directs attention to a lesser instrument of his.

The Apostles prophecied that Antichrist would arise in the Church. Afterwards many recognized the Papacy as Antichrist. Below we give the united testimony of the seven greatest reformers since Christ's day:

(1) ST. PAUL said: "That Day shall not come except there come a falling away [Romanish apostasy] first, and that Man of Sin [Papacy] be revealed, the son of perdition [destruction]; who opposeth and exalteth himself above all that is called God or is worshipped; so that he as God [viceregent] sitteth in the Temple of God."—2 Thess. 2:2, 3.

(2) ST. JOHN.—"Ye have heard that Antichrist [Papacy and Protestantism together] shall come. He is Antichrist that denieth [disowns in word or deed] the Father and the Son; * * * even already now it [the Papal-Protestant aggregation] is in the world." A man child [Papacy] was to rule all nations with a rod of iron. A [wild] beast [a wicked, ungovernable church ruling like a fierce, evil government] out of the sea [peoples], having seven heads and ten horns [nations], upon his horns ten crowns and upon his heads the names of blasphemy. A woman [mother of apostate churches, her daughters] sat upon a scarlet colored beast [so-called Christendom], holding a golden cup full of abominations and filthiness of her [church-state] fornication, and upon her forehead [in her mind, teachings] a name written, Mystery, Babylon the Great, Mother of Harlots [the apostate Protestant churches, her daughters]; etc.—See 1 John 2:18,22; 4:3; Rev. 12:5; 13:1; 17:3-5, 6, 11, 16.

(3) ARIUS believed in the coming of Antichrist in the Church. He was banished by the Papacy and his writings destroyed.

(4) PETER WALDO: The Waldensian "Treatise on Antichrist," written in 1170 A. D., brands the Romish Church as "the Harlot, Babylon, and Papacy as the Man of Sin and Antichrist."

(5) JOHN WYCLIFFE: "As touching the Pope, I owe him neither suit nor service, forasmuch as I know him by the Scriptures to be Antichrist, the son of perdition, the open Adversary of God, and an abomination standing in the Holy Place."

(6) MARTIN LUTHER: "I am assured that the popedom is antichristian and the seat of Satan—Antichrist of the Scriptures. Antichrist, as the Scripture witnesseth, sitteth not in a stable of fiends, nor in a swine-sty, nor in a company of infidels, but in the highest and holiest place of all—the Temple of God."

(7) PASTOR RUSSELL, the great twentieth century Reformer, writes about the Papal-Protestant combination in Vols. 2, 3 and 7 of his STUDIES IN THE SCRIPTURES. Read them; and you will see through the Papal-Protestant scheme to get control again, as in the clergy-ruled Dark Ages, throttle free speech, destroy liberty and rule Christendom through priests and preachers.

ANTICHRIST AND IMAGE OF THE BEAST

JUST AS J. P. MORGAN, ONE OF THE PRIME MOVERS FOR CHURCH FEDERATION, "FINANCIERED" THE NEW HAVEN RAILWAY AND DRAINED ITS VERY LIFE-BLOOD, SO THE PAPACY AND THE FEDERAL COUNCIL OF CHURCHES, ARE NOW PREPARING TO GRAB EVERYTHING IN SIGHT. PRELIMINARY TO THIS, AND TO CLOSE THE PEOPLE'S EYES TO THE RECOGNITION OF PAPACY AS THE ANTICHRIST OF THE SCRIPTURES, AN INGENIOUS ATTEMPT IS BEING MADE TO SHOW THAT KAISER WILHELM IS ANTICHRIST, AND THAT HE WILL END HIS REIGN IN FEBRUARY, 1918. THAT THE WAR WILL END IN FEBRUARY BY THE PAPACY'S ACCOMPLISHING THE KAISER'S OVERTHROW, WE THINK, IS QUITE REASONABLE; BUT THIS WILL PUT THE REAL ANTICHRIST (PAPACY) IN POWER.

Then beware!—for the Pope can never exert temporal power, either directly or indirectly in this country, without real trouble for the whole Papal-Protestant-Episcopal aggregation! See Volume VII of SCRIPTURE STUDIES for particulars.

Vol. 7 sold at 60 cents. International Bible Students' Association, Hick street, Brooklyn, N. Y.

THE PITTSBURGH CONVENTION

During the four days of the annual election of officers of the Tract Society, January 3-6 in this city, at which time the Pittsburgh Ecclesia held a general convention of Believers in the Atonement, with a most elaborate program of pilgrim speakers, there were a large influx of Truth people. The meetings were held in Carnegie Hall, North Side, January 2-5, and in the Lyceum Theater, January 6, Brother Bro. Barber was chairman.

The following is the program of the convention:

JANUARY 2—WEDNESDAY — PREPAREDNESS DAY.

"The end of all things is at hand; be ye therefore sober, and watch unto prayer."—1 Pet. 4:7.

10:00—A. M. Address of Welcome.
10:15—A. M. Response by Chairman.
10:20—A. M. Praise and Prayer.
11:00—12:00 A. M. Discourse by Bro. Thornton.
2:00—2:20 P. M. Praise and Testimony. Led by Bro. Barker.
2:35—3:30 P. M. Discourse by Bro. Graham.
3:30—4:30 P. M. Discourse by Bro. Sexton.
7:00—7:30 P. M. Praise Service.
7:30 P. M. Discourse by Bro. Heard.

JANUARY 3—THURSDAY — LOYALTY DAY—Rev. 2:10.

"Be thou faithful unto death, and I will give thee a crown of life."

9:00—10:00 A. M. Praise and Testimony. Led by Bro. Page.
10:00—11:00 A. M. Discourse by Bro. Herzee.
11:00—12:00 A. M. Discourse by Bro. Sullivan.
2:00—3:00 P. M. Praise and Testimony.
3:00—4:00 P. M. Discourse by Bro. Perrin.
4:00—5:00 P. M. Discourse by Bro. Bohnet.
7:00—7:30 P. M. Praise and Testimony
7:30—P. M. Discourse by Bro. Barber.

JANUARY 4—FRIDAY — HARVEST-HOME DAY.

(The opportunity of gathering treasures.)

"And they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels."—Malachi 3:17.

9:00—10:00 A. M. Praise and Testimony.
10:00—11:00 A. M. Discourse by Bro. Riemer.
11:00—12:00 A. M. Discourse by Bro. Thorn.
2:00—2:20 P. M. Praise and Testimony
2:30—3:20 P. M. Discourse by Bro. Horth.
3:30—4:30 P. M. Discourse by Bro. Wise.
7:00—7:30 P. M. Praise and Testimony
7:30—P. M. Discourse by Bro. Rutherford.

JANUARY 5—SATURDAY—ANNUAL MEETING OF SHAREHOLDERS

JANUARY 6—SUNDAY — KINGDOM DAY—Matt. 3:2.

"The Kingdom of Heaven is at hand."

9:30—10:00 A. M. Praise and Testimony.
10:00—11:00 A. M. Discourse by Bro. Heard.
11:00—12:00 A. M. Discourse by Bro. Macmillan.
3:00 P. M. Public Discourse by Judge Rutherford: "Are we at the end of the World and the Fall of Babylon?"
Love Feast.

THE ELECTION

The annual election of officers and directors of the Watch Tower Bible and Tract Society, held on Saturday, January 5, during the convention of I. B. S. A. Bible Students, was an unusually animated and interesting session. Delegates from all parts of Canada and the States were present for this particular occasion. The session lasted from 10:00 a. m. to 10 p. m., with intermission for noon and evening lunch. The following officers and directors were elected:

President, J. F. Rutherford, Brooklyn, N. Y.; Vice President, C. H. Anderson, Baltimore, Md.; Secretary and Treasurer, W. E. Van Amburgh, Brooklyn, N. Y.; Directors, A. H. MacMillan, Brooklyn, N. Y.; G. H. Fisher, Scranton, Pa.; J. A. Bohnet, Pittsburgh, Pa.; W. E. Spill, Pittsburgh, Pa.

LYCEUM THEATRE MEETING

The meeting at the Lyceum Theatre Sunday, was probably the largest religious gathering held in Pittsburgh for some time, over 2000 people coming out on one of the most disagreeable days Pittsburgh has had for some time; rain falling, thereby melting the snow and making walking very disagreeable. The theatre was crowded, except the third gallery, and Pastor Rutherford held this vast audience for almost two hours spell-bound while he delivered his lecture on "The Fall of Babylon." It was the writer's good fortune to meet many of the Truth friends of the Tribune at this meeting, and we were glad to take them by the hand.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Union Hill, N. J.	January 13
Mt. Vernon, N. Y.	January 13
Jacksonville, Fla.	January 18
Tampa, Fla.	January 20

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

The 45th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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New York Public Library Fifth Ave.

HOW DR. KERR WAS BIT BY THE FISH THAT HE FED

SMOKED HERRON THAT WAS TO HAVE BEEN CANNED EVOLVES INTO A CONSPIRATOR TO POLITICALLY CRUCIFY HIS BENEFAITOR.

The new political line-up in Pittsburgh council promises to do business with a reckless disregard for the rights of the tax-payers, and with this end in view President James P. Kerr was deliberately, wilfully, knowingly and wantingly conspired against and with malicious aforethought thrown out of the presidency of council.

This infamy was more atrocious and perfidious because it was perpetrated through the aid, personal support and assistance of a carpetbag politician whom the distinguished physician, Dr. Kerr, had determined to befriend, when said interloper, with tears in his eyes, had made known to the sympathetic and eminent physician the inevitable defeat that awaited him.

The keeness of the thrust can only be partially conceived when it is known that Dr. Kerr entered one of the most important meetings of the Babcock campaign and refused to mount the platform without the assurance first, that he was to be permitted to speak for Herron, who had admitted the sad plight in which said Herron had found himself. The doctor, to politically phrase it, was the proud possessor of more than 16,000 votes who awaited the doctor's suggestion. The meeting in question, in the East End, was where the die was cast. Candidate for Mayor, E. V. Babcock, would have preferred that Dr. Kerr speak for some of the candidates for council who were more friendly to Mr. Babcock, but Dr. Kerr having been sought by Weeping John, the fish, to rescue him from the ignominious hook, insisted that he be privileged to make the plea from the Babcock platform, thus taking over a Babcock meeting to appeal to the voters for Herron. Only a skilled physician could have successfully applied the pulmotor to have artificially restored sufficient respiration so that that portion of Genesis which proclaims that "The waters bring forth abundantly the moving creatures," might, during the campaign become a political reality, and it was so.

The thing that was not so, however, is what the citizens are most interested in, and this shows the base ingratitude of the fin rescued from a fisherman's asperation. Mayor E. V. Babcock had been informed early that Herron was ambitious, and ambition is a grevious fault. Herron won favor at the table of Magee and the dish was to be quietly but with formality served, lest Dr. Kerr should too early learn his fate. Councilman English buzzed into Dr. Kerr's ear the last message Saturday night, not in proper English but in the English English speaks, "I'm going home to write a speech, and I'm going to nominate you, Doctor, sure thing."

English is still holding on to that bit of fullsome English he may have in his pocket, but not in his head, owing to mental capacity.

However, this was the sop Dr. Kerr received. Herron, with co-conspirators, plotted the destruction of the one to whom he owed his election. All evidence of the conspiracy was carefully guarded. Quietly and stealthily they moved toward the inauguration where another Golgotha was to be enacted. "And, they crucified Him." Foul as Judas was yet he took the 30 pieces of silver and cast them at the feet of his accessories. And after all, there still remained one admirable element within him. He had courage enough left to go out and hang himself. "Go thou and do likewise," is a fitting motto, that might very appropriately adorn the walls of council. Probably some charitable friend may yet donate such an inscription to the distinguished body as a gentle reminder of the tragedy which occurred during that lamentable session when the betrayal took place and the mad mob plunged the spear; while the gamblers and the red light horde threw their hats into the air.

What a farce this "august" cotere at $6,500 per annum is pulling off at the expense of the tax payers. The interrogating of Charles B. Prichard, an appointee of Mayor Babcock, is a huge joke. The very questions propounded give ample evidence of the mental imbicility of the interrogater. The city has been paying councilmen $6,500 a year for many years. We know something about the city, yet McArdle shows only his [illegible] incompetency by the course he pursues. What a mental convulsion Mr. Prichard must be enjoying when he is questioned. There must have been going on in him a roaring farce and only with the greatest restraining efforts could this brilliant young attorney have held back the bursts of laughter which were undoubtedly intermittantly forcing themselves to the surface. The citizens in it and through it all now see the ruthless expenditure being made as salaries for the carpet-baggers whom one Magee forced onto the taxpayers. Every school boy knows that one order issued by the Director of the Department of Public Safety to clean up would close every brothel in Pittsburgh, and before word could be sent to the frequenters of the dens of vice a wagon loaded with police could be backed against the door and the place raided. Every school boy and tout, excepting those whom

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ON THIN ICE

—Greene in New York Telegram.

ALLEGED LEADERS TO BE DITCHED IN CLEAN-UP

BUSINESS AGENTS THREATENED WITH A CATASTROPHE. WORK IS STARING THEM IN THE FACE. MUST EARN THEIR BREAD IN THE SWEAT OF THEIR FACE.

The business agents in the building trades department who have been responsible largely for the alleged "jurisdictional disputes" which had for their purpose the collecting of tribute only, have brought down upon themselves the wrath of that part of labor that is organized in the Pittsburgh district, and there is surely going to be a house cleaning in the Labor Temple.

The individual members of the unions have been bargained, sold and juggled in the labor market during political campaigns to such an extent that a house-cleaning is absolutely essential. This has been decided upon, unless the officials of the United Mine Workers can be changed from their determination to clear the Temple of the few who have polluted the cause of labor.

An element has entered into the councils of labor that has for its purpose nothing more than holding up employers and to this end an oligarchy has been auctioning labor in the way of withdrawing opositon or interference to the highest bidder, while still another coterie participating in the spoils is permitted to ply most nefarious business of sand-bagging without interference.

It is a matter of general information that, unless one element is permitted to work a graft, another will be exposed, and thus the contentions have become so alarming that legitimate leaders of organizations which have no connection with these infamous practices are being held as participating in the swell swill.

The United Mine Workers of America make it clear they have no part in any scheme or hold-up. In this class the Amalgamated Employes of Street Railways also stand, P. J. McGrath, it is said, being excluded from recognition of a clique whose methods are not approved. The Amalgamated Association of Iron, Steel and Tin Workers have stricken the Temple from its list of patrons, while President Padgett and Secretary Lafferty of the Typos No. 7, are too busy to even give a small portion of the Labor Temple trimmers a moment's notice.

Thus a misconception has gone abroad that an element in the Labor Temple, practicing the scoundrelism, involves all labor in the Pittsburgh district. This is absurd. Taking away from the small number who are polluting labor's cause and defiling the name of labor, the organizations that cannot under any circumstances be included and the grafters, are reduced to less than a dozen.

However, a vicious element is well fortified with legal council and the business with some is done by systematic process with a motive of plunder that reaches into the detective offices of the big

(Continued on Eighth Page.)

BOILING AND FINISHING BI-MONTHLY SETTLEMENT.

According to agreement made in conference the Boiling and Finishing sixty day settlement is to be made in the latter part of the last month of the settlement instead of early in the first month. Hence this announcement prior to that of the sheet and the which will be made at the usual time.

We, the committee appointed to examine the sale sheets of the Republic Iron and Steel Company, Union Rolling Mill Company, Fort Wayne Rolling Mill Company, and Highland Iron and Steel Company for the sixty (60) day period ending December 31st, 1917, find that the average price was $2.95, hence the price for Boiling and Finishing mills for the month of January and February, 1918, will be based on a $2.95 card rate or $14.30 per ton.

PHILLIP ROWE
J. V. GRAHAM
JOHN WILLIAMS
Committee.

DANIELS LAUDS WOMEN

At a meeting of the women's advisory committee on navy auxiliaries in the headquarters of the American Red Cross Secretary of the Navy Daniels said in the course of an address:

"The women are in the war because war can not be conducted without them. Across the water in the early days of the war there were mobilized organizations of patriotic women and patriotic men. They organized in the cities and States to serve and to help but they largely failed of their purpose because of their division of interest. They lacked a uniform and co-ordinating head.

"I think it time everybody in America should be a member of an organization. Since the Geneva Convention the Red Cross has been the chief organization to which people looked for succor, for help, and for wise administration.

IMMIGRANT RUSH NOW PREDICTED

A tremendous rush of immigrants after the war was the prediction of Frederic C. Howe, commissioner of immigration at the port of New York, in an address in Boston.

"The amount of immigration after the war," he said, "will of course depend on economic conditions in Europe. If we have high wages here and good living conditions then there will be a rush of immigration. Many things in Europe will contribute to immigration. Taxes will be high, whole provinces have been devastated and the minds of millions of men have been made restless. I believe that thousands will come.

"On the other hand, many will want to go back to their old homes to search for relatives whom they have not heard from since the beginning of the war. They will have money and they will want to buy homes. They cannot buy them here."

The speaker said the land question is a pressing problem in America.

POLITICIANS GATHER FOR BIG STATE CONFAB

STATE CHAIRMAN CROW WELCOMES STATE SENATOR SPROUL WHO IS HERALDED AS THE GUBERNATORIAL CHOICE. O'NEIL TO BE THE VARE CANDIDATE. BIG DRIVE STARTED.

Senator Boies Penrose has been in the city since Thursday, making teh trip to the greatest industrial center of the world in order to pay tribute to ex-Mayor Joseph G. Armstrong, whose exit from office culminated in a dinner given in honor of the former chief municipal executive by enthusiastic supporters. Accompanying Senator Penrose was State Senator William G. Sproul, of Delaware county, who is being inspected by the western county leaders as the candidate for gubernatorial honors.

State Senator Sproul has a rather striking personality and the underground sentiment is that he will measure up to the standard sought by the politicians in this end of the state although there is gossip of a wet and dry issue. In this event the names of George Alter, ex-speaker of the House of Representatives, who called to pay his respects to United States Senator Penrose. Allen would in all probability be supported by ex-United States Senator Oliver, although no open declaration has been made. Senator Penrose says the issue will be on straight Republican lines.

There are those who are mentioning the name of John A. Bell as a candidate for governor but those who know Mr. Bell best openly confess that Mr. Bell has not given consent to the use of his name. However, the banker is well known as a conservative and exceptional businessman whose quiet philanthropies are almost inestimable, and whose loyalty and devotion to upright principles are such that he wields a tremendous influence although he has never made any effort to take any advantage of this influence for political purposes.

Francis J. Torrence has been mentioned as a man of exceptional executive ability and a man with a political acumen that has been crystalized through many years of practical experience as chairman of select councils of the city of Allegheny and as a businessman whose voice was recognized in the general assemblies of Pennsylvania and in the Congress when Senator Quay waged war against the local bosses and lead the onslaught for reform.

Of late Mr. Torrence has been in seclusion owing to business interests but he is still a powerful factor to be reckoned with should he desire to again enter the field for active service.

One thing which politicians regard momentous and makes the situation uncertain is the assurance that the Pennsylvania Railroad will no longer be a factor in the political struggles and, too, the women are to be given a vote. Whether the latter will have any material effect in the approaehing campaign is yet to be determined. It is, however, intimated that preparation is to be made by the women voters for the use of the ballot when their time comes for active service. The action of the President gives encouragement to the democrats and while the President will not interest himself in how the women will handle the vote which he has been so instrumental in giving yet there are those who predict that as a tribute to democracy the women in the measure may use their influence against a republican candidate for governor, unless their is some overwhelming force to counteract a sentiment that may become somewhat pronounced.

J. D. O'Neil has been chosen as the standard bearer for the Vare outfit. This is quietly being circulated, even Mr. Magee consenting to accept O'Neil although the latter is charged with ignoring Mr. Magee during the recent mayoraity campaign. The Vare's who loom up as the Philadelphia millionaire contractors hope to make the issue a wet and dry one. This with the intent of pointing to Senator Penrose and his gubernatorial timber as raking in some alleged $2,000,000 that has been formerly collected from the State Brewers Association and the liquor interests for campaign purposes.

While the Vare's use this as a political issue it is understood that the Vare's are also allied with the liquor forces; that Mr. Magee was very active in aiding the brewers in the recent political scandals that brought them into the clutches of the Federal court. Then, too, Mr. Magee has been continually employed by the brewers in Pittsburgh and the pretense of a wet and dry contest is merely a ruse by which the voters are to be misguided.

The Democratic candidate will not be Mr. William B. Wilson, Secretary of Labor, who was formerly secretary of the United Mine Workers, but Vance C. McCormick, behind whom Chairman Joseph F. Guffey will climb although United States District Attorney E. Lowry Humes has a strong following and is regarded as one of the most popular attorneys in the western part of the state. District Attorney Humes stands very high and he has won favor with the people for the exceptional manner in which he has handled his office. The Democrats have never before been more hopeful of success and they look to the corporation influences being split very ma-

(Continued on Fourth Page)

SATAN'S CAMOUFLAGE

"Through the press and through leaflets the story is being widely circulated that Kaiser Wilhelm is the Antichrist. This is not the Bible view, however. There Antichrist is set forth as a system, not as an individual. According to the Reformers the real Antichrist is the Papacy. The effort to make the people believe that the Kaiser is Antichrist is doubtless a deception—dust-throwing—Papal camouflage, to divert attention from the real Antichrist—Papacy. Everyone knows that the Kaiser is an instrument of the Devil. To accomplish his purpose, Satan appears as an angel of light. (2 Cor. 11:14.) To prevent people from seeing the real Antichrist, he directs attention to a lesser instrument of his."

The above paragraph is from a recent issue of Bible Students Monthly. As a sample of Satan's ingenuity in his endeavors to detract attention from the Truth, we present the following extracts from various papers, which are in substance what the above quoted paragraph refer. Anything that the Adversary does to deceive, you can count on it to be clever. The following extracts indicate how insidious Satan's methods. They may serve to acquaint us with these, for as the Bible says concerning Satan, "we are not ignorant of his device." We supplement the extracts with the Truth on the question and this may serve as an inspiration to the associated Bible Students who are concentrating their efforts to get the Truth into the hands of the people, as presented in "The Finished Mystery." How evident that this is the mission of the hour!—N. E. NELSON.

(From The Literary Digest, June 30, 1917, quoting the Milwaukee Free Press.)

Among the favorite appeals to the superstitious temper of wartime, none is apt to be more unique than the prophetic combinations of dates and other significant figures with which the outcome or end of the conflict is variously pointed. Every war of modern times has produced such essays at mystical and symbolic arithmetic, and the present struggle is no exception.

One of the most startling of these appears to have an American origin; at least, it has been perfected by the Pittsburgh Gazette. We herewith submit it to our readers as an example of clever mathematical juggling that may well mislead the superstitious:

President Wilson was born 1856
took office 1913
has been in office ..... 4 years
has lived ..... 61 years
3834

King of England was born 1865
ascended throne 1910
has reigned ..... 7 years
has lived ..... 52 years
3834

President of France was born ...1858
took office 1913
has been in office ..... 4 years
has lived ..... 59 years
3834

King of Italy was born 1869
ascended throne 1900
has reigned ..... 17 years
has lived ..... 48 years
3834

King of Belgium was born 1875
ascended throne 1909
has reigned ..... 8 years
has lived ..... 42 years
3834

Emperor of Japan was born 1879
ascended throne 1912
has reigned ..... 5 years
has lived ..... 38 years
3834

King of Servia was born 1844
ascended throne 1903
has reigned ..... 14 years
has lived ..... 73 years
3834

King of Montenegro was born 1841
ascended throne 1910
has reigned ..... 7 years
has lived ..... 76 years
3834

King of Roumania was born 1865
took office 1914
has reigned ..... 3 years
has lived ..... 52 years
3834

It might seem that the equal sum thus yielded, by adding the principal statistics about the presidents and monarchs engaged in the war against the Central Powers, was startling and significant enough. But the wonder is heightened when we are told that this sum must be divided because two hemispheres are represented by these rulers, and that one-half of 3,834 is 1917!

The prediction based upon these figures may be anticipated. It is that the war will come to an end during the present year.

A. J. E. Fish, in the Los Angeles Times Magazine, very cleverly juggles with the date of the Kaiser's birth, and by combining it with some Scriptural prophecies which he thinks are applicable to the case of the Emperor—and he undoubtedly will find many of his view—he arrives at the date of the end of the war a little more definitely as January 27, 1918. Here is the way Mr. Fish works it out:

Most people are more or less familiar with Bible prophecies, many of which seem to be coming true at this time. In Revelation we find:

Revelation xiii: 4: "And they worshiped the Beast, saying: 'Who is like unto the Beast? Who is able to make war with him?'"

Revelation xiii: 5: "And power was given unto him to make war forty and two months."

Revelation xiii: 18: "Here is wisdom. Let him that hath understanding count the number of the Beast; for it is the number of a man; and his number is six hundred three score and six."

Now the number 666 has been regarded as that of the reincarnated Nero, who is said to reappear on earth at intervals.

One student of Biblical prophecies has said that "Six hundred three score and six years is not the age of a man, but that six hundred three score and six months are," and "equal or fifty-five and a half years."

Emperor William was born January 27, 1859.....1—27—1958
Add his age in July, 1914.....6— 0— 55

Beginning of war.....7—27—1914

And "Power was given him to continue forty and two months."

If this refers to the present war, it indicates that the war will end January 27, 1918 (Kaiser's birthday), and forty-two months from the beginning of the war.

Ralph Shirley, an English occultist, has made an interesting collection of olden prophecies, says Mr. Fish, who tells the story of "The Gipsy's Prophecy" as fitting very well with the two previous divinations:

It seems that in 1849 the Kaiser's grandfather, Prince William of Prussia, was wandering incognito through some of the provinces of the Rhine. He was at that time very unpopular, owing to his attitude toward the Berlin revolution of 1849, and therefore had little thought of ever coming to the throne.

At Mayence a Gipsy woman offered to tell his fortune, and address him as "Imperial Majesty." Not a little amused, the Prince asked, "Imperial Majesty,' and of what empire, pray?" "Of the new German Empire," was the reply. He inquired, "When is this empire to be formed?"

The Gypsy took a piece of paper and wrote on it the year 1849. Then she placed the same figures in a column beneath:

1849
1
8
4
9
1871

The sum obtained being the beginning of the empire.

"How long am I to rule over this empire?" asked the Prince.

The gipsy repeated the mathematical operation again, taking the number 1871 and adding the same figures in column:

1871
1
8
7
1
1889

The result being the time of his death.

Then the Prince asked, "How long is this empire to last?"

And the gipsy, taking the figures 1888, and repeating the same operation:

1888
1
8
8
8
obtaining the result: 1913

Time has proved the first two clauses of this strange prophecy to be true; as to the third—well, the war began in earnest in 1914, and may that year not have been the beginning of the end of the Hohenzollern empire?

An old prophecy of a Japanese dating back to 1793 is recalled. It reads: "When men fly like birds, ten great kings will go to war against one another and the universe will be under arms."

The Paris Figaro recently printed the following prediction whose source is unknown:

In the twentieth century after the incarnation of Christ the forces of antichrist will work through a Lutheran monarch, who will claim to be inspired by God, but whose actions will be demoniacal in arrogance and cruelty. The world will be filled with spies, and women, children, priests, and old men will be chosen victims. This brutality will awaken the world to the necessity of determined resistance, and many nations will need to combine and put forth their greatest strength; for it will be a stupendous struggle, and the prayers and spiritual resistance of the Allied nations will be needed, as well as their utmost military activity.

(From The Los Angeles Times.)

The European war will end next January. Proof of this lies in the fact that the world has Kaiser Wilhelm's "number" of 666.

How and where did the world get it? That's the story. You would never guess it in a thousand years, but with the correct key you will find it in no less truthful book than the Bible. This is a fact, easily demonstrated, and stated without intentional sacrilege.

Here's how it all came about.

L. H. Carufel, a salesman, called on T. S. Thomson, chief engineer of the Hotel Alexandria, yesterday and tried to sell him some pump packing. Carufel got to telling of a funny little bewhiskered man he had met—a savant in the rough, too modest to proclaim his discovery and evidently entertaining a sizable regard for the German emperor's powers outside the Fatherland.

What the unnamed student unfolded went something after this fashion:

The Plot Unfolds.

"Every occurrence or circumstance in life has a key with which we can tell exactly what produced it and how it will end. I'll show you how to get the key.

"Well, whenever anyone discusses the war he usually starts with the kaiser. We'll follow that course, too. Now if we start at the beginning, we are bound to admit that the trouble commenced in Servia with the assassination of a grand duke. All right, let's put that down. See?

KAISER
SERVIA

"You see there are just six letters in each word. I may as well tell you right now that the key we are going to find is the numeral 6.

"Take those two words and draw a line perpendicularly through their center. Here's what we get:

KAI|SER
SER|VIA

The Ever-Present Six.

"See how it works out? Read horizontally or on each side of the perpendicular line, you get the same word. We'll carry the idea out a little further.

"Take 'kultur,' which the entente blames most for Germany's striving for a place in the sun, and believe that strike off Turkey, pretty generally regarded as devoid of culture, as we spell it here:

KUL|TUR
TUR|KEY

"Six letters again, you see, and any way you read it the same word. Another illustration is found in the names of the most dominant military spirits of England and France in the first few months of the war—French and Joffre.

"Watch as I put them down:

JOF|FRE
FRE|NCH

Back To The Kaiser.

"Well, I think we agree now that there is really some significance to that number six, so I will proceed. Let's get back to the kaiser.

"We will strike off his name in a perpendicular line now, for the sake of convenience, and opposite each letter place the number corresponding to its position in the alphabet:

K is letter number 11
A is letter number 1
I is letter number 9
S is letter number 19
E is letter number 5
R is letter number 18

"We have to reckon, of course, with that six, so we will tack it onto the end of each of the figures and add up the whole, like this:

K —116
A — 16
I — 96
S —196
E — 56
R —186

Total—666

"Here we have the kaiser's number. Now to prove it.

"With the six sets of figures corresponding to the letters in the word kaiser we must now include a seventh, the total, which gives us seven sets.

"Seven, as everyone knows, is the number most often mentioned in the Bible. That, of course, suggests to the mind that we look in the Bible. Where else would we look but in the Book of Revelations? But where in Revelations? That's easy.

"Just add the six and the seven, and we have 13. Turning to Revelations, thirteenth chapter, we find:

THE TRUTH RE 666.

(From "The Finished Mystery," the seventh volume of "Studies in the Scriptures.")

13:18. Here is wisdom. Let him that hath (understanding) AN EAR **count the number of the beast.**—"Here is scope for ingenuity. Let people of shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666."—Weym.

For it is the number of a man.—The Man of Sin, the Papacy.—Rev. 19:20; 2 Thes. 2:3.

(And his number is) Six hundred threescore and six.

"The following extract on this point is from a work entitled The Reformation, bearing the date of 1832:

"'Mrs. A.,' said Miss Emmons, 'I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. A person, lately, was witnessing a ceremony of the Romish Church. As the pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing letters in front of his mitre (tiara—crown): VICARIVS FILII DEI, the Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13:18.' 'Will you turn to it?' said Mrs. A. Alice opened the New Testament, and read: 'Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.' She paused, and Miss Emmons said, 'He took out his pencil, and marking the numerical letters of the inscription on his tablet, it stood 666.'" (Smith.) This explanation was approved by Pastor Russell, and was given by him at a Convention Question Meeting. On the pope's crown in the Vatican museum is the recognized and most used title of the pope, VICARIVS FILII DEI (Vicar of the Son of God.) The word VICARIVS is on the top of the threefold crown. The word FILII is on the second circlet; and the words are made from dark, shining precious jewels. The word DEI is on the under part of the threefold crown and is made of 100 diamonds. "The Tiara is a bee-hive shaped, somewhat bulging head-covering, ornamented with three crowns. It is first mentioned by Pope Constantine, in A. D. 715. It first appears on papal coins in the reign of Sergius III., A. D. 911. At this period it was merely a cap of white stuff. The papal coins of the 11th century leave it doubtful whether the ornamental band at the lower edge of the tiara is intended to represent a crown or merely a decoration. It is only in representations dating from the late 13th century that the circlet appears as a regular spiked crown. The second circlet was added by Pope Boniface VIII., A. D. 1303. The third was added under Clement V., A. D. 1311." (Brit.) The reason for the addition of any of these crowns is unknown, or why the pope should have any crown at all. The words VICARIVS FILII DEI are, it is said, also carved over the entrance to the Vatican.

V 5
I 1
C 100
A 0
R 0
I 1
V 5
S 0

F 0
I 1
L 50
I 1
I 1

D 500
E 0
I 1

Total 666

(Continued on Second Page.)

APPRECIATIONS.

East, Altoona, Pa.

I herewith inclose two dollars to renew my own subscription and that of Bro. John F. Mountz to your most valuable publication, the Tribune. Bro. Mountz is an honest as well as an earnest student of God's Word; and as you have dedicated two pages to religious matter, it is joy to our Brother to read Pastor Russell's sermons, the testimonies of the many friends. The answers to questions, etc.

From a commercial point of view you endeavor to keep your pages clean. You treat important matters only, and in thus doing you seem to always treat every proposition with a spirit of truth and honesty.

This feature of your valuable paper is enjoyed by the plebian, and must of necessity appeal to the good sense of the most astute one. By virtue of these facts, your valuable and clean sheet has been, and we pray may continue to be, the welcome visitor to Bro. Mountz's mountain home; and to an increasing multiplicity of other good and honest, religious homes.

Yours by His grace
H. K. HAMMOND.

Duquesne, Pa.

Please find enclosed $1.00 for renewal of Tribune. Excuse me for not looking after it before. I thank you very much for sending it so long after it was due. I do enjoy it so very much for the back sermons of our dear Bro. Russell and others, especially Bro. Scott Anderson on' Billy Sunday. Praying the Lord's blessings on you and your work.

JUDSON BISHOFF.

Benton, Pa.

Enclosed find a P. O. money order for which renew my subscription to The National Labor Tribune for one year. We take the paper on account of Pastor Russell's sermons and the Truth reading. We are glad to see you hold these good things before the minds of the people and feel sure it must be pleasing to the Lord.

Yours in our Blessed Lord
N. J. KEEFER.

Buffalo, N. Y.

Please find enclosed one dollar for the renewal of the Labor Tribune for the coming year. I am always pleased to receive the Tribune with its good message of the Truth, a message given to us through the faithful efforts of the most profound Bible student of modern times, Pastor C. T. Russell.

MRS. S. WENZEL.

PERSONAL

PILES and ECZEMA are among the afflictions that make life miserable. Why suffer, when they may be easily and inexpensively overcome. Mention your trouble and send address for immediate help. A. E. STOKES, Mohawk, Florida.

DATES OF PASTOR RUTHERFORD.

Hon. J. F. Rutherford, who succeeded Pastor Russell, will deliver public addresses at the following places:

Jacksonville, Fla.....January 15
Tampa, Fla. .....January 20

NOTICE.

Owing to the crowded conditions of our columns this week, "The Divine Plan of the Ages" has been omitted. It will positively appear next week. Be patient with us, friends, and we will catch up some of these days. We are trying to give our readers the best that is going along Truth lines.

IMPORTANT ANNOUNCEMENT

Bro. J. A. Bohnet's call to the Pilgrim work necessitates having another brother at the cemetery farm here. Who will volunteer to serve permanently at the Bible House terms? Address, giving age, etc., "United Cemeteries, R. D. 4., Box 69. Pittsburgh, Pa."

WHERE ARE THE DEAD?

A wonderful Booklet written by Bro. Dr. John Edgar of Glasgow, Scotland. This book should be in every home, and a copy can be had for the small sum of 12c, postage paid anywhere. Address W. Gates, Box 1167, Norfolk, Va.

SAVE SOAP, use Crystal Compound, cuts soap bill more than half. Save time, money and clothes. A pleasure to sell Crystal. Cleans, brightens, purifies everything in the home. Satisfies the whole family and makes mother's work easy. Teaspoonful in hot bath makes the water delightful. Sells like blazes, repeats over and over. Send twenty-five cents for package. Manufacturers name, wholesale prices, with full particulars of its money making possibilities. Price returned if not pleased. Address

MRS. M. CARGILL,
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As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $127.50, will sell two of the Ten Shares at 25c on the dollar, provided the Ten Shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

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NEW WORLD LITERATURE
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Appreciations.

Waco, Texas.

Inclosed please find my renewal for your dear, good paper. We appreciate so much the sermons each week, also the Plan of Publishing first volume as you are. Hope you will continue with some other volume when you finish "The Plan of the Ages." Volume 7 would be fine or volume 2.

I am sending you a brief synopsis of a Lutheran Conference. Although it is old I think it would do a great deal of good yet to publish it. I am having it published here and some others are, too, in local papers.

With kindest regards and season's greetings by His favor, I am a

Co-Laborer with you,
EMORY WILLIAMS.

"THE ERRORS OF RUSSELLISM AND ISMS."

By Rev. Geo. Johannes, Martins Ferry, Ohio.

Rev. Johannes opened the discussion by saying, "They made a mistake in assigning re-Russellism and other isms, as there is enough in Russellism to take up one man's time."

"There are twenty-four terrible heresies in Russellism.

1. The condition of the dead and the condition after death. A too much favored view. It doesn't amount to anything and it has been preceded by Seventh Day Adventists, Universalists and Unitarians.

"Why is no effort made to refute Russellism? We would have to write six volumes. We might treat the subject seriously, but seriousness is uncalled for. Russellism refutes itself.

"I have several typewritten pages here but it would take too long to go through them. Maybe you think I am going to tell you all about Russellism, but I am not. And I don't want anyone to think that because I quote from Russell's literature that I believe in it, for I do not. I don't want to have the experience of Bishop Cox, who preached a sermon on Unitarianism, and he quoted so freely from their literature that at the close of the sermon a man in the audience told him that he had never believed in Unitarianism before, but that sermon convinced him that it was alright.

"Russell's literature is being spread broadcast all over the world. Just think of his sermons being brought before a million readers. The Editors of the "Lutheran" carry the idea that Russell's looks are repulsive, but the Editor is certainly mistaken for there is his picture (holding up a tract with Pastor Russell's picture on it) and it is a kind good face to look upon.

"Where are the dead? Pastor Russell claims, first, that the dead are not in heaven or hell and says that every learned minister knows that the Hebrew says nothing about hell as a place of eternal torment. The law and prophets mention hell 66 times. Such heresies as eternal torment come from heathenism, that orthodox made hell.

"Russell says that Abraham's fathers were heathen, and that Abraham is in the Bible Hell. Job 14-21, Eccl. 5-36. "The wages of sin is death." Rom. 6-23. No suggestion in the Scriptures of eternal torment."

"Russell has an amazing knowledge of the Scriptures and knows how to apply them. Also his followers can quote Scripture by the page. Russell in speaking of Sodom and Gomorrah, Jude 7, says that the Sodomites went to the Bible hell, and not to one made factured by our forefathers. Luke 16-49. "Sodom thou hast not done as thy sisters have done." God did not hurl them to torment but destroyed them.

"If there is no eternal torment, how about the Scripture? "He died the just for the unjust, and died as man's redemption."Rom. 5-3. Our lives were forfeited by sin, Christ redeemed our lives. Pastor Russell says that we know, that not only all the bad men have gone to hell, but also, Job, Abraham and all the old patriarchs. Gen. 37-35. Psa. 49-10.

"Pastor Russell says that death and hell give up the dead that are in them. Rev. 20-13. I Cor. 15-15. He also claims that grave and hell are interchangeable.

"But I have not time nor inclination to follow up Russell's assertions The Lutheran of Aug. 27th, 1913, will give you the whole thing. There is one solemn statement by Jesus Christ himself that would refute Russell's assertions and prove that there is a place of eternal torment. Matt. 25-46. (Of course there is a place of eternal torment. If not, why did Christ die for our sins, and to save men from the consequences of their sins?

"Some might ask, 'does Russell refute the second coming of Christ?' He does not, but he does the result of that coming. Russell claims that the-believing and the unbelieving are asleep in Jesus (I Thes. 4-15.) The dead in Adam will be made alive in Jesus. I Cor. 15-22 and that the scattified are only a small portion." Matt. 7-14.

"Russell tries to prove that hell will be done away with. Rev. 20-13 that death and hell will be cast into the lake of fire which is the second death. Rev. 20-14, 16; Russell claims that men will be brought to a knowledge of the truth. I Tim. 3-4, and that each man will be responsible for his own sins. Ezk. 18-4. That the valley of Gehenna outside of Jerusalem was type of second death. He also claims that all will be called forth from their graves. John 5-28, 29. If that be true why preach the Gospel and follow Christ now?

"Russell claims that the whole world is not now on trial for future life. Acts 17-31. Just the Church; I Pet. 4-17. Note also the different rewards, whosoever has the Son has life. Light will mean the turning away from sin. Russell says, man never lost the spiritual or heavenly condition. Man had an earthly dominion, a perfect earthly dominion. This is what Christ died for.

Rev. Firschorn then took up the discussion.

"We should not know much about this man. The more you read of his literature the more you get confused. It is all foolishness. I want to tell you this, that there is no man that does such thorough advertising for meetings as does this Russell. You will see his pictures on the bill bords with prize fighters and show actors. For thoroughness in advertising he certainly has the credit, and is cunning enough to draw the crowds. He has intense business ability in publishing and advertising his literature. I believe that he could demand one hundred thousand dollars a month with his business ability. He has an exceptional keen, bright intellect.

"Another thing is that he keeps changing the names of his publication to fool the people. He believes that when is Rome you should do as the Romans do. In England they are called the Bible and Tract Society and they are called here Bible Students. Russell has different bindings for his books to fool the public, some are green and some are red.

"There are few people that have as much zeal for distributing religious literature as Russell's followers. We can learn some lessons from this man. To train ourselves in the knowledge of the Scriptures and to have more zeal. Russell has thoroughly trained himself and fifty-eight preachers in the Scriptures, and they are experts. When we come to talk with them we are out of the argument because we cannot meet them with Scripture. But of all men Russell can certainly juggle the Scriptures. All this is dangerous and Russell knows it.

"We would all be glad to believe that there is no hell. We do not see those errors until we study and Russell encourages ignorance.

"Among the twenty-four errors, Russell teaches that the more wicked you are now, the better chance you will have in the second probation as having a better knowledge of the sin the quicker you would turn away from it."

Rev. Johnson responded:

"As I was sitting here I was wondering where does all this money come from. They go over the country hiring the finest halls in the largest cities, advertising their meetings extensively, no admission, seats free and no collection. The books are cheaper than any other books, cheaper than we can sell our books, and where does all this money come from by preaching no hell?"

Rev. Miller.

"I think that the whole of Russellism can be described in the one word "Annihilation."

"He teaches that God is going to destroy this creation and in the resurrection God will start a new creation, which contradicts the redemption of the New Testament."

Rev. Syder.

"Where is our Lutheran literature? Very few of our Church members have the "Lutheran" in their homes and when they do they do not read it! You go into any hotel, station or waiting room where there is a rack for papers and you will see Russell's literature, and even in our jails. But where do you see the Lutheran literature? When you get of the street cars there is often some one to hand you his paper. Russell's success is due to his money and spreading his literature.

"I have seen some really good people among Russell's followers."

Rev.—

"What is Russell's secret of success? It lays in the good, simple Bible Truth that people can understand, what people want is to study the Bible. Russell's followers are some of the most spiritual, pious people, some are really good people though deceived,' of course.

"Russell's books are plain, our books are too stiff and dogmatic, he is teaching error; but why don't we write good plain books and sell them cheap? One half of our congregation are uneducated, ignorant people and while our books and papers are plain to us ministers, they (the common people) can't understand them. People don't understand errors of Russellism, and there is only one way to counteract it, that is preaching the Bible Truth. People like these Bible stories made plain and our literature is too dogmatic. When we have a good plain paper in our conference Russell can sell agent comes along and sells them a set of their books and the first thing we know he has left the Church."

Rev. Miller:

"I can't imagine anything better to read than our Lutheran. Especially the Editorial page and the Family Circle. Then there is nothing that will appeal to the child more than Tidings of Sunshine.

"I can't understand why there is anything wrong with our literature. I can't imagine anyone wanting anything better to read. All we need to do is to praise our literature up more and put it before the people.

"It is the way the Russell Agents have of presenting their wine colored books, and I only wish that we Lutherans had some of the Russell zeal. They go into the homes and tell the people that they need not read those books, and make them believe that they really ought to have them. We Lutherans want to give the people what they need.

Rev. Frishorn:

"I agree with Bro. Miller that we have fine literature and that we need to get it before the public more, the best thing that you can do with Russell's literature is to kindle the fire with it. It is dangerous and so is Russell.

"We will now adjourn by uniting in the Lord's prayer."

Carthage, Mo.

Please find enclosed my check to pay my delinquent subscription to your excellent paper. I am pleased to see the way you stand by the truth and trust you will continue to do so.

Yours truly,
D. E. T. HARDAWAY.

South Monaghan.

Enclosed find one dollar for the renewal. The blessings of the Lord maketn rich and he addeth no sorrow with them. May they be yours for evermore. Amen.

With Christian Love,
MRS. WILLIAM ROBINSON.

Burns, Tenn.

Enclosed please find renewal subscription to your much valued and appreciated paper.

Pastor Russell's sermons and other Truth features make your paper very valuable.

Wish you much success with the coming year.

Very respectfully,
MRS. C. W. HAWKINS.

Tamaqua, Pa.

Please find enclosed $1.00 for renewal to the National Labor Tribune. Thanking you for your continued Favors in publishing Pastor Russell's Sermons and other interesting items of Truth. God bless your efforts along this line and all lines of helpfulness.

Very scincerely yours for Truth to all people,
MISS EVA McFADDEN.

Winterset, Iowa.

Inclosed find money for two copies of N. L. Tribune of date December 30th. 1917 containing the Lecture of Scott Anderson about "Billy Sunday" and also the very instructive sermon of Pastor Russell, delivered Jan. 21, 1906, (an Allegory of Isaac.)

This one paper is almost worth a year's subscription. May God's blessings pictured in the Tribune, fall upon you, that you may be a sharer of the spiritual inheritance with Christ.

Respectfully in the Truth,
MATILDA POWELL.

THE I. B. S. A.

What can you tell me about the I. B. S. A.?
Ah; it is an association that extends today,
Across hill and dale and far, very far away.
It is composed of ones that watch and pray,
Yes, the Lord to please and His orders to obey.
When first started a little body you would say
Now tell me what is it, what is it if you may,
It's now quite a large body happy and gay.
They are the ones, years ago, who saw the first ray
Now telling many, very many the lit up way.
Yes, too, showing faith by works and not play,
The young, the old, old with hair very gray
Who will with their Lord forever, ever stay,
If they will keep near the Lord and never go astray.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

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SATAN'S CAMOUFLAGE.

(Continued from Page Two)

REFORMERS vs. ANTICHRIST

The Apostles prophecied that Antichrist would arise in the Church. Afterawrds many recognized the Papacy as Antichrist. Below we give the united testimony of the seven greatest reformers since Christ's day.

(1) ST. PAUL said: "That Day shall not come except there come a falling away (Romanish apostasy) first, and that Man of Sin, (Papacy) be revealed, the son of perdition (destruction); who opposeth and exalteth himself above all that is called God or is worshiped; so that he as God (vicegerent) sitteth in the Temple of God."—2 Thess. 2:2, 3.

(2) ST. JOHN.—"Ye have heard that Antichrist (Papacy and Protestantism together) shall come. He is Antichrist that deneith (disowns in word or deed) the father and the Son . . . even already now it (the Papal-Protestant aggregation) is in the world." A man child (Papacy) was to rule all nations with a rod of iron. A (wild) beast (a wicked, ungovernable church ruling like a fierce, evil government) out of the sea (peoples), having seven heads and ten horns (nations), upon his horns ten crowns and upon his heads the names of blasphemy. A woman (mother of apostate churches, her daughters) sat upon a scarlet colored beast (so called Christendom), holding a golden cup full of abominations and filthiness of her (church-state) fornication, and upon her forehead (in her mind, teachings) a name written, Mystery, Babylon the Great, Mother of Harlots (the apostate Protestant churches, her daughters), etc.—See 1 John 2:18, 22; 4:3; Rev. 12:5; 13:1; 17:3-5, 11, 16.

(3) ARIUS believed in the coming of Antischrist in the Church. He was banished by the Papacy and his writings destroyed.

(4) PETER WALDO: The Waldensian "Treatise on Antichrist," written in 1170 A. D., brands the Romish Church as "the Harlot, Babylon, and Papacy as the man of Sin and Antichrist."

(5) JOHN WYCLIFFE:"As touching the Pope, I owe him neither suit nor service, forasmuch as I know him by the Scriptures to be Antichrist, the son of perdition, the open adversary of God, and an abomination standing in the Holy Place."

(6) MARTIN LUTHER: "I am assured that the popedom is antichristian and the seat of Satan—Antichrist of the Scriptures. Antichrist, as the Scripture witnesseth, sitteth not in a stable of fiends, nor in a swine-sty, nor in a company of infidels, but in the highest and holiest place of all—the Temple of God."

(7) PASTOR RUSSELL, the great twentieth century reformer, writes about the Papal-Protestant combination in Vols. 2, 3 and 7 of his STUDIES IN THE SCRIPTURES. Read them; and you will see through the Papal-Protestant scheme to get control again, as in the clergy-ruled Dark Ages, throttle free spech, destroy liberty and rule Christendom through priests and preachers.

Antichrist and Image of the Beast.

Just as J. P. Morgan, one of the prime movers for church federation, "financiered" the New Haven Railway and drained its very life-blood, so the Papacy and the Federal Council of Churches are now preparing to grab everything in sight. Preliminary to this, and to close the people's eyes to the recognition of Papacy as the Antichrist of the Scriptures, an ingenious attempt is being made to show that Kaiser Wilhelm is Antichrist, and that he will end his reign in February, 1918. That the war will end in Febary by the Papacy's accomplishing the Kaiser's overthrow, we think, is quite reasonable; but this will put the real Antichrist (Papacy) in power.

Then beware!—for the Pope can never exert temporal power, either directly or indirectly in this country, without real trouble for the whole Papal-Protestant-Episcopal aggregation! See volume VII of SCRIPTURE STUDIES for particulars.

Price 60 cts. International Bible Students Association, Brooklyn, New York.

Dover, N. J.

Enclosed find $1.00 cash for paper for last year or for this year, I do not just know which.

If I owe for last year just mark it on the wrapper of my next paper. I appreciate it very much and will send in my renewal soon for 1918. I thank you for continuing my paper as I love the sermons and other religious writings. I also like the rest of the news. May the Lord's blessing rest upon you all.

I am yours respectfully
FRANK HILL.

Crandall, Ga.

Enclosed find $1.00 for my renewal to the Tribune for 1918.

Very truly yours,
MRS. MATTIE GREGARY.

Pittsburgh, Pa.

As my subscription runs out this Jan. 20, 1918, I find that conditions with me are of such a nature that from that date I will have to stop taking your paper that has brought me to much pleasure through your publication of Pastor Russell's helpful sermons. Trusting that this condition of mine at present may not be the case with others of your readers or especially many of them, and that the gap may be filled up by those who are so conditioned and possioned not only to receive personal blessings, but by thus incourage the good old Tribune to continue setting forth Pastor Russell's sermons.

Yours as being favored in their publication
C. A. SWARTZ.

Parsons, Kansas.

Enclosed find $2.00 to pay for my subscription and renew for another year.

We have been taking the paper for a number of years on account of the Truth features it contains and feel we would like to continue as long as you are so good to publish them.

Thanking you for your continued faithfulness, I am a loyal supporter of the Tribune.

Yours truly,
MRS. S. T. CARLYLE.

BALLADE OF A SHUT-IN.

I used to watch her day by day,
('Twas just across the street from me),
The tiny flat, the window bay,
The curtains draped so all night see
The duster's whisk, the moving broom,
The movement light as effin fay;
And oh, 'tis lonesome in my room
Since Little Housewife went away.

The rippling hair of golden brown
Beneath a nurse-like cap of white,
The apron neat, the trim-cut gown,
Gray eyes that sparkled clear and bright;
The busy hands and tireless feet,
The clear-toned voice that carolled gay—
And oh, 'tis lonesome in our street
Since Little Housewife went away.

I never learned who she might be,
Maid, wife or widow, 'twas the same;
I only know she was to me
A picture (in a window frame)
Of youth and love, of life and light,
Of all I hope most dear and sweet—
And oh, 'tis lonesome here tonight.

Since Little Housewife went away.
Fate, asked I then too much of thee
That this small happiness should stay?
For oh, 'tis lonesome here for me
Since Little Housewife went away.
—Lucie A. White in the Boston Transcript.

Buffalo, N. Y.

Enclosed please find a P. O. money order for which kindly renew my subscription to the Labor Tribune for one year and send me twenty copies of Jan. 3rd, 1918 issue which contains an article by Bro. Nelson entitled "The Finished Mystery."

I appreciate and enjoy your good paper, especially Pastor Russell's sermons and the splendid articles all of which you continue to publish in such good print.

With best wishes for the New Year, I am,

Yours truly,
MRS. B. SEAMON.

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—NO. 8. PITTSBURGH, PA., THURSDAY, JANUARY 24, 1918. All Subscriptions Payable in Advance.

UNCLE SAM BEGINS TO TEACH WORKINGMEN HOW TO BECOME WEALTHY

LABOR MAKING BIG DRIVE FOR WEALTH

THE DAY WHEN THE HUMBLE TOILER IS TO BE SHOWN THE ROAD TO WEALTH FOR HIMSELF AND FAMILY IS HERE—FOR EVERY $4 HE GETS $5 AND THE GRAB BAG IS WIDE OPEN.

Uncle Sam has started out on a campaign to make every humble family in the United States a family of wealth, and never before were the chances so great to become wealthy as at the present time.

The plan, were it not for the present world war, would never have been conceived, but Uncle Sam is doing more for the common people today than has been done since "Liberty was proclaimed throughout the land."

A chance like this comes only once in a life time, and every man employed in mill, factory, shop or mine should not only become interested in the work himself but he should explain the merits of the War Saving Stamps to every member of his family, and go still further, impress it upon his fellow workman as well as his neighbors.

Remember this, taht the billions of dollars that our government is raising, as well as billions that is being raised by foreign governments to carry on this world war, is getting into the pockets of our American workmen, and while every man is at work and earning he should be thrifty enough to put something away for a rainy day and some winter blasts that might come again some day.

Here's the plan: Our government wants $2,000,000,000, which it is going to get. Don't overlook that. But for each man, woman and child who gets in on this issue Uncle Sam lets him or her sit around the table when the pie is to be cut and he or she is going to get a big slice. That the slice is coming Uncle Sam guarantees, and when Uncle Sam says your in, you are certainly in. Don't let anybody tell you your not. Every nation in the world admits Uncle Sam is the best pay in the world. He's never renigged on a single promise and his O. K. is cashed at any bank on the globe. That's going some. When Uncle Sam's broke there'll be a mortgage on heaven. Uncle Sam says, "In God We Trust." No traitor on earth nor German spy can shake the faith of a true American, whether he be an American by birth or adoption.

Come clean. Let's put this big thing across for Uncle Sam and enjoy the fruits of our labor. Remember no hogging the whole lump. Uncle Sam has already whistled down brakes on the big fellow. No one can buy more than $1,000 worth of War Savings Certificates, get that? Further let this sink into your anatomy:

"THE AMOUNT OF WAR SAVINGS CERTIFICATES SOLD TO ANY ONE PERSON AT ANY ONE TIME SHALL NOT EXCEED $100.00 AT MATURITY."

At maturity—get me—that means when you go around to Uncle Sam and tell him to come across with your money. Mark you—you don't pay $100 but you get that when the interest is added.

Get it this way. Put up $4.12 in January. Uncle Sam will come across in January 1923 with $5.00. If you haven't the $4.12 in January it costs one cent more in February, which is $4.13. This saving proposition put out by Uncle Sam is a cinch. Get in, quick! Don't forget to put something for mother and—on the level get the babies in on the Baby Bonds. Get enthusiastic over it. Get the boys and girls boosting. Everybody sing the praises to this swell scheme. If Secretary of the Treasury McAdoo doped this out a monument should be reared to him.

Its a stamp proposition. All you do is buy stamps, stick them in a book and wait for the next move when you buy again. Every man, woman and child with any patriotism is buying. It's no gold mine scheme or game of chance. Uncle Sam's behind it, in front of it and on all sides of it. Its the only sure thing in the world today. Every American businessman will say YES if you ask him if its a good thing. Every banker, industrial captain editor and labor leader will say YES if you ask him if its O. K. Only the Kaiser objects to it.

It's real big business for the little fellow and his family. Climb in the band wagon quickly, throw every member of the family in and hurry, tell the neighbors.

Here's the way Uncle Sam describes it: Each of such War Savings Certificates will have spaces for 20 War-Savings Certificate Stamps, and each stamp affixed will have a value of $5 on January 1, 1923. No War-Savings Certificate will be issued unless at the same time one or more War-Savings Certificate Stamps shall be purchased and affixed thereto, but no additional charge will be made for the War-

(Continued on Eighth Page.)

THE FOOD DICTATOR

—Cesare in New York Evening Post.

WINDOW GLASS MEN HAVE TRYING SESSIONS

MANUFACTURERS AND EMPLOYEES NOW FACING CRISIS WHICH MAY TERMINATE IN PRACTICALLY SUSPENDING INDUSTRY AS A NON-ESSENTIAL.

The window glass manufacturers and the window glass workers are having their own time trying to prevent the destruction of the industry and the complete elimination of the business.

Not since last May have the manufacturers been doing business and some of the plants have been closed entirely while the government regards the window glass business as a non-essential and the employer and the employee is now facing the greatest crisis in the history of the business.

For a week or more the manufacturers have been flocking to Pittsburgh and appearing before the Government whose representatives are holding meetings in the William Penn hotel with the purpose of adjusting matters so that the industry may be continued or entirely closed. Already it has been intimated that the production be cut 50 per cent. This means that the industry has been doing but little since last May and to cut the production again 50 per cent practically obliterates the manufacturer and his labor.

It might have been the opinion that since the destruction of Belgium competition through the destruction by the Hun of that foreign competitor that the American manufacturer had everything to himself but since the building industry has been largely destroyed in this country the glass business has suffered very materially. The workmen are very thrifty and while they have been idle during almost the entire year but little has been heard from them. However, the time came when the Government sought through the Fuel Administrator to eliminate them entirely and this brought about a protest which has resulted in an investigation, which is at present in progress in this city.

There is no scarcity of workmen but the industry is such that a plant cannot be closed and started at will. When the furnace is fired it must run for the period of the "fire" which since the war may mean from October or December to about May. During this time the workmen in the industry must make enough to keep them a whole year. There was a time when the window glass blowers made from $10 to $30 a day blowing while gatherers made from $5 to $10 or better. These days, however, are past and the fear is now that the industry may be entirely obliterated on account of the scarcity of fuel. The Fuel Administrator regards the window glass industry as a non-essential. This means that the building trade is suffering intensely on account of the high cost of material. Every investor preferring to hold off until material becomes cheaper. The only construction work really in existence being that which is absolutely essential and this principally extension work rebuilding where fires have destroyed or extending plants to meet forced conditions.

SHEET BI-MONTHLY EXAMINATION.

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for sixty (60) day period ending December 31st, 1917, find that the average invoiced selling price of 26, 27 and 28 gauge plain sheet steel, f. o. b. mill, to be 5.50, which will give sheet mill workers for the months of January and February a sixty-seven (67) point raise over base price of 2.15. This is one hundred and one-half (101 1-2) per cent above base of 2.15 on prices contained in scale book of 1917-1918.

TIN PLATE BI-MONTHLY EXAMINATION

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for sixty (60) day period ending December 31st, 1917, find that the average invoiced selling price of a box of 100 pound Coke Tin Plate prime sheets, f. o. b. mill, to be 8.60, which is one hundred and two (102) point raise above the base of 3.50. This is one hundred and two (102) per cent above base prices contained in Scale Book of 1917-1918. This settlement governs the wages for January and February, 1918.

C. K. Hinkson,
Carl Healton,
John Williams,
Committee.

UP THE LADDER.

Big Industry Encourages Young Men by Advancement.

Recent promotions in Pressed Steel Car Company's organization in the Pittsburgh district make J. H. Hackenburg purchasing agent, taking the position formerly occupied by the late H. J. Gearhart. Mr. Hackenburg was formerly the assistant purchasing agent. H. B. Fisher and C. C. Clark were appointed assistant purchasing agents of the company. W. C. Howe, formerly in charge of the Allegheny plant, becomes assistant to the vice president. J. C. Ritchey was appointed electrical engineer.

MOBILE, Ala.—Organized labor's agitation against the leasing of women convicts to private contractors is developing a strong public opinion against this system. At the next session of the state legislature a measure will probably be introduced to prohibit this practice. A sensation was recently created when the Escambia county commissioners leased women prisoners to a contractor for 15 cents a day for a term of two years.

EMPLOYERS UP IN ARMS MEN MUST NOT BE IDLE

FUEL ADMINISTRATION ORDER MUST BE RESCINDED OR GREAT INDUSTRIAL ORGANIZATIONS WILL BE BADLY CRIPPLED WHILE MILLIONS OF TONNAGE HELD BACK MAY SACRIFICE OUR SOLDIERS.

Of all the purile moves made since the beginning of the war the closing of the American industries which alone effects 1,500,00 workmen in the Pittsburgh district, is the worst that has yet been handed out and brings to light the most glaring blunders in mismanagement on the part of those in charge of the fuel administration that has yet been unearthed.

Surely President Wilson has been sadly disappointed in those whom he has chosen to handle what was at the beginning of the war regarded to be a delicate situation. The misadministration of the office and the incompetency of the administrator has aroused the industrial leaders and the financiers to such a pitch that something must be done to avoid a similar catastrophe.

The Industrial captains in Pittsburgh are vigorously protesting such action and President A. L. Humphries of the Employers Association and President of the Westinghouse interests in behalf of the 225 members of the Association represented declares that Fuel Administrator H. A. Garfield has no authority to take such action. The order is arbitrary and threatens the disruption of every industrial organization affected. Close an industry once under such circumstance for a period of five days and there is no telling what the outcome will be.

There is no question but that the order will be rescinded as it is entirely too drastic and forebodes anarchy.

"I am not a bit afraid to say," Mr. Humphrey said, "that Dr. Garfield has not that right. His order is preposterous. I am sure it will never go into effect. Surely there is enough resistance in Pittsburgh alone to prevent him from carrying such a plan into operation.

BLOW AT WAR PREPARATIONS

"Do you realize what it means? Pittsburgh has no milling industry and few plants engaged in producing food products. She is all steel and iron—the sinews of war. To put the rule into effect is to make a direct slap at Pittsburgh and that amounts to a direct slap at the Nation, for its war preparations are to receive an awful jolt.

"Not only this, but what will its effect in Germany be? It will be cabled from camp to camp and from city to city of the countries of the Central Powers. They will be encouraged at what they will term the first real sign that America is distraught. The moral of the soldiers will be strengthened and victory for the Allies placed further in the background.

FEARS LOSS OF MEN

"Let's see what it will do to Pittsburgh itself. We will have 30,000 workers, perhaps out of work. What will they do? They will spend the money they have earned in travel. They will clog the train schedules. There may be riots as there always are when the reason for some bad condition is not clear—and this certainly is not.

"You may quote me as saying that there ought to be some mass meetings called now in Pittsburgh to protest. If there are none now, they will not be orderly. Chaos will rule the city. Industry will be in total disorder. The workers will leave the State and go West, where the rules have not been applied. We will lose our skilled men and when the reaction comes, where shall we get others who can fill their places?

"It must be a hoax; but if it really is seriously announced by the present Fuel Administrator, I say: Rescine the order."

Mass meetings are being arranged for and unless the order is cancelled at once it will meet such fate before the end of this week.

Mr. I. W. Frank, President of the United Engineering Company, one of the leaders in all industrial movements and a staunch supporter of the present Administration at Washington cannot conceive of the disaster that would be wrought in the event the Fuel Administrator is supported in the closing of the industries. Further, what can be accomplished by such action is the problem that baffles. To close the industries is to stop the war. What then is to become of the young fighters whom we have sent to the front. A suspension of a week must show a gap somewhere when it is realized that this would mean the cutting off of millions of tons of products so vitally essential at this moment.

(Continued on Fourth Page)

THE FINISHED MYSTERY.

Extracts from *Studies in the Scriptures*. Vol. VII. chronologically Arranged. This posthumous work of Pastor Russel (arranged for the use as a text-book) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are: A. B. C. D. E. F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M. ..... "THE BIBLE STUDENTS MONTHLY."
H. ..... "What Say the Scriptures ABOUT HELL?"
P-D. ..... "PHOTO-DRAMA OF CREATION" Scenario.
T. ..... "TABERNACLE SHADOWS."
S. ..... "SPIRITISM" Pamphlet.
Z. ..... "ZION'S WATCH TOWER," followed by year and page.

Other abbreviations used are:

Barnes. ..... Barnes' "Revelation."
Brit. ..... "Encyclopedia Britannica."
Buck. ..... Buck's "Theological Dictionary."
Coffin. ..... Coffin's "Story of Liberty."
Cook ..... Cook's "Revelation;" a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.
Edgar. ..... Edgar's "Pyramid Passage." Vol. II.
McC. ..... McClintock and Strong's Encyclopedia.
Mosheim. ..... Mosheim's Ecclesiastical History.
S. B. D. ..... Smith's Bible Dictionary.
Smith. ..... Smith's "Thoughts on Daniel and Revelation."
Weym. ..... Weymouth's New Testament in Modern Speech.

printed in capitals. * Words not in Sinaitic MS. are enclosed in brackets.
† Words in Sinaitic MS. which do not appear in "Authorized" Version are

PUBLISHER'S PREFACE.

Since the days of the Apostles, Christian people have been looking for the coming of our Lord Jesus in great power and glory; for he said that He would come again and receive His Church unto Himself. He further pointed out that for some time prior to the completion of the Church He would be present, gathering out from Babylon and from the world the truly consecrated, and that during His presence "the Mystery of God" would be finished.

Through St. John the Lord Jesus revealed the fact that the Church would be developed during seven distinct periods, or epochs, and that for each of these epochs He would have a special angel or messenger, to serve the other members of the Body. It follows, then, that the messenger to the last, or Laodicean, epoch would declare the Presence of the Lord and the time of the harvest of the Gospel Age. The great Master laid special emphasis on the importance of the messenger of the seventh, or Laodicean, period of the Church, saying that such an one would be "a faithful and wise servant, whom his Lord would make ruler over all His household, to give them meat in due season."

Those consecrated Christians who have read and fully appreciated the Truth as contained in the preceding six volumes of Studies in the Scriptures readily see and agree that Charles Taze Russell was the messenger of the Church of Laodicea. In the mind of every one who believes the Bible the evidence set forth in this volume will establish that fact beyond the question of a doubt.

In the light of Divine Prophecy, now being daily fulfilled and made clear to "the watchers," the following from the pen of Pastor Russell is further proof that he was sent of God to this generation. Long years before the beginning of the trouble now upon the nations he wrote:

"The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestations in which the Lord is about to reveal Himself to mankind, the first three of which will prepare men for the final one, in which will come the desired blessing to all the families of the earth. These are:

"(1) The mighty winds rending the very rocks. Blowing winds seem to be used in Scripture for wars. The wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for 'sealing' the Lord's consecrated people in their foreheads (intellectually) with the Present Truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)—prefigured by the mighty wind shown to Elijah (1 Kings 19:11), which rent the rocks. But God's kingdom will not follow the epoch of war; the world will not thus be made ready for the Reign of Immanuel. No, a further lesson will be needed and will be given. It is represented in

"(2) An earthquake. Throughout the Scriptures an earthquake seems always to represent revolution; and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that revolution would be the next thing in order. (Rev. 16:18.) But, severe though those revolutionary experience will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require

"(3) The fire from heaven—an epoch of Divine judgments and chastisements upon a maddened but unconverted world, wild in anarchy, as other Scriptures show us. The results of their wars, revolutions and anarchy, in the failure of their schemes, will have a humbling effect, and will prepare mankind for God's revelation of Himself in

(4) The still small voice. Yes; He who spoke to the winds and the waves of the Sea of Galilee will, in due time, 'speak peace to the peoples.' He will speak with authority, commanding the observance of His long neglected Law of Love. 'And whosoever will not hear that Prophet shall be cut off from among His people.' (Acts 3:23)"—The Watch Tower, July 1, 1892, p. 208.

"Looking back to the prophetic testimony respecting the Times of the Gentiles, we perceive that our Lord's words, 'Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be filled out,' give the intimation that the determined times, or years, in which the empire of earth would be in the hands of Gentile governments was a fixed one from the Divine standpoint. And if, as we believe the Scriptures to teach, Gentile domination was provided for up to October, 1914, it would seem but a reasonable interpretation that Divine power would not be exercised to their dethronement until after the time allotted for their reign has ended—October, 1914."—The Watch Tower, July 1, 1904. P. 198.

In 1879 Charles Taze Russell began the publication of The Watch Tower, of which he was the sole editor as long as he remained on earth. The Watch Tower was, and is, the first and only journal declaring the presence of the Lord Jesus. Pastor Russell being the messenger of the Laodicean Church, and occupying the position of the Lord's special servant to give the Household of Faith meat in due season, it was to be expected that he would bring forth from the Lord's great "Storehouse" the needed spiritual food for the Church, in harmony with God's will. By the Lord's grace he wrote the six volumes of Studies in the Scriptures, which writings, aside from the Bible, have gladdened more hearts and thrilled Christians with greater hope and joyful expectation than have any other writings extant. These books have been properly designated "Keys to the Divine Plan of the Ages." These "keys" have been placed in the hands of thousands of Christian people throughout the world, and have enabled them to unlock the Lord's Treasure-house, the Bible, and there to see some of the "treasures of wisdom" and knowledge of God! Some have been able to use these "keys" more effectually than have others. "God hath set the members in the Body as it hath pleased Him."

Time and again Pastor Russell said that the Seventh Volume of Studies in the Scriptures would be written; and it was expected that he would write it. The Scriptures show that the Seventh Volume must be published. Pastor Russell passed from the earth, and the Seventh Volume remained unpublished. In his last moments he said, "Some one else can write the Seventh Volume." For any one to arrogate to himself the authority to write and publish the Seventh Volume would, we believe, seem presumptuous before the Lord. Whom, then, would the Lord have to write it?

Pastor Russell was a man of unusual modesty. Great men usually are modest. The examination of the contents of this book will disclose the fact that the Lord's dealings with Revelation and Ezekiel; that the Lord long ago caused to be recorded therein, in symbolic language, a history of the Church, particularly the closing earthly experience thereof; that therein He set forth that He would uncover the frauds, deceptions and blasphemous teachings and practices of the church nominal—both Catholic and Protestant; that in the last days He would then make bare the unholy alliance between the unrighteous ecclesiastical systems and the corrupt political elements of the earth, which religious systems have prospered and grown fat in the name of Christ; that the Lord pronounces His indignation and wrath against all such Babylonish systems and marks their utter destruction in a Time of Trouble such as the world has never known and will never again know; and that the earthly creature made prominent therein above all others is the messenger of the Laodicean Church—"that wise and faithful servant" of the Lord—Charles Taze Russell. In view of the facts stated, is it at all surprising that the Lord spared him the publication of the Seventh Volume?

But the fact is, he did write it. This book may properly be said to be a posthumous publication of Pastor Russell. Why? Because to him the Lord gave the "key"; to him was given the privilege of making clear to the Church in the last years the "Mystery of God"; to him was granted the privilege of bearing from the hands of the Lord to the Household of Faith "meat in due season" for the special development and sustenance of God's dear little ones. This service he has faithfully performed. This book is chiefly a compilation of things which he wrote and which have been brought together in harmoneous style by properly applying the symbols which he explained to the Church.

By his last Will and Testament Pastor Russell designates Geo. H. Fisher, of Scranton, Pa., as one whom he would approve as a member of the Editorial Staff of The Watch Tower—the most important journal published on earth. For many years Brother Fisher has been consecrated to the Lord, a careful student of the Bible in the light of the Message brought from the Lord by the messenger to the Laodicean Church; and for some time he has made a careful and prayerful study of the Book of Ezekiel.

When Pastor Russell was with us he gave direction that The Bible Student Manual should be prepared by Clayton J. Woodworth, of Scranton, Pa. This Manual was published by this Society, and has proven a great blessing to the Household of Faith. The preparation of the Manual required a critical examination of everything Pastor Russell had written; and thus Brother Woodworth was enabled to become more familiar, probably, than any one else with the explanation of the Scriptures which had been given by Pastor Russell. In this manner the Lord seemed to have qualified him for some special work. With the "key" which Brother Russell, as the Lord's servant, and placed in his hands Brother Woodworth, by the Lord's grace, has been enabled to bring together everything that Brother Russell wrote on Revelation, and to explain and harmonize the other parts of that book with the Divine Plan; also, to treat similarly, the Song of Solomon.

It seemed pleasing to the Lord that the Brothers C. J. Woodworth and George H. Fisher should prepare the Seventh Volume, under the direction of WATCH TOWER BIBLE AND TRACT SOCIETY. While both residing in the same city, they have worked separate and apart from each other, not even comparing notes. The reader will be able to judge how fully the work of each harmonizes with that of the other with the Divine Plan, thus giving further evidence of the Lord's direction in this matter.

Pastor Russell long ago said, in substance, that the Seventh Volume would not be for the development of the Church; that the preceding six volumes of STUDIES IN THE SCRIPTURES contain the necessary spiritual food for that purpose. Asked why, then, it would be written, he replied, "It will probably be given to the Church in a time of direst need, for her comfort and encouragement."

Who amongst the consecrated this side the veil does not realize that the Church is now in that time of "dire need of comfort and encouragement?" The hour of fiery trial and great testings is upon God's people, and there is need for their comfort and encouragement. The Lord has promised "grace sufficient" and help for every time of need for those who love Him and come confidently unto Him. We believe that as the Lord's dear children throughout the earth read the contents of this book see how wonderfully He has shielded them from the storms of human passion and from the snares of the great Adversary; and that when they see that the unrighteous, wicked systems of Babylon are now crumbling under the mighty hand of God—which bespeaks the early deliverance of the last members of the Body from this vale of tears into the glorious light and liberty of the saints—that then they will be greatly comforted; that then they will take new courage and "gird up the loins of their mind, be sober and hope to the end for the grace that is to come unto them quickly;" that with exceeding joy then they will lift up their heads, because the hour of deliverance is at hand! To all the truly consecrated who read and appreciate this book we believe that the words of the mster, "THE KINGDOM OF HEAVEN IS AT HAND!" will sound in their ears like clarion notes upon the clear morning air, giving courage and strength to those who are growing weak in faith, and more courage to the stronger ones. We believe that every one who appreciates this volume will have a burning desire to grasp his weapon and go forth to the smiting of the Jordan, giving praise to the Lord for the privilege.

Some will murmur and find fault with this book; some will grow angry, and some will join the persecutors. But, we believe, every saint whose heart is filled with love for God and for His people will rejoice and give praise to the Lord for this further evidence of His blessed favor.

The publisher takes pleasure in presenting this, the Seventh Volume, to the remaining members of the Church, and to all who may read with profit to themselves and to the glory of the Lord Jesus and our Father. As the Lord has sent forth the other six volumes, His blessing has accompanied each. That His blessing may be upon this volume, to the comfort and encouragement of the dear saints in the hour of the direst need, is our prayer!

WATCH TOWER BIBLE AND TRACT SOCIETY.

THE REVELATION OF ST. JOHN THE DIVINE

REVELATION 1.

THE MESSAGE FOR THIS DAY.

The Revelation of Jesus Christ.—John the Revelator and the Prophet Habakkuk have foretold that the understanding of this revelation, given in 96 A. D., is set for an appointed time, the end of the age; and that, at this time, now, when the predicted "Faithful and wise servant" would be present with God's people, the vision would be made plain.—Rev. 1:10; Matt. 24:45; Hab. 2:13; I Pet. 1:13.

Which God gave unto Him.—"The declaration that 'the Son can do nothing of Himself,' if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father."—Z. '99-45; John 5:20; 12:49; 17:7, 8.

To shew unto His (servants) SAINTS.†—"Our Lord Jesus has promised us that, as the Elder Brother (of the Gospel House of Sons), whatsoever the Father shall make known to Him He in turn will make known to us."—Z.'99-45.

The things.—The shifting scenes of Church and State, the history of the Gospel and Millennial Ages.

Which must shortly come to pass.—Which began at once, in St. John's day, and will continue until the completion of all that he foresaw.

And he sent.—He did not come Himself, but acted with the dignity becoming Him who is now the express Image of the Father's person. "Dwelling in the light which no man can approach unto, whom no man hath seen, nor can see."—1Heb. 1:3 1 Tim. 6:16.

And signified it.—"Our Lord's revelation, which God gave Him after He had passed into glory, He sent and signified (signified, told in signs, symbols, etc.) to His Church."—B203.

By His angel.—The "angel" of Rev. 3:14 represented this messenger who appeared to St. John. Our Lord's promise in Luke 12:44 is not limited to activities on this side the veil.

Unto His servant John.—"This simplicity, common to all the Apostles, commends them to us as men of humble mind—the very kind we should expect our Lord to use as special messengers to His people."—Z.'16-343; Rev. 19:10, 1:2.

Who bare record.—Previously, in the Fourth Gospel, and in the three epistles bearing his name.

Of the Word of God.—The Logos. St. John has had more to say of the logos than had any other Apostle. "In olden times certain kings made addresses to their subjects by proxy, the king sitting behind a screen, while his word, or spokesman, stood before the screen, and addressed the people aloud on subjects whispered to him by the King's logos."—E94-85.

And of the testimony.—The daily words and deeds, during the three and a half years of His ministry.

3:14.

(And of all) WHAT things (that) SOEVER he saw.—St. John's powers of observation were acute. His Gospel contains records of twenty-two events or teachings not mentioned by the other Evangelists.

1:3. Blessed is he.—Singular.

That readeth.—Correctly interprets the symbolisms.

And they.—Plural.

That hear the (words) WORD of this prophecy.—"All who have read and understand even a part of the teachings of the book were blessed as promised. It was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was 'Antichrist.'"—A27.

And keep.—Keep the eyes upon, observe (so the Greek indicates).—Rev. 22:7.

Those things which are written therein.—"There is a blessing upon those who read this revelation, even though they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and who conform their lives to the things therein written."—Z.'16-343.

For the time is at hand.—The fulfilments began at once, in St. John's own day.

THE SEVEN CHURCHES IN ASIA

1:4. John to the seven churches.—Not merely the seven literal congregations mentioned in Verse 11 and elsewhere, but to the epochs of the Church as a whole, from Apostolic days until now.

Which are in Asia.—In the Orient, the East, the early path of the sun. Before the Sun of Righteousness can illuminate the world still wider application to the whole Church of Christ, the number first to greet and welcome the New Day.

1:7. Was in the isles that is called Patmos.—"At the time of this vision St. John was a prisoner, exiled to the Isles of Patmos, a penal colony of those days (a convict quarry)—a rocky, barren island in the Aegean Sea. The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. St. John, the beloved disciple, in some measure, or degree, represented the last living members of the Body of Christ (John 21:20-23)—a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbol in a trance. If, then, St. John's exile in any degree represents ostracism which the Lord's followers may except in the close of this Age—a complete isolation from others and a treatment implying that they are prisoners—they may take comfort from the thought that our Lord's favor and revelation to St. John more than offset his persecutions."—Z. '16-343.

For the Word of God.—"St. John, with remarkable modesty, passes over his previous service for the Truth (Rev. 1:2), which had brought him his persecution, and lightly passes over the persecution itself, merely noting that he was in the island because of his fidelity to the Word of God."—Z. '01-187.

And for the testimony of Jesus.—As recorded in the Gospel according to St. John and the three Johannean epistles.

(Continued on Second Page.)

APPRECIATIONS.

Beaumont, Texas.

I see my subscription has expired and will ask you to cancel my name from your list as I am not able to renew at present. I have appreciated your paper during the past years and hope the year of 1918 may give it a wider field for usefulness than ever before.

Very respectfully,
C. C. JONES.

Tevel Run, Va.

I notice that my subscription to your paper was out in December. Please find enclosed $1.00 for renewal We greatly appreciate the Tribune because of the liberal space devoted to Truth. May you be much blessed by the rewards of every good and perfect gift for your noble work in thus helping to spread the Truth.

Very sincerely yours,
MISS ALPHA ADKINS.

Cleveland, Ohio.

I see by the label on my paper that it is run out January 20. Will you please discontinue it, as I am not able to pay for it? I will thank you the kind friend that has paid for the paper for the last three years.

Yours truly,
P. PAULIEN.

Rices Landing, Pa.

Enclosed please find check for two dollars to pay for what is overdue and for renewal on the Dear old Tribune. Please forgive delay in not sending it sooner. I still enjoy the reading of our late Beloved Pastor Russell's Sermons and all the features of the Harvest work that you are so earnestly and faithfully publishing every week. I pray the Dear Lord's blessing on your bold and fearless stand for the Truth along all lines.

Yours truly and sincerely,
THOS. B. CRAGO.

Lonaconing, Md.

Enclosed you will find one dollar for I do enjoy on account of our dear Pastor's sermons which never grow old but is edifying and upbuilding to the new children of the Lord. Your paper as a whole is a good paper to come into a home as the boys enjoy the other interesting news, that is transpiring in our day. May the dear Lord bless you for the noble stand you take in printing these sermons in the face of such opposition. You will receive your reward for so doing. Wishing you good health and prosperity for the new year.

Yours truly,
MRS. CORA LOCHNER.

Glenshaw, Pa.

I greatly appreciate your great and good paper, in which you so boldly uphold and advocate and disseminate the Truth. Both in religious, labor and politics. I so enjoyed the sermons and other items of the Truth. But, dear friends, owing to the hard times and age and inability to work, and being impossible for me to raise the subscription price, I will be compelled to ask you to kindly discontinue the paper to my address. (I think it expires the 22nd inst.)

If I ever get able to subscribe for any Truth paper outside the Watch Tower, I will remember your paper and subscribe for it then. But for the present please stop it, as I do not now see any possible way of continuing it. May thee Lord still bless you in the publication of the Truth in the future as my prayer.

Your Brother in the cause of the dear Redeemer's Kingdom. I remain,
Yours in His dear name,
ALONZO G. PILCHARD.

PERSONAL

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THE FINISHED MYSTERY.

(Continued from Page Two)

1:10. I was in the spirit.—"Visions are not realities, although symbolically representing them. (Dan. 7:1; Matt. 17:9.) The visions granted to St. John, recorded in the Revelations, are in no sense to be understood as realities."—Z. '16-343; Acts 10:10.

On the Lord's Day.—"According to our understanding of Bible chronology we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that we begin to see the wonderful things of the Divine Character and Plan. But to see and to understand we must be 'in the spirit.' Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented."—Z. '16-343.

And heard behind me a great voice, as of a trumpet.—"The fact that its location is mentioned implies that it has a symbolic meaning. It signifies that the beginning of this Message was not in St. John's day, nor in the future, but that the things revealed had already commenced and were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry." (Z. '16-344.) "As John heard a voice behind him and looked in that direction, so we who now are having the realities find that the Message is behind us, and turn and look toward the past to see the fulfilment of the various features of the Divine Plan and to hear and understand the Message given to His people by the risen Lord."—Z. '05-168.

1:11. Saying, (I am Alpha and Omega, the First and the Last: and) What thou seest, write in a book and send it unto the seven churches which are in Asia.—"There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole Church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the Church. To think otherwise would be to attach more importance to those comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential; as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc., furthermore the details of the messages given to these seven churches apply to and fit historically the one Church of the living God, over every member and branch of which the Lord has a care. This though, that the seven represented completeness, we find emphasized in the other symbolical representations—in the seven golden candle-sticks, the seven stars, etc." (Z. '05-168.) Colosse (Col. 1:2), Miletus (Acts 20:17) and Hierapolis (Col. 4: 13) were churches in Asia, not here mentioned. The Asia mentioned is the westernmost province of Asia Minor.

Unto Ephesus.—The Apostolic Age the Church.

And unto Smyrna.—The Church during the period of persecution by Pagan Rome.

And unto Pergamos.—The Church during the period of the rise of Antichrist.

And unto Thyatira.—The Church during the Dark Ages, the period of Antichrist glory, and persecution by Papal Rome.

And unto Sardis.—The Church in the dawn of the Reformation.

And unto Philadelphia.—The Church in the period of reformation by sects.

And unto Laodicea.—The Church in the time of the Lord's Second Presence.

THE SEVEN CANDLESTICKS AND STARS

1:12. And Apostles saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like a son of man—like a man, like a priest, as implied by the clothes described—walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, has directed respecting His people's affairs, inspecting and caring for the Church as a light-bearer, a candlestick. Alas, how poor these wicks have sometimes been! How feeble the light that has sometimes shone out! How much trimming has been necessary!"—Z. '16-344.

And being turned, I saw seven golden candlesticks.—"The Golden Candlesticks , or Lamp-stands, which stood opposite the Golden Table, and gave light to all in the 'Holy,' was of gold—all of one piece hammered out. (Exod. 25:31-37.) It had seven branches, each of which held a lamp, making seven lamps in all—a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the 'little flock' that He is taking out from among men, to be partakers of the Divine (gold) nature."—T. 115; Rev. 1:20; Zech. 4:2; Matt. 5:14-16.

1:13. And in the midst of the seven candlesticks.—"The union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest."—Z. '16-344.

One like unto the son of man.—"This symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a spirit Being, 'dwelling in light which no man can approach unto,' and which we cannot appreciate until we shall be changed to be like Him and see Him as He is.'—1 John 3:2; 1 Cor. 15:50-53."—Z. '16-344; Dan. 7:13.

Clothed with a garment down to the foot.—The glory of Christ was manifested in His own person, in His own ministry, and in that of His twelve Apostles, His representatives—St. Paul taking the place of Judas; with their death the body of Truth was almost veiled throughout the eighteen centuries, until now."—Z. '16-344.

And girt about the breast.—"The support of the garment at the breast, instead of the neck, left the arms and shoulders uncovered, representing that the early Church was favored with the light of the true Gospel for a considerable time after our Lord and Head had comuleted His earthly ministry.

With a golden girdle.—Gold is a symbol of the Divine nature; the girdle a symbol of service. (Rev. 15:6.) Throughout the Age the Lord has been serving His Church. "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." "I am among you as he that serveth."—Luke 12:37; 22:27."

1:14. His head and His hairs were white like wool, as white as snow.—"The head, with its white hair, is not to teach us that our Lord in glory has the form of a man with white hairs, but merely suggestive and symbolic of knowledge, experience, wisdom."—Z. '01-188; Matt. 17:2.

And His eyes were as a flame of fire.—"His eyes like a flame of fire tell us in symbol that our Master is all-seeing, omniscient; that He is not deceived by outward forms and ceremonies; but that He can, and does read, every thought and intent of the heart."—Z. '16-344; Rev. 19:12.

1:15. And His feet like unto fine brass.—"The feet described as like furnace-refined copper, seem to say that those who belong to the Body of Christ, and whom the Lord would use in His service, 'the feet, members of the Body, must, in their contract and dealings with the world, berefined, purified, clean—'Be ye clean, that bear the vessels of the Lord's house."—Z '01-188; Ezek. 1:7.

As if they burned in a furnace.—"In the end of the Age, the feet members of the Body of Christ will be illuminated by the Truth and will shine forth—not like the Heal, but as polished brass. We have shining upon us with almost burning brightness the focused rays of Divine inspiration and revelation from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us!"—Z. '16-344.

And His voice as the sound of many waters.—"The many waters signify peoples, nations and languages, as elsewhere explained in this book. Thus our Lord, present with His Church, speaks to her and through her by many tongues, in many languages."—Z. '01-188; Rev. 19:6.

1:16. And He had in His right hand.—"This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in His right hand—in His power—as the Lord of all as His power—seven stars, the angels, the messengers, of the seven Churches. That they are in His right hand seems to teach us that these should be considered as in some special sense under the Master's guidance, protection and care in the interest of the Churches which they represented."—Z.' 16-345; Jer. 22:24.

Seven stars.—"Apparently the stars represent special ministers, or servants of the Church. In Revelation 12:1 the Church is pictured as a Woman crowned with twelve stars. These stars evidently represent the twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in his right han seem to represent special light-bearers in the Church—in each if its seven phases, or stages, of development. It will be noticed that the messages to the various Churches are sent by these stars, messengers, angels, as though our Lord would have us understand that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative. Our Lord Himself is represented by the great light of the sun; and His special messengers in the Church throughout the entire period of its Gospel Age are consistently enough represented as stars."—Z. '16-345; Rev. 1:20.

And out of His mouth went a sharp two-edged sword.—"No part of the description could more thoroughly convince us that the description of our Lord given here is symbolic. As a symbolic picture, it speaks to us of the Word of the Lord, the Sword of the Sword of the Spirit, 'sharper than any two-edged sword.' (Eph. 6:17; Heb. 4:12.) It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His Word is sharp, cutting in every direction; that in sin is reproved by Him as much when found in His most earnest followers as when found elsewhere. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has purposed to extend His mercy toward us. How heart-searching is God's Word when we understand it—not merely as a compendium of rules and regulations, but when we catch the spirit of it! Then we come to see that its requirement is love out of pure hearts; first, to the Heavenly Father; secondly, to our Lord and Head; thirdly, to all His brethren; fourthly, to the world in general, groaning and travailing in pain, waiting for the blessings of the coming Day of Christ; and fifthly, toward our enemies also, sympathetically realizing that they and through the machinations of the great Adversary.—2 Cor. 4:4."—are warped, twisted and blinded through the deceitfulness of sin Z.'16-345; Rev. 2:12, 16; 19:15, 21; Isa. 11:4.

1:19. Write THEREFORE the things which thou hast seen.—John was personally familiar with the first epoch, then already in the past. What he wrote of that epoch (Rev. 2:1-7) serves as a guide to what follows.

And the things which are.—John was writing in the second epoch, already in its persecution era.—Rev. 2:8-11.

And the things which (shall be) MUST SHORTLY COME TO PASS hereafter.—"The five remaining epochs of the Church, and the Kingdom to follow.

1:20. The mystery of the seven stars.—Every true reformer must go contrary to the current of his times; and in proportion as he has the Master's spirit, he cannot fail to be, like Him, a man of mystery to his own generation—"a Stone of Stumbling and a Rock of Offense"—to those who have not "ears to hear."

Which thou sawest in My right hand.—Small wonder that these great reformers seemed almost to have charmed lives!

And the seven golden candlesticks.—The Candlestick, or Lamp-stand, represents the nominal, rather than the true Church. This is shown by the facts that in addressing each of these churches the Lord finds fault with the many and approves the faithful few."—Z '16-344.

The seven stars.—"The star-light is the Heavenly light, the spiritual enlightenment or instruction. The lamp-light is the early light, representing good works, obedience, etc., of those who are exhorted to let their light so shine that it will glorify their Father in Heaven."—Z. '16-345.

Are the angels of the seven churches.—"The title is borrowed from the Jewish Synagogue, in which the angel, or messenger of the assembly, was the person who presided over anr arranged the meetings for worship." (Cook.)—Mal. 2:7; Hag. 1:13.

And the seven candlesticks (which those sawest) are the seven churches.—"Alas! The Master evidently found but few good works, little glorifying light shining out from His earthly representatives in many of the seven epochs of the history of the Church."—Z. '16-344; Rev. 1:12; Zech. 4:2.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

The Divine Plan of the Ages.

BY C. T. RUSSELL. 1886

FIRST VOLUME SCRIPTURE STUDIES

STUDY XVI.

CONCLUDING THOUGHTS.

Our Duty Toward the Truth.—Its Cost, Its Value, Its Profit.

In the preceding volume we have seen that both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise almighty and righteous God is the Creator off all things, and that he is the supreme and rightful Lord of all; that all things animate and inanimate are subjects to his control; and that the Bible is the revelation of his character and purpose so far as he is pleased to disclose them to men. From it we have learned that though evil may predominate among some of his creatures, it exists for only a time and to limited extent, and by his permission, for wise ends which he has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time disperse all the darkness and the whole earth will be filled with his glory.

We have seen that this great plan is one that has required ages for its accomplishment thus far, and that yet another age will be required to complete it; and that during all the dark ages of the past, when God seemed to have almost forgotten his creatures, his plan for their future blessing has been silently but grandly working out, though during all those ages the mystery of his plan was so deeply hidden from men. We have also seen that the day or age which is now dawning upon the world is to be the day of the world's judgment or trial, and that all previous preparation has been for the purpose of giving mankind in general as favorable an opportunity as possible, when, as individuals, they will be placed on trial for eternal life. The long period of a thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil has given them an experience which will be greatly to their advantage when they are brought to judgment. And though the race as a whole has been permitted thus to suffer for six thousands years, yet as individuals they will run their course in a few brief years.

We have seen that while the race has undergone this necessary discipline, in due time God sent his Son to redeem them; and that while the mass of mankind at not recognize the Redeemer in his humiliation, and would not believe that the Lord's Anointed would thus come to their rescue, yet from among those whose hearts were toward God, and who believed his promises, God has been, during these ages past, selecting two companies to receive the honors of his kingdom—the honors of sharing in the execution of the divine plan. These two select companies, we have seen, are to constitute the two phases of the Kingdom of God, and from the prophecies we have seen that this kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favorable opportunity to prove themselves worthy of everlasting life; that as the result of their redemption by the precious blood of Christ, a grand lifeway of holiness will be cast up; that the remnant of the fallen Adamkind—Heb. 2:9) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to become pure, holy; and that all the stumbling stones will be gathered out, and all the snares, pitfalls, and difficulties removed, and blessed will all those be who go up thereon to perfection and everlasting life.

It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again—not again in humiliation, but in power and great glory; not again to redeem the world, but to judge rule) the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the throne of his glory, and before him shall be gathered all nations, and he shall judge them during that age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favor and assistance, he shall decide who of them are worthy of life everlasting in the ages of glory and joy to follow.—Matt. 25:31; Rev. 20 11-13.

Thus we have seen that the second advent of Messiah, to set up his kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's wife; when she comes up out of the wilderness leaning upon the arm of her Beloved, and enters into his glorious inheritance. It is the day when the true Church, glorified with its Head, will be endued with divine authority and power, and will begin the great work for the world, the result of which will be the complete restitution of all things. And it will be a glad day for the world when the great adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

A knowledge of these things and the evidences that they are nigh, even at the door, should have a powerful influence upon all, but especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every weight and hindrance, and to run patiently the race in which they have started. Look away from the imperfections and weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through our Redeemer and Lord—and that only. Let us remember that the strength and sufficient which God has promised us, and by use of which we can be "overcomers," is provided in his Word. It is a strength derived from a knowledge of his character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue; whereby are given us exceeding great and precious promises, that by these ye might be partakers of the divine nature."—2 Pet. 1, 2-4.

But to obtain this knowledge and this strength, which God thus proposes to concentrate all your time, all your talents, to the Lord; now the question is, How much of it are you willing to give? Are you still willing, according to your covenant of consecration, to give up all?—to give up your own plans and methods, and the theories of yourselves and others, to accept of God's plan and way and time of doing his great work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half mean it when you gave your all to the Lord, then you will begrudge the time and effort needful to search his Word as for hid treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

But think not that the giving will end with the giving of the needful time and energy to this study; it will cost the sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honors of the kingdom. If you give diligence to the Word of God and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and his plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, in spirit, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew the Lord.—2 Cor. 4:8-10; John 6:22; 1 John 3:1; 1 Cor. 2:16.

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as he may lead you by his Word?—to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read this volume may by it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the divine plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (Acts 17:11), let such also lovingly set themselves to prove what has been presented in the foregoing pages. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorized standard—God's own Word. It is to facilitate such investigation that we have cited so many scriptures.

It will be useless to attempt to harmonize the divine plan herein set forth with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the divine plan is completed and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the truth alone can boast. And be it known that no system of theology even claims, or has ever attempted to harmonize in itself every statement of the Bible, but nothing short of this can we claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the truth, and of God's infinitely wise and beneficient plan.

And while the Bible is thus opening up from this standpoint, and disclosing wonderous things (Psa. 119: 18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before his children this truly glorious and harmonious plan—a plan that rejects not one, but harmonizes every part and item of which the Word, Truth, when due, becomes neat for the household of faith, that they may grow thereby. (Matt. 24:45.) Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility toward it also, because it is all the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! Lift up a standard for the people!

Weber, Wash.

I see my subscription ends with the eighth of the month so will remit. You will find enclosed post money order for one dollar for which send the Labor Tribune. I am pleased with the paper, as it gives Bro. Russell's sermons and what is being done amongst the laborers, in which we are all concerned.

Thanks for sending it so regular.

LEAH BERLIN.

Alliance, O., Jan. 10th, 1918.

You will find one dollar enclosed, for which please renew my subscription to the Tribune for another year. I appreciate the Tribune most of all for the publication of Pastor Russell's Sermons, and its religious features. May the Lord bless you. and all the "Tribune Management" in the carrying on of this work.

Very respectfully,

H. C. TEMPLE.

Worcester, Mass.

You will find enclosed $1.00 for renewal of my subscription for another year.

With best wishes for your success, I am.

Yours truly,

WM. RAE.

Springfield, Mass.

Pardon me, please, for not sending my subscription before, for I noticed that it is in arrears since July 1st, 1917 and I thank you for your kind favor for continuing the same. Please find enclosed find $1.00 for renewal of one more year, since July 1st, 1917 to July 1st, 1918. I remain,

Yours truly,

G. K. PAPACOSTAS.

Burgettstown, Pa.

Enclosed please find money order for renewal of Tribune.

What a great blessing you have indeed this wonderful work in reprinting the sermons of our dear Pastor, for it brings happiness to all who love consecrated, especially the isolated one each week sending out nourishment from the Lord's table to the "Household of Faith." May the Lord's blessing rest upon all in your labor of Love in spreading the Truth.

Yours in one Hope,

J. E. BOWLIN.

Hamilton, Canada.

I see by the label on my paper the time is expired. I have enjoyed this paper very much because of the Truth it contains and Pastor Russell's Sermons which no doubt is a great blessing to many. I am transferring my subscription to my cousin who also enjoys the paper.

Yours,

MRS. MAXWELL.

Ogden, Utah.

See I am in arrears again, and am enclosing price of subscription for another year.

The joyful news of the Gospel of Peace and Good Will is so much needed in the world in those dark days. I only wish the Tribune could carry its comforting message into every sorrowing home, bringing to them "beauty for ashes and the oil of joy for the spirit of heaviness."

Yours for Peace on Earth

M. E. KINGSFORD.

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 9. PITTSBURGH, PA., THURSDAY, JANUARY 31, 1918. Subscriptions payable in advance.

New York Public Library Fifth Ave.

HON. JAS. FRANCIS BURKE MAKES TERRIFIC DRIVE

TOILERS IN MILLS, FACTORIES, SHOPS AND MINES NOW DRAFTED IN SERVICE BY STATE DIRECTOR OF WAR SAVINGS STAMPS.

The Hon. James Francis Burke, who in Congress represented the greatest industrial center in the world, has began a new and terrific drive for War Savings Stamps.

Mr. Burke has been given the title of State Director and he has opened headquarters at the Duquesne Hotel, corner Smithfield street and Oliver avenue, backed with an absolute conviction that ere long every man, woman and child in the state, will be started on the road to wealth.

No plan ever evolved by any government on earth, individual banker, or financier compares with this plan for savings and the scope and liberality in working out the details so that they are most exceptional to the meek, the lowly, the humble toiler and not the rich inspires still greater enthusiasm in Director Burke.

JAMES FRANCIS BURKE.

The rich are curbed by a limitation of their purchases and no man can at one time buy more than $100.00 while the toiler is admitted at 25 cents. Think of it, a plan of thrift in which Uncle Sam pays those who are practicing it almost $1.00 on every $4.00 invested.

Director Burke has planned a special and new drive and with terrific force he has opened up on the men in the mills, factories, shops and mines. The Director has a vision that the toiler is the one who must be sought and interested; feeling confident that his duty lies chiefly with those in the humble walks of life and that if men in mill, factory, shop and mine can be shown the road to prosperity and plenty he will have not only accomplished a task for the government but that he will have started some toiler and his family to fame and fortune. Director Burke holds that if the workman is to share in the fortunes of war that now is the time and not after the war; that there is only one way to do this, and that is by placing his savings in the keeping of Uncle Sam and thus the dollar works while he sleeps.

"In purchasing War Savings Stamps no one loses." Director Burke assures the purchasers. "The bond issues altogether amount to but $25,000,000,000 but these are backed by a government whose estimated wealth is placed at the lowest figure to be $185,000,000,000. It is the merest rot to talk about our failure to meet our obligations and one who even suggests such folly is mentally deficient or an open enemy of our country with an argument that a mental cripple would blush to advance."

Director Burke says, "If you have only 25 cents begin to save. Buy a 25 cent stamp from any of the ladies serving at the booths which are located in banks, department stores or on the street corners.

"Every 25 cents you get buy a stamp. When 15 have been purchased, which amounts to $4.00, pay 12 cents at a Post Office, bank or store and get a certificate. A certificate is one stamp which calls for $5.00 in 1923.

"Should any purchaser desire to cash the certificate before 1923 it will increase in value one cent each month it is held.

"Don't wait for an explanation, go to the manager, superintendent or boss at the plant and he will tell you all about the stamps.

Don't try to dope it out if you cannot grip this explanation. The easiest way to learn all about War Savings Stamps is to BUY a 25 cent stamp, then see how she works. Follow this by putting up $4.12 and see how your interest grows.

Do not be backward. Go ask about the War Saving Stamps.

What's the money for? do you ask. To wipe the Hun off the face of the map. To establish liberty and freedom in every land under the sun. To put an end to rape and murder of innocent children, the aged and infirmed. Further to give confidence to the 10,000,000 young men of America's, thousands of whom are already in the front line trenches. Look about you. Have you any brothers who are in our fighting force? Have you any relatives who are going forward to sacrifice their lives that this nation might live? The boys will be in the trenches watching for the enemy or pushing forward the work in deadly battle with the Hun while

(Continued on Eighth Page.)

DAD ALSO IS DOING HIS BIT

—Williams in Indianapolis News.

MINERS IN CONVENTION CREATE GREAT UPROAR

ONE MINER LEADER OPPOSES SHORT DAY LEST THE ORGANIZATION BE WRECKED IN AN EFFORT TO FORCE EMPLOYERS.

INDIANAPOLIS, Jan. 22.—After a spirited contest, the proposition to give all districts in the coal industry of the country the right to representation in conference where a basic wage agreement is made or a policy formulated that is applicable to other districts was defeated in the convention of the United Mine Workers today by a vote of 958 to 554. The proposition had been before the convention for three days and it was bitterly opposed by a large majority of the district and international officers as a menace to the life of the organization.

The fight was resumed today after Samuel Gompers of the American Federation of Labor had delivered a speech in which he suggested a universal seven-hour day during the war to conserve fuel instead of the present plan of having idle Mondays.

Great confusion attended the closing of debate. Many of the 1,652 delegates had clamored for recognition since Monday. When a motion to close debate was carried, President Frank J. Hayes recognized Frank Farrington, president of the Illinois miners, to speak in accordance with a promise made yesterday to give him the floor before debate was closed. This caused an uproar.

DISORDER FOR 20 MINUTES

For 20 mnutes Farrington stood on the platform ready to begin while President Hayes pounded for order. There were arguments among the delegates all over the hall. One big miner, shaking his fist at a gallery where some of the noise was coming from, characterized the delegates there as a "wild mob," not fit to represent the men back home.

When quiet was restored, Farrington told the delegates the adoption of the resolution to change the procedure of making wage contracts would be one of the most serious blows that could be struck at the union. He said he was satisfied there would be no joint conference with the operators of Illinois, Indiana, Ohio and Western Pennsylvania. The change, he added, would cause trouble and possibly lead to the dissolution of the organization.

INDIANAPOLIS, Ind., Jan. 23.—Fifteen hundred delegates attended the opening of the twenty-sixth consecutive and third biennial miners' convention.

President Frank J. Hayes took the gavel and greeted the delegates, then he turned the gavel over to Mr. John Smith, president of the Central Labor Union, who acted as chairman while introducing other speakers.

(Continued on Fourth Page)

GOMPERS' NEW YEAR GREETINGS

WASHINGTON—In a New Year's greeting to organized labor President Gompers calls upon representatives and organizers to make plain to their fellows the issues involved in the war and the obligations that devolve upon all citizens. He emphasizes the importance of trade unionists demanding that the spirit and methods of democracy as maintained at home while the country is fighting to establish democracy in international relations.

In urging the greater organizing activities he says:

"Representatives of the labor movement must undertake the work of organization with greater seriousness and intensity than ever before. Organization is the corner stone upon which the workers must base all of their plans, upon which the government itself must rest its labor policies, upon which all can serve in a triumph for justice, for freedom and for world democracy.

"It is difficult to conceive," he says, "a more serious responsibility than that which rests upon the organized labor movement of our country, its responsible officers and upon the great rank and file representatives.

"Upon you and upon all rests the duty of maintaining the rights and interests of the workers of our republic, at the same time doing everything within the power of all to further the interests of the government in the urgent needs that arise out of the conduct of a world-wide war."

MINERS PLEDGE GARFIELD HELP IN GREAT TASK

INDIANAPOLIS, Ind.—Union mine workers in convention spent the first heatless Monday in the consideration of matters pertaining largely to the welfare of their organization. They started the day by giving to National Fuel Administrator Dr. H. A. Garfield their "unqualified support and co-operation in his great task," and pledged to him the maximum production of coal possible in the fields where the miners are organized.

Among the resolutions adopted was one favoring old-age pensions.

Much of the afternoon session was taken up with the consideration of changes in the organization's constitution. There was a long discussion over the adoption of a proposition giving outlying districts an opportunity to be heard or represented in the negotiation of wage scale contracts for the central competitive field. This field comprises Western Pennsylvania, Ohio, Indiana and Illinois. The wage scale fixed for this territory usually forms the basis on which the contracts in all other bituminous fields are fixed.

D. A. Frampton, president of the Missouri miners, fought for the change that would give the outlying districts the right to be consulted. Frank Farrington, Illinois; William Mitch, Indiana, and former President John R. White contended that the wage-scale fixed in the central competitive fields took away none of the rights or demands of miners in other districts.

Some of the delegates tried to start a fight against continuing the salary of $5,000 a year paid to former President White. Last fall White resigned as president to become labor advisor to Dr. Garfield. The international board of the union continued White's salary for the period of the war. White receives $1 a year from the Government. The convention overwhelmingly indorsed the action of the board in continuing White's salary.

The disposition of the legal cases now in the Federal courts was referred to a special committee to formulate a policy to meet the issues involved. This committee will bring in what the union leaders consider an important announcement. This committee is made up of nine district presidents as follows: John Moore, Ohio; Frank Farrington, Illinois; Phil Murray, Western Pennsylvania; John Wilkinson, Arkansas, Oklahoma and Texas; Ed Stewart, Indiana; C. F. Keeney, Central Pennsylvania; Thomas Kennedy, Eastern Pennsylvania (anthracite); Martin J. Flynk, Washington state.

GIRLS ENTER POSTAL SERVICE AS SORTERS

BIG THINGS EXPECTED FROM FEMALES WHO LOOK UPON INDUSTRIAL WORK AS PATRIOTIC. WAR SAVING STAMPS MAY MAKE OF THEM EMPLOYERS BY LESSONS IN THRIFT.

By MAYBELLE RUTH BOWDEN.

The dark cloud that has for many years hovered over the destiny of the energetic and industrious miss has at last been lifted showing forth a new dawn filled with amazing possibilities and opportunities for her entrance and advancement in this great world of industry. Within the last year many changes have occured along the industrial and commercial lines. Men have been forced to give up their work and join the ranks of Uncle Sam. Employers have been compelled to fall back upon the women to take up the work as best they can where the men left off. Nearly every business house and corporation is suffering intensely through the lack of insufficient number of employees. Everybody is familiar with the cry "more men needed." Wherever it is possible to use women workers no time is lost in seeking them and employers have gone to the expense of providing rest rooms, lunch rooms and the best sanitary conditions available for the welfare of the women.

It is not a strange sight now to see women in overalls working in and about the shops and factories, doing work that was formerly done by men. The scarcity of men has been so prevalent that even Uncle Sam has found it necessary to employ women. Only within the last month 40 women have been installed in the Pittsburgh Post Office. Here and there can be seen a pretty maid sorting mail, stamping letters, insuring packages or selling stamps. Only the girl that is self-dependent or the sole support of the family can realize how much it means to be employed in this institution. The one feature that especially means so much to her is that she starts with a good outlook and fine opportunities for advancements. Uncle Sam drafting the girls gives evidence that plenty of avenues are open to her and that the time will soon come that she will be occupying exalted offices in political places here in the western end of Pennsylvania as well as the west where she has already been recognized.

The Americans, who are going to the front, are not alone as their forces are being augmented by the females who are not only in the trenches but are behind in the factory and shops. Girls seek employment in the mills and shops now with greater zeal than before because the embarrassment has been broken, and what was at one time regarded as humiliating is now looked upon as most patriotic.

The shops are crowding up and still more women are being added each week. This, too, in the face that the non-essentials are being cut off and the destruction of the production of such plants are reducing the man power for other more essential work.

The girls are becoming much interested in the War Savings Stamps and the indications are that they will figure in the march of thrift that promises to find some of the girls not so far in the distant future among the employers.

This is not impossible as many women have arisen to such distinction and the probabilities that before many years after the War Saving Stamps have become due many of the girls now employed in industrial persuits will have gained some distinction.

Employers all declare the women employed are actually keener than most men; that they are alert and that their adaptability to delicate work is arrousing much comment. The women do their work with a tideness that excites admiration and wlcomed in every industry in which they can be used.

There is a time approaching when they will have sufficient experience to discuss mechanical problems with the most advanced, and the time is approaching when they will undoubtedly be among the foremost inventors.

THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged. This posthumous work of Pastor Russel (arranged for the use as a text-book) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are: A, B, C, D, E, F= The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M. ..... "THE BIBLE STUDENTS MONTHLY."
H ..... "What Say the Scriptures ABOUT HELL?"
P-D ..... "PHOTO-DRAMA OF CREATION" Scenario.
T ..... "TABERNACLE SHADOWS."
S ..... "SPIRITISM" Pamphlet.
Z ..... "ZION'S WATCH TOWER," followed by year and page.

Other abbreviations used are:

Barnes ..... Barnes' "Revelation."
Brit ..... "Encyclopedia Britannica."
Buck ..... Buck's "Theological Dictionary."
Coffin ..... Coffin's "Story of Liberty."
Cook ..... Cook's "Revelation;" a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.
Edgar ..... Edgar's "Pyramid Passage." Vol. II.
McC ..... McClintock and Barong's Encyclopedia.
Mosheim ..... Mosheim's Ecclesiastical History.
S. B. D. ..... Smith's Bible Dictionary.
Smith ..... Smith's "Thoughts on Daniel and Revelation."
Weym ..... Weymouth's New Testament in Modern Speech.

printed in capitals. *Words not in Sinaitic MS. are enclosed in brackets.
† Words in Sinaitic MS. which do not appear in "Authorized" Version are

ST. PAUL, ST. JOHN, ARIUS.

(A. D. 33—1160.)

Rev. 2:1-16.

EPHESUS.

2:1 (Unto) by the angel.—The special messenger in the Harvest of the Jewish Age was St. Paul. A Hebrew of the Hebrews (Phil. 3:5), he was a free-born Roman citizen (Acts 22:25-29), highly educated (Acts 22:3), spoke Greek (Acts 21:37) and Hebrew (Acts 22:2) and was presumably a member of the Sanhedrin at the time of St. Stephen's death. (Acts 7:58; 8:1; 26:10.) Chosen before his birth (Gal. 1:15), he was supernaturally introduced into the Body of Christ (Acts 9:1-22) to take the place of Judas (Psa. 109:8; Acts 1:20), was privately instructed in the fullness of the Gospel (Gal. 1:11, 12, 17), was specially commissioned to explain this Gispel to the brethren at Jerusalem (Gal. 2:1, 2), did not hesitate to correct the erring Peter (Gal. 2:11), was acknowledged by St. Peter as filled with Heavenly wisdom (2 Pet. 3:15, 16), wrote over half of the books of the New Testament, carried the Gospel into Europe (Acts 16:9), supported himself with his own hands while he preached (Acts 20:32-35), and suffered almost unbelieveable hardships of every description—besides having "the care of all the churches." (2 Cor. 11:23-28.) What a service and honor, here and hereafter, Judas missed by his love of money! St. Paul was beheaded by Nero, A. D. 66.

Of the church (of) in Ephesus.—The first age of the Church began at Pentecost in the spring of A. D. 33, and ended in the spring of A. D. 73. "It may be proper to mention also what things occurred that show the benignity of that all-gracious Providence, that had deferred their destruction for forty years after their crimes against Christ." (Eusebius' Ecclesiastical History.) "On the 15th of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter festival, the same day on which, according to tradition, the God of Israel had led His people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage." (Cornil's History of the People of Israel.) "Masada attained great importance in the war with the Romans.—With the fall of Masada the war came to an end, on the 15th of Nisan, 73." (The Jewish Encylopedia.) "The apture of Masada, a Jewish fortress on the southwestern shores of the Dead Sea, put a termination to one of the fiercest struggles recorded in history (73 A. D.)"—Morrison's Jews Under Roman Rule.

"Judea was not entirely subjugated; for three strong fortresses were still in arms: Herodium, Machaerus, and Masada.—The heros agreed to this proposal (of their leader Eleasar) even with enthusiasm, and on the first day of the great Feast of the Passover (A. D. 73), after slaying their own wives and children, they all perished on their own swords." (Graetz's History of the Jews, Vol. 2.) "Eleasar accordingly persuaded all his people during that night to kill their wives and children and then themselves, but to burn all their treasures first. The next day the Romans found only 960 dead bodies, whilst but two women and five children hid themselves in caverns and were discovered. The Easter of the year 73, just seven years from the beginning of the great movement and 40 years after Christ's crucifixion, saw this end of the whole tragedy." (Ewald's History of Israel, Vol. 7, which is entitled "The Apostolic Age," and which Prof. Ewald makes to end with the year A. D. 73.) Josephus also relates that Masada fell on the 15th of Nisan, April, A. D. 73; but the quotation is too lengthly to be inserted here.

The meaning of the word "Ephesus" is "permission," which understood as "approval," hrmonizes well with the tradition that the meaning is "desirable." Anything that has approval is desirable.

Write.—St. Paul wrote a third of the New Testament.

These things saith He that holdeth the seven stars in His right hand.—"In the first chapter we have a description of 'One like unto a son of man.' Some one or more of the features of this description are mentioned in connection with each of the successive stages of the Church."—Z. '16-346; Rev. 1:16, 20.

Who walketh in the midst of the seven golden candle sticks.—"We could not doubt the love and care of our glorified Head even if He had given us no explicit declaration on the subject." (F. 401; Rev. 1:13; Lev. 24:2-4.)

2:2. I know thy works.—The early Christians "took joyfully the spoiling of their goods" (Heb. 10:34); in "great trial of affliction" they abounded in joy, and in "deep poverty" were liberal "beyond their power." (2 Cor. 8:2, 3.) They were living epistles, "known and read of all men."—2 Cor. 3:2,3.

And thy labor.—Considered as betrayers of the Jewish faith; living in the midst of heathen idolatry, without railways, steamships, automobiles, bicycles, telegraphs, telephones, printing, postal service, electricity, gas, or kerosene—in the midst of densest ignorance and basest morals—the early Christians traversed the seas and lands of the known world, braving floggings, stonings, hunger, thirst, cold, nakedness and martyrdom, that they might tell the good news of the coming Kingdom.—2 Cor. 11:24-27.

And thy patience.—Hupomonee. "An endurance of wrong or affliction with contentment, without rebellion or ill will, with full acquiescence in the Divine Wisdom and Love."—Z. '01-115.

And how thous canst not bear them which are evil.—"How much earnestness it produced in you! what an apology! what indignation! what earnest desire! what zeal! what a punishment! In everything you proved yourselves to be pure in this matter." (2 Cor. 7:11, Diaglott.) "Sufficient for such a person is this punishment, which was inflicted by the majority; so that, on the other hand, you ought to forgive and comfort him, lest such an one should be overwhelmed by excessive sorrow. Wherefore I entreat you publicly to confirm your love towards him."—2 Cor. 2:6-8, Diaglott.

And thou has tried.—Made experiment of, Greek implies.

Them which (say they are) CALL THEMSLVES apostles, and are not, and hast found them liars.—"Giving out that himself was some great one," like the clergy of other times, Simon Magus sought "also this power, that on whomsoever I lay hands, he may receive the Holy Spirit," but learned that he had "neither part nor lot in this matter" because his heart was "not right in the sight of God." (Acts 8:9-24.) Also, there were "certain men which came down from Judea" (Acts 15:1, 2). the "false apostles, deceitful workers, transforming themselves into the apostles of Christ" in Corinth (2 Cor. 11:12-15); "Hymenaeus and Alexander" (1 Tim. 1:20); "Philetus" (2 Tim. 2:17); those who would "pervert the Gospel of Christ" in Galatia (Gal. 1:7); "Phygellus and Hermogenes."—2 Tim. 1:15; Acts 20:28-30; Rev. 2:6.

2:3. And (hast borne and) hast patience.—Hupomonee, constant, cheerful endurance.

AND ALL AFFLICTIONS AND HAST BORNE for My name's sake (hast labored).—"And hast suffered on account of My name." (Diaglott.) "As concerning this sect, we know that everywhere it is spoken against." (Acts 28:22.) The natural course is, hatred, slander, then murder. (Matt. 5:21, 22.) It is said that Peter was crucified with head downward (A. D. 70); Andrew was crucified on a cross decussate (X); James was murdered by Herod (A. D. 44), (Acts 12:2); Bartholomew was first flayed alive and then crucified with his head downward; Matthew died a martyr (supposedly); Thomas was impaled on a spear; James the son of Alphaeus was thrown down from the Temple and was then stoned, and his brains dashed out with a club; Simon Zelotes was crucified; Paul beheaded.

And hast not fainted.—"Let us not be weary in well doing: for in due time we shall reap, if we faint not." (Gal. 6:9.) "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."—Heb. 12:3.

2:4. Nevertheless I have somewhat against thee.—The Lord's nominal people of the Apostolic Age.

Because thou hast left thy first love.—"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel."—Gal. 1:6.

2:5. Remember therefore from whence thou art fallen.—"Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a grazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."—Heb. 10:32, 33.

And repent, and do the first works.—"Cast not away therefore your confidence, which hath great recompense of reward."—Heb. 10:35.

Or else I will come unto thee (quickly), and will remove thy candelstick out of his place, except thou repent.—The nominal church was in danger of being disowned and rejected. "By far the larger proportion were not consecrated to death, not of the Royal Priesthood, but merely Levites, doing the service of the Sanctuary, but not sacrificing."—T. 118.

2:6. But this thou hast, that thou hatest the deeds of the Nicolaitanes.—"Conquerors of the people"—the clergy.—Rev. 2:15.

Which I also hate.—When the Lord's people hate the idea of a class that seeks to be "lords over God's heritage" (1 Pet. 5:2, 3), they hate that the Lord hates.

SMYRNA.

2:8. And (unto) BY the angel.—The mouthpiece of the Lord to the second epoch of the Church was St. John himself. He was the one whom Jesus specially loved (John 13:23; 20:2; 21:7, 20); to him Jesus committed His choicest earthly possession (John 19:26); length of days were implied in the Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22.) He died at Ephesus at the age of 100, four years after writing the Apocalypse. Polycarp, Ignatius and Papias, his disciples, record that he was a tower of strength to the Church when the Roman Emperors Nero, Domitian and Trajan were endeavoring to destroy the hated sect. When all his capacity to work was gone, and he had no strength even to stand, he used to be carried into the Christian assemblies where he would repeat the exhortation, "Little Children, love one another." "The end of the commandment is love" (1 Tim. 1:5); and it is significant that the epoch of the Church especially under St. John's faithful and loving care receive no reproof whatever from the Lord.

Of the church in Smyrna.—Greek, myrrh. The word means "bitter," and as applied to the history of the church from A.D. 73 to 325, is peculiarly appropriate. This era comprised persecutions under Nero, when Christian women were soaked with tar and burned as torches to light the path of his chariot; under Domitian, in the year 95, when 40,000 suffered martydom; under Trajan in the year 100; under Antonius; under Serveus in the year 127, when beautiful and amiable young women were stripped naked before insulting mobs and gored to death by wild cattle; under Maximinus in A. D. 235; under Decius in 250, when all Christians were driven from their estates; under Valerian in 257; under Aurelian in 274; and under Diocletian in A. D. 303.

Write.—St. John wrote more of the New Testament than any other except St. Paul.

These things saith the First and the Last.—"In no other sense or way could He be the First and Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures. (Rev. 3:14; Col. 1:15; 1 Cor. 8:6; John 1:1-3, Diaglott.)"—Z. '16-346; Rev. 1:11, 17.

Which was dead and is alive.—This, in itself, must have been a message of comfort and hope to the suffering martyrs.—Rev. 1:18.

2:9. I know thy works, and tribulations, and poverty.—"Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the Church."—Z. '16-346.

But thou art rich.—"The blessing of the Lord, it maketh rich." —Prov. 10:22; Luke 12:21; 1 Tim. 6:18; James 2:5.

And I know the blasphemy of them which say they are Jews, and are not.—"They are not all Israel which are of Israel.' (Rom. 9:6, 7.) 'He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart.'"—Z. '99-68.

But are the synagogue of Satan.—"Sold under sin, by our first parent, Adam, his family became 'slaves of sin' through the weakness of heredity. (Rom. 5:12, 21; 6:16-23; 7:14; 8:20, 21.) In this captive condition they have been blinded by the god (ruler) of the present evil world (condition) who puts evil before their minds as good, and darkness for light. (2 Cor. 4:4; Eph. 6:12; Isa. 5:20.) He has general control; first of the masses through ignorance; and secondly, of the more intelligent through pride, selfishness, etc."—E 205, 189.

2:10. Fear none of those things which thou shalt suffer.—Some were covered with the skins of wild beasts and torn in pieces by devouring dogs; some were tortured in red-hot iron chairs; the throats of Christian infants were cut; and edicts were published in all places against the Christians, who were exposed, without protection, to the common rage.—Matt. 10:22.

Behold, the Devil.—"It is because there are such beasts as lions, bears and leopards, with known characteristics, that governments were likened to them; and so; it is because there is a Devil, with known characteristics, that the fourth empire is likened to him." (A. 259.) The Devil used the Roman empire as an instrument.

Shall cast some of you into prison.—Restrain your liberties and opportunities for service.

That ye may be tried.—"Those who have read the history of this period can understand the depths of these words."—Z. '16-346; Jas. 1:2, 3; 1 Pet. 1:6, 7.

And ye shall have tribulation ten days.—"The term symbolic days refer to the last and most severe persecution under the Roman Emperors—that of the reign of Diocletian, A. D. 303-313." (Z. '16-346.) "This persecution continued from February 23, A. D. 303, to June 13, A. D. 313. It began in Nicomedia, and became universal. Some were impaled alive; some had their limbs broken, and were left to expire. Some were roasted by slow fires; some suspended by their feet with their hads downward, and a fire being placed under them, were suffocated by the smoke. Some had melted lead poured down their throats, the flesh of some was torn off with fingers and toes. Houses filled with Christians were set on fire. Numbers of Christians were tied together and thrown into the sea. Seventeen thousand were slain in one month; during the continuance of this persecution in Egypt alone 144,000 Christians died by violence, besides 700,000 that died through the fatigues of banishment of the public works to which they were condemned. Coins were struck, and inscriptions set up recording the fact that Christian superstition was now utterly exterminated."—McC.

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The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

Appreciations.

Louisville, Ky., Jan. 12th, 1918.

I am enclosing Postal Money Order for $1.00 covering renewal of my subscription to National Labor Tribune to Jan. 9th, 1919.

The Tribune is sure a welcome visitor at my house every Friday and is enjoyed very much indeed I assure you—it seems to grow more interesting with each issue. I am glad you publish so much news of "the time of trouble, and end of present age" as it enables the faithful ones to keep post, ed. and to be better prepared to receive the Good Master, when the right time arrives for Him to be made known to His "little flock."

Wishing you success and a just regard for the good you have done and are doing, I remain.

Yours ever truly,
M. H. MAYNARD.

Waco, Texas.

Notice from label that subscription expired Dec. 5th, 1917. There are so many things that I admire in the Labor Tribune—everything that is for Truth, Equity, Justice, Love and God's Great and Most Wonderful Plan of Salvation.

Brother Nelson's Exegesis on "The Finished Mystery," is more than worth the subscription price. Thanking you for continuing the paper, I beg to remain,

A little one, waiting,
B. H. GREENE.

Annapolis, Md.

Enclosed please find one dollar I owe for your good paper. Better late than never in remitting.

Yours sincerely,
G. P. BARCHET.

THE DIVINE WEAVING.

"See the mystic Weaver sitting
High in heaven—His loom below.
Up and down the treadles go.
Takes, for web, the world's dark ages,
Purcles for woof, the kings and sages,
Takes the nobles and their pages,
Takes all stations and all stages.
Thrones are bobbins in His shuttle.
Armies make them send and scuttle—
Web into the woof must flow:
Up and down the nations go!
At the Weaver's will they go!

"Calmly see the mystic Weaver
Throw His shuttle to and fro:
'Mid the noise and wild confusion
Well the Weaver seems to know
What each motion, and commotion
What each fusion, and confusion,
In the grand result will show!

"Glorious wonder! What a weaving!
To the dull, beyond believing.
Such no fabled ages know.
Only faith can see the mystery.
Now, along the aisles of history,
Where the feet of sages go,
Loviest to the fairest eyes,
Gleam the mystic tapestries!
Soft and smooth, and ever spreading,
As if made for angels' treading—
Tuftet circles touching ever:
Every figure has its paldings,
Brighter forms and softer shadings,
Each illumined—what a riddle!—
From a cross that gems the middle.

"Tis a saying—some reject it—
That its light is all reflected;
That the tapet's lines are given
By a Sun that shines in heaven!
'Tis believed—by all believing—
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

Parsons, Kansas.

Please find enclosed drafts for $2.00 which you will please apply on my subscription to Tribune which expired the 15th inst. I regret very much this is so belated. The other is for Mrs. G. M. Zartman's subscription for 1917.

We will have to ask you to please discontinue our subscriptions; not because we do not appreciate your paper which is growing better but on account of financial strain.

Yours for Truth and right,
A. N. JOHNSON.

Beaumont, Texas.

Enclosed please find $1.00 for the Tribune for another year. I value it greatly, and hope it will be the means of awakening many to the knowledge of the nearness of our Lord's kingdom and incite to an earnest study of God's great provision for this poor war-torn world.

HANNAH LAMB.

Pittsburgh, Pa.

Enclosed please find ($1.00) One Dollar on my subscription, for the N. L. Tribune. Sorry I have neglected so long.

Sincerely yours,
MRS. R. G. PORTER.

Sharpsville, Pa.

Inclosed find $1.00 for renewal of your paper. Appreciate the work you are doing very much. We are having city delivery now so please change label from Box 285 to 94 S. Mercer avenue.

MRS. ADAH DAVIS.

Altoona, Pa.

Please find inenclosed money order for one dollar for my subscription to your paper for another year.

I appreciate your paper very much and most of all the religious features. May you continued to publish Pastor Russell's sermons so that all may hear the word of the Lord. May the Lord bless you in this work as you are opening the eyes of the humble ones, knowing that the blessing of the Lord maketh rich and he addeth no sorrow.

Yours in the one hope,
J. E. CRAIG.

THE HEAVENLY BRIDEGROOM

That He is mine and I am His, Oh! wonderous thought.
I am so poor, so weak, so lowly, can there be love?
Of worthiness in me he found that He should love
And seek me for His Bride? I hear His voice, "My Dove,
Thou art all fair, My Spouse, there is no spot in thee;
Thy speech is comely, better is thy love to Me
Than wine. Thine eyes as Heshbon's fish-pools, and like to flocks
Upon Mount Gilead are thy spiced and flower-decked locks.
The winter's rent, My Dove, come, come with Me away!
Far spent the night, make ready for thy nuptial day!"
My heart responds, "Throughout the many-centuried night
I've longed for Thee, I've waited for the dawning light;
And I have laid Thee like sweet myrrh upon my breast,
Thine arm beneath my weary head hath brought me rest.
Thou whom my soul doth love, Thy countenance is fair
To see within the secret places of the stair;
Thy head is like fine gold, how beautiful Thy feet!
Thine eyes as doves' eyes, and Thy lips with honey sweet.
I rise, my Lord, I leave my father's house, behold
My robe of righteousness, my raiment of wrought gold!
Oh! wealth of love Divine, that claims me for Thine own,
Oh! miracle of grace, to seat me on Thy throne.
Oh! glorious future hopes, Oh! bliss beyond compare,
Through all eternity Thy love and work to share!"

GERTRUDE W. BEIBERT.

St. Johns, New Foundland.

I appreciate very much the printing of Pastor Russell's sermons and the "Divine Plan of the Ages" in your paper. The print, too, is large and easily read and is splendid to send out to others. I am sorry to say, with so many enterprises being assisted by the W. T. B. S. at the present time, all needing help financially to speed the message of the Kingdom now due, I feel my little "bit" must go to help the class work here. So for the present I must ask you to discontinue my subscription to the Labor Tribune—hoping and trusting the religious department of it may continue to be sustained because of the great work it's doing for the many who read it.

Please send me a copy of Nov. 1, 1917, issue.

Yours, wishing you prosperity,
E. E. MASON.

Massillon, Ohio.

Enclosed, please find P. O. M. Order for one dollar. Kindly renew my subscription to the Tribune for another year. We greatly appreciate your efforts to give us the best along Truth lines. May you have a rich reward in the world to come.

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ARIUS AND SERVETUS

Contrasted to

ST. AUGUSTINE AND CALVIN.

A Remarkable Illustration of the Effects of Truth and Error Upon Their Votaries.

By N. E. Nelson.

"I am the vine, ye are the branches: He that bideth in me, and I in him, the same bringeth forth much fruit. Sanctify them through thy truth: thy word is truth."—John. 15:5. 18:17.

Calvin entered upon his public career very young—at eighteen he was preaching in a country parish in France. Shortly after this he became interested in Luther whose pamphlet had found its way from Germany into France. The contents of the pamphlet did not interest him, but the man who wrote it—he had defied authority. Just as Wesley's heart-religion was an offense to the precise parsons of his day, Luther's blunt, coarse and rollicking ways repelled the serious, sober and ascetic Calvin, who moved in royal society and amongst the cultured. He examined the pamphlet in secret with the intention of refuting it. He grew to admire the author's self-reliance and finally quit the priesthood and later began translating Luther's Bible into French and studying law. His training as a lawyer enabled him as a reformer, for it is from him that we get "legalistic" Christianity.

Calvin's personality was very strong, his keen intellect and high social standing commanded the respect of those in authority, and he was not again and was ordained a priest. He molested. He later began to preach contradicted everybody—the aged, and all, regardless of position. While others were being burned at the stake as heretics in France, for years no hand was laid on him. Finally, when he served upon him by King Francis asking him to desist and make peace with his superiors. He left Paris and escaped a fate that others had met for similar offenses.

Later Dr. Servetus, the "Papal Delegate" ("a revivalist") traveled through France, preaching against "Lutheranism and other forms of grievous errors". Servetus was nominally a Catholic, but not in fact, as we shall presently see. Calvin issued a challenge at long distance to debate the issues. Servetus accepted but Calvin weakened—no arrangements were made. Calvin finally reached Geneva, Switzerland, and turned it into a theocracy of prayer and Bible study.

Servetus was very much like Arminius, who was a rhetorician. He was gentle and considerate, but diplomatic and very much unlike Calvin, who was domineering and accusative. One authority says that "after Calvin reached Geneva he entered into a long correspondence with Dr. Servetus and the debate which had been proposed was carried on by correspondence. Servetus proposed to Calvin that the postponed debate should take place at Geneva. Calvin replied that if Servetus came to Geneva he would burn him alive." With a spirit worse than Judas, Calvin contrived to turn some of the correspondence into the hands of the Papacy and to get him condemned after a trial by the Inquisition. Servetus was arrested but escaped from prison and started for Naples via. Geneva, but never reached there. He did not take Calvin seriously and like other pilgrims he stopped at Geneva "to study the new religion." He was arrested and tried for heresy. In France Calvin was the heretic, in Geneva Servetus. Here heresy was a question of geography. The churches of Geneva sanctioned the condemnation of Servetus and expected him to be banished from the community, which was all that existing laws permitted. There was no law which permitted Calvin's diabolical act; the law under which Servetus was burned was an extinct one revived expressly for the occasion.

It is interesting to note that the principal offense that Servetus was guilty of, that forced the decision of this ecclesiastical court against him, was, in the words of Ernest Haeckel, that "the fanatical Calvin, of Geneva, had the talented Spanish physician, Serveto, burned alive in 1553, because he rejected the absurd dogma of the Trinity." This was his principal theological offense and be it noted that this is also the principal objection to Russell's theology by the clergy of our day. The doctrine of the Trinity was authorized by the church in the council of Nice, and incorporated into the Nicene Creed, and, in the words of Russell, "if the Trinity and creeds are questioned, hands are lifted in horror, and the questioner was told that the subject was a mystery, which he could not possibly understand, but to doubt which would mean his damnation." In "Studies in the Scriptures" (Vol. 7, 36-38) we are informed that Arius was to the council of Nice what Servetus was to the assembly at Geneva and fought the same doctrine of the Trinity with the teachings of the Bible. Both Arinus and Levetus were famed as ardent lovers and admirers of Jesus, our Lord and Savior. Gibbon informs us: "Arianism was revived in the West by Servetus, in 1531, for which he suffered death." Arianism survived Servetus and in modern life has been revived by Dr. Samuel Clark, William Whiston, Dr. Adam Clark and Milton. Their teaching has contributed to the creation of Unitarianism. Pastor Russell revived this thesis of Arius and stands as a mean between the Unitarian and Trinitarian schools.

It is a significant fact that Arius was followed by the masterful St. Augustine, the reputed master mind of the early "Christian Fathers," who refused Platonism into the Pagan Christianity of Constantine. St. Augustine was the first to introduce the practice of burning heretics at the stake and it is due to this precedence that so many were thus treated under Papacy during the ages that followed. St. Augustine was as cruel as Calvin and consistantly we note that they taught the same thesis—absolute predestination—and their spirit of persecution and intolerance is the fruitage of their errors. On the other hand Arius was gentle as Servetus both of whom had a large measure of the Truth. The manners of Arius were graceful and modest; he was noted for even as ascetic abstinence, and the purity of his moral character was never challenged. His bold stand against the bishops at the council of Nice lead to him being banished to the Balkan mountains. Servetus is said to have been of somewhat the same spirit—his writings gave the impression, it is said, not only of quick genius, but also of transparent sincerity. Servetus evidently silenced his accusers by his Scriptural arguments for he was seized upon the language he used against the doctrine of the Trinity and accused him of blasphemy; as is indicated in the following account of the trial which will indicate how far Papacy had strayed from the teachings of the Bible on this question. The writer of the following finds no place to classify him in the popular systems of thought:

"The opinions of Servetus, marked by strong individuality, are not easily described in terms of any current system. His anabaptism, with his denial of the tripersonality of the Godhead and of the eternity of the Son, made his views abhorrent to Catholic and Protestants alike; while his intense Biblicism, his passionate devotion to the person of Christ, and his essentially Christocentric character of his views of the universe gives him an almost unique place in the history of religious thought. He is sometimes classed with the Arians; but he enjoyed in his own way the honorable formula. The fifteen condemnatory clauses introducing the sentence of Servetus at Geneva set forth as crimes that he had been found guilty of heresies, *expressed in blasphemous language* . . . It is curious that one feature of his injurious language is the employment of the term 'trinitaries to denote 'every quicroyent on la Trinite. . . .'

St. Augustine was Calvin's prototype. Calvinism is nothing but a reassertion of Augustinian. The theoretical basis for the cruelty to which St. Augustine resorted in spreading his teachings, was the proposition that all who die outside of the church were damned to an eternity of torture in the literal fires of the Pagan Hell, and all were forced to be baptised into the church, hence we got infant baptism from St. Augustine. Here we have consistancy. Making an example of a "heretic" by burning him at the stake in order to intimidate those who follow him, is consistent with the belief, that "the object would justify the means," and as stated by St. Augustine: "It is much better that some should perish by their own fires, than the whole body should burn in the everlasting fires of Gehenna, through the desert of their impious dessensions." Grant these premises and you must concede that the action of Calvin in burning Servetus was proper. Calvin, Knox, and Zwingli, all appealed to the authority of St. Augustine and, like him, worked through the state to force their religion upon the people. Luther, on the other hand, was profoundly influenced by the writings of St. Paul and fought their tendency toward coercion and said, "The very essence of faith is liberty." Here we have the two fountain heads of the two divisions of modern Christianity—the Calvinistic and Evangelical Christianity—emanating from Calvin and Luther, who in turn got their teachings from Plato and Christ by way of St. Augustine and St. Paul respectively.

Presbyterians today have denounced their leaders public acts and creed. They have revised the Westminster Confession of faith and have erected a monument to Servetus in Geneva, dedicated 1912, bearing the following inscription: "In memory of Michael Servetus—victim of religious intolerance of his time, and burned for his convictions at Champel on September 27th, 1553. Erected by the followers of John Calvin. Three hundred and fifty years later, as explanation for that act, and to repudiate all coercion in matters of faith."

Here we note the consistency that Calvin's theology was a reproach as his public acts—it produced Knox, Arminius, and later Wesley, Beecher and Russell, who all took issue with it. Russell, in noting that the followers of Calvin have erected the monument in memory of Servetus, said: "It seems remarkable that only now we are realizing that a man so deficient in the spirit of his Master as to murder his brother, should not be an accepted teacher of the Word of God and its spirit. Only now are Bible students realizing that Brother Calvin was not the inventor of the doctrine of Election, but merely of its decision that all the non-elect would suffer everlastingly."

In line with this statement we quote Emerson who noted that Calvin's Fatalism is of Platonic origin, not of the Bible, he says: "Calvinism is in Plato's Phaedo." Platonism fused with Paganism and blended with the teachings of the Bible concerning the nature of the final punishment of the incorrigibly wicked certainly made a repulsive compound. It fired Knox into action and he fought it with his doctrines of man's Free Moral Agency. In line with these deductions we have from the pen of Joseph A. Selas, D.D., a more general description of the immediate and subsequent effect of the ecclesiastical state of which Calvin was sole lord and monarch. Selas has noted that Calvin was very much like Zwingli in using the state to enforce his ideals. Zwingli was doctrinally ahead of Luther in one issue but had the Fatalistic and intolerant ideas of Calvin—he was a patriot and would have used the carnal weapons of Calvin with his radical and rationalistic spirit. The closer we get to those that surround Luther the greater his character stands out above them, and if an examining of the case of Knox and subsequent history is made, it will develop that God, as in the days of the Jewish patriarchs of old, honors only one standard bearer at a time. Our quotation from Selas follows:

"John Calvin was a man of great learning and ability. Marked has been influence on the theology and government of a large portion of the Reformed churches. But the Reformation was twelve years old before he came into it. It had to exist already ere there could be a Calvin, while his repeated efforts to avoid exile proved how inadequate his courage was for such unflinching duty as rendered Luther illustrious. He was cold, hard, ascetic of stomach, at bottom cynical, stern and tyrannical than brave. The organization for the church and civil government which he gave to Geneva, was quite to intolerant and inquisitorial for sate adoption in general or to endure the test of the true Gospel spirit. Under a regime which burnt Servetus for heresy, threw men into prison for reading Bibles, fined and banished people for improper behavior toward parents, whipped and banished people for singing psalms, and dealt with other public blasphemers if they said a word against the Reformers or failed to go to church—in case of the Reformation so could never have commanded acceptance by the nations, or had survived, had it been received. The famous 'Blue Laws' of the New England colonies have had to be given up as a scandal upon enlightened civilization; but they were largely transcribed from Calvin's code and counsels, including even punishing of heresies. For the last two hundred years the Calvinistic people have been reforming back from Calvin's rules and principles, either in the foundations for the perpetuation and honor of the church or to a rationalistic skepticism which lets go all the distinctive elements of the genuine Christian Creed—the natural reaction from the hard and overstrained severity of a legalistic style of Christianity."

Since it is the concensus of opinion amongst historians and scholars that St. Augustine was the greatest of the early "Christian Fathers", a little journey to the home of this master mind rationalism would not be amiss here. From the following data concerning this genius, it will develop that the Truth which Luther resurrected from St. Paul was generally lost sight of by the Error that Calvin resurrected from St. Augustine and that the principles of conduct of St. Augustine tallies with that of Calvin, in contradistinction to those of St. Paul and Luther, the theological product of which is now known as Calvinistic Christianity as against Evangelical Christianity.

St. Augustine's "first impression" of religion in his home, was of Pagan persuasion. His father being a Pagan until advanced in years, and was only baptized as a Christian shortly before his death. Augustine's pious mother gave him his inclinations toward religious topics. He was educated at Madaura and Carthage. At Carthage the impetuous and passionate nature of his youth gave place to riot and sensuality. In his Confessions he paints the frightful abyss into which he had plunged himself during his youth. Augustine in later years was a libertine turned saint—he had run the course of cloth and revolted, but unlike St. Paul and Luther, who in trying to measure up to the best of their abilities, their ideal standards felt their weaknesses and sinful tendencies and trusted in the Atoning Blood of Christ for righteousness, Augustine was started on a purer life by Philosophy. "The thing which he sought to have was stirred his deeper being into life was a passage which he suddenly came across in the Hortensius of Cicero, treating of the worth and dignity of philosophy. Fascinated by 'the divine persuasiveness of the Ciceronian yet, which, instead of a blind belief in authority held out the promise of a clear knowledge and a satisfactory solution of all questions concerning things human and divine' Augustine now became a professed Manichaean". Nine years later he was a disciple of all the learning of Manichaeism and left the sect at about thirty in disgust at bewilderment.

Augustine later formed the acquaintance of the Bishop of Milan who was the most learned and devout of bishops, who was a zealous student of Plato, and became infected with the greek learning. "Augustine confesses that the Platonic writings had kindled his mind an incredible ardour'; they awakened his deeper spiritual nature, which keenly upbraided him for his sins. In other words Augustine was not brought into a realisation of his need of a Saviour who would have been his sufficiency for the justice of God's laws, nor was he "begotten to a newness of life" by the transforming power of God's Word, "begotten with the water and the word", but was really an intellectual child of plato—not a follower of Christ and His apostles.

Here we have the situation: Augustine was a Pagan by pre-natal tendency fostered upon his mother's knee. He became wayward and is arrested from this by philosophy, not the repentence mingled with a faith in the blood of Christ, which would have set his mind at ease and permitted the fecondating effects of the Holy Spirit leading to an enlightenment of his mind along the lines of his faith in the death of Christ and it's necessity. Next he became an ardent Plato lover and formulated of a "New Creature in Christ". Inoculated with Platonism he turns to study the Bible to fall into line with growing popular religion of the times. This renown "greatest intellects the world has seen" formulates "Platonic Christianity" and shapes his doctrines of the Bible according to it. Then he through his weaknesses succumbs to temptations and "bows down to the ungodly impulses which he thought he had already subdued" . . . "There is necessity of a living and personal God and Saviour to rescue him from the condemnation of his own conscience, and impart a sanctifying vitality to the character which he has so powerlessly pled, down clear through an the stormy struggles of his heart." He was finally baptized by the platonic tutor St. Ambrose at Milan. In short we get Paganism and Platonism fused with the "Fathers" of Judaism and Christianity distilled through the intellect of the great St. Augustine which supplants the pure and unadulterated teachings of Christ, passed through the magnificent inspired intellect of St. Paul.

Augustine's works are considered as "not only the grandest and most philosophical of the earliest monuments of Christian literature, but one of the most profound and lasting monuments of human genius. . . . No mind ever exerted a greater influence on the church than that of Augustine". In view of these facts it will be interesting to note what doctrines of the Bible have been formed in conformity to its "Platonic Christianity"? Here are some of the thesis he taught: Predestination, Perseverance of the Saints, Irresistible Grace, and other kindred heresies. It should be noted that this is the Calvinistic Christianity that, guided by this, was action and later Armenians who clearly defined the Evangelical Christianity and has been opposed at warfare ever since. And just as we have noted the fruits of this species of Error culminated in the burning of Servetus at Geneva, we also note that it has been the same effect upon Augustine. It is said of him that "the Church adopted the Platonic errors by civil penalties, even to burning, was established and confirmed by the authority of Augustine, and this transmitted to posterity. Thus and they reason that a heretic at death goes into eternal torment, there would be nothing wrong in giving him a foretaste of what they believe he was about to give them eternally, unless he retreated. There is here a beautiful consistency, even if it is diabolical. Grant their premises and you will admire their action—they were, indeed, logical. Augustine followed all the way down to Calvin, simply consistent with their theology. Here are the words of Augustine to a civil magistrate who shrank from putting into force a cruel edict of burning a heretic: "It is much better that some should perish by their own fires, than the whole body should burn in the everlasting flames of Gehenna, through the desert of their impious dessensions." Here is a fine reason for burning a heretic—if the one who was burned did not repent, it would deter the other intimidated from the everlasting fires of Hell. The root error of this tendency noted amongst the "Christian Fathers" to unite with the state through which they so cruelly punished heretics, is the delusion started in St. Paul's days, that the Kingdom of God was set up at Pentecost. Paul fought this error when he remarked ironically, "Ye have reigned as kings without us, and I would to God ye did reign, for then we (The Apostles) would be reigning with you."

Luther, as well as the rest of the Protestant reformers, and the Catholics that fought the reformers, appealed alike to the authority of the teachings of St. Paul influenced Luther profoundly, especially the doctrine "the just shall live by faith." This made him fight against his associates in resorting to force to establish the principles of the reformation, for he said that "the essence of faith is liberty". Calvinism is nothing but a reassertion of Augustinianism and the same could be equally said of the rationalistic teaching of the Swiss reformers, Zwingli. Luther's tampering with the Augustinian writings was due to the circumstance of him being an Augustinian Monk and found the writings of St. Paul in the same monastery.

Luther's studies in the Bible led him to the discovery that St. Augustine teachings on Predestination was founded on the Bible. The 27th Thesis nailed to the church doors of Wittenberg contained a doctrine of the immortal soul. His other statements respecting immortality have been suppressed by Protestant writers. Some of these have been recently discovered and were published in the Tribune in the series of articles, "Pastor Russell's Sphere in the Reformation," in 1916.

St. Augustine's version of the doctrine of Immortality differs materially from that of St. Paul. Pastor Russell, in defining St. Paul's teachings on this question, in conjuction with the teachings of Christ on inherent (self-existent) life, has pointed a marked distinction between Everlasting Life and Immortality; a being may live everlastingly with the possibility of death, hence not immortal or indestructible, and that the word Immortal means more than indestructibility. In the sense that it is a gift from God, a relation, He was indowed with power of imparting life to others, or resurrection powers, or a "life giving spirit." enlightened by his mind along the lines of his faith in the death of Christ and it's necessity. Next he became an ardent Plato lover and formulated of a "New Creature in Christ". Inoculated with Platonism he turns to study the Bible to fall into line with growing popular religion of the times. This renown "greatest intellects the world has seen" formulates "Platonic Christianity" and shapes his doctrines of the Bible according to it. Then he through his weaknesses succumbs to temptations and "bows down to the ungodly impulses which he thought he had already subdued" . . . "There is necessity of a living and personal God and Saviour to rescue him from the condemnation of his own conscience, and impart a sanctifying vitality to the character which he has so powerlessly pled, down clear through an the stormy struggles of his heart." He was finally baptized by the platonic tutor St. Ambrose at Milan. In short we get Paganism and Platonism fused with the "Fathers" of Judaism and Christianity distilled through the intellect of the great St. Augustine which supplants the pure and unadulterated teachings of Christ, passed through the magnificent inspired intellect of St. Paul.

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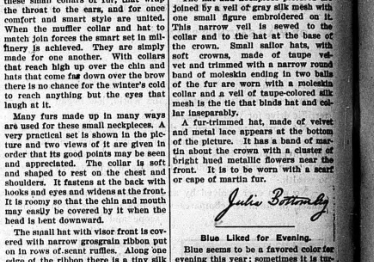
Muffler Collars and Hats to Match



Blue Liked for Evening.

Blue seems to be a favored color for evening this year; sometimes it is turquoise blue, sometimes a misty blue lilac. Sometimes it is a Chinese blue tapestry blue. One stunning dinner gown is of hyacinth blue meteor with tunic edged in silver and silver fringe, bordered with a deep hem of the blue satin. The train of georgette veiled panel of silver tissue embroidered blue beads.

Smart Styles in Tunic Dress

If the smart style of the tunic dress had not made it a favorite, the advent of frocks like that shown above would soon place it among the season's best successes. Here is a frock of serge, trimmed with bands of narrow fur silk braid in the same color. There is nothing unusual in the fabric or the trimming, they are as familiar as they are tried and true in the realm of utility clothes, but nevertheless the dress is full of distinction. It is original in its design, so artistic and practical that it places itself at a glance as among the most excellent examples of today's styles.

The frock is made with a plaited tunic in one with a semifitted bodice to be worn over a plain, narrow skirt. In this instance the skirt is of serge like the tunic and bodice but it might be of satin or velvet. This combination of cloth overdress with satin skirt has pointed the way for remodeling suits into frocks. It is practical and all these expedients are worth considering—in the face of wartime prices.

The loose bodice in the dress pictured is set on to a tunic that is box plaited all around. It is finished at the bottom with a three-inch hem and above the hem three rows of braid are stitched. The braid is about three-fourths of an inch wide and the distance between the rows just equals the width of the braid. The coat sleeves are plain and long, narrowing from elbow to wrist. They are finished with three rather large bone buttons set in a row on the outside seam. A wide shawl collar of the serge terminates in bands that cross at the bust and end under a wide, flat belt of the serge. This belt fastens at the left side with buttons like those on the sleeves, and buttonholes.

The underskirt is narrower than skirts have been for the past two seasons. It is just wide enough in fact to allow a comfortable stride. The tunic is wide but hangs close to the figure and straight, the box plaits being pressed as flat as possible.

Julia Bottomly

Are You a Tribune Subscriber?

APPRECIATIONS.

Binghamton, N. Y.

For enclosed order for $1 please advance my subscription for one year. Am pleased to renew as I find many articles on the Truth that are interesting and helpful in the race that we are running.

Respectfully,
CHAS. B. NILES.

Lynnville, Ind.

Please stop the Tribune, as I can't pay for it. I may be able to take it again later on. I like the paper and have never missed a copy.

Yours truly,
MRS. ROSE COSTELLO.

West Lynn, Mass.

Enclosed money order for which please renew my subscription to the Tribune, which expired in January. Please pardon the delay in renewing subscription. I thank you very much for sending it so long after the expiration. We thank you for the space given to the Truth in printing dear Pastor Russell's sermons, and other good things which is so helpful.

Yours most truly,
MRS. J. W. WINCHESTER.

Douglas, Kansas.

Find enclosed M. O. for $1.00. Please renew my subscription for the Tribune, which expired in December. I should be very glad to have 'The Finished Mystery' continued in the Tribune as N. E. Nelson suggests.

MRS. W. P. KNOTE.

Dayton, Ohio.

Inclosed you will find a post office money order, for which, I would like very much you would continue sending me your newspaper for one another year. You will find label from my last copy herewith attached.

Respectfully yours,
J. W. ALLEN.

Beloit, Wis.

Find enclosed One Dollar for a renewal of my subscription to your paper.

Yours truly,
E. O. LARSON.

Denison, Texas.

Inclosed please find bill to extend my subscription to January 19, 1918. I sure appreciate the Tribune and its teachings and I pray that the Lord bless thee and keep thee in the one hope.

W. E. MURPHY.

Crandall, S. Dakota.

Enclosed you will please find P. O. money order for $1.00 to pay for my subscription to your good paper for the coming year, 1918. I take your good paper because you put our dear Pastor Russell's sermons in such good type that we are able to read them and other good things about the Truth also for which please accept my thanks.

Yours very respectfully,
MRS. GEO. M. BEETERN.

Beaumont, Texas.

I desire to thank you with appreciation for your benevolent efforts towards precious present Truth. Have awaited the end of the year hoping a renewal of your publication, but find I must make it discontinuance. I have enjoyed your weekly visit, especially because of our Pastor Russell's sermons. However, my personal circumstances seem to indicate at present that I must bid you "Adieu" with my blessing on your good work.

Yours in one hope,
SISTER LETTITTIA E. LIGON

DANIELS AIDS "DRYS" IN BERWICK, PA

WILLIAMSPORT, Pa.—The battle of the dry forces to keep Berwick and West Berwick dry for another year was featured by the presentation to license court here of a letter from Secretary of the Navy Daniels urging or licenses be granted in either Berwick or West Berwick in order to maintain the morale of the men employed by the plant of the American Car & Foundry Company, now employing 5,000 men on war work. Officials of the company also voiced their opposition to the licensed saloon.

Decisions are expected this week with the attitude of President J. G Harman, unknown and with E. H Sloan the new association judge, a "dry" judge.

The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

ESTABLISHED 1872—No. 10. PITTSBURGH, PA., THURSDAY, FEBRUARY 7, 1918. Subscriptions payable in advance.

MILLS, FACTORIES, SHOPS STIRRED BY ORATORS

EDITOR VITCHESTAIN AND BUSINESS MANAGER WATKINS OF THE NATIONAL LABOR TRIBUNE MAKE EXTRAORDINARY DRIVE, AROUSING THOUSANDS TO ACTION FOR WAR SAVING STAMPS.

The employes in the various industries throughout the Pittsburgh district are being thoroughly awakened to the necessity of enlisting themselves in the War Savings Stamp campaign. It is amazing the interest and enthusiasm displayed as soon as the men and boys, women and girls grip the real meaning of the campaign, regardless of the profits that accrue through the interest that is earned by the investment of 25 cents.

J. H. VITCHESTAIN

Already thousands of employes have signified their intention of giving their personal efforts in enlisting others in addition to investing their own money.

The alluring offer of $5.00 for $4.20, backed by Uncle Sam, is not all, when shown that the life of a nation is involved in the success or failure of our activities, a patriotic fervor grips the listener and at the conclusion of the orator's appeal there is a rush for stamps. Mr. J. H. Vitchestain, Editor of the National Labor Tribune, has been appointed chairman of the Industrial Speakers Bureau by State Director James Francis Burke, and Mr. Evan E. Watkins, Business Manager of the Tribune, has been made Secretary.

Mr. Vitchestain is known as an industrial writer in every mill district in the country, he having been, prior to his present position, connected with the daily papers in industrial matters for nearly a quarter of a century.

Mr. Watkins was formerly a puddler. Having worked in the mills on the Southside of Pittsburgh and also in Niles and Cleveland, Ohio. No men are better equipped for mill, factory, shop and mine work than this combination. Director Burke having been intimately acquainted with Mr. Vitchestain for many years, recognizes his ability and popularity among the men who toil in the industries of this country, and the State Director has drafted the Editor of the Tribune.

As soon as State Director Burke had appointed both Mr. Vitchestain and Mr. Watkins, the work of storming the mills, factory, shops and mines was begun without ceremony. It was nothing new for the Chairman of the Industrial Speakers Bureau to be at the head of a speakers bureau, having had charge of such an organization under the late United States Senator Quay in days gone by, and for T. S. Bigelow in the old Citizens campaign of the past. Being also an experienced newspaper writer, he knows how to handle delicate situations and stear clear most diplomatically of the rough places.

Already a series of noonday meetings have been arranged and three meetings a day have been held, with a desire on the part of some to crowd more into a day's work, but the speakers have protested against crowding matters too much.

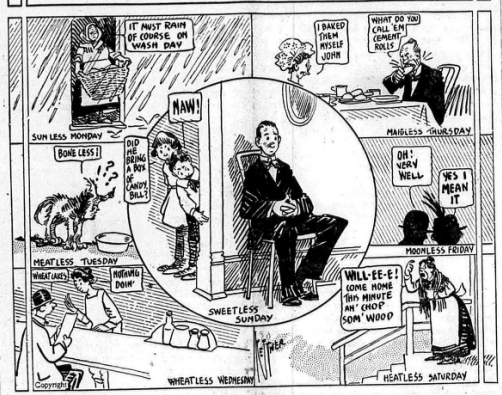
Thousands each day are listening to the addresses of the chairman and the secretary, and beginning at 11 A. M. the meetings have been extended to 3 P. M.

Opening with the Pressed Steel Car Company on Tuesday in the Woods Run district, the week was given over to the Northside Board of Trade, who lost no time in arranging a string of meetings that more than consumed the time of the editor and the business manager of the "Oldest and Largest" trade paper in America.

It is gratifying to see the keen interest manifested in these meetings by the employers. None was more enthusiastic at the meeting of the Pressed Steel Car Company than Superintendent W. C. Howe. At this meeting 2,500 men gathered to listen to the speeches. The arrangements were unique and all formalities were cut, making the occasion typically democratic. A flat freight car was shoved into a position of advantage and on this climbed the editor of the National Labor Tribune. From this rostrum he made a striking appeal to the workmen. He drove home the necessity of unity of action and clearly explained that not only was it the duty of every lover of liberty to extend that blessing to every nation on earth, but that Uncle Sam has gone still farther, that every man, woman and child

(Continued on Fourth Page)

Some Melancholy Days



ENGLAND IS TODAY A BIG OPEN SHOP UNION

GERROD, BRITISH MINISTER OF MUNITIONS, NOW IN THIS COUNTRY SAYS GREAT BRITAIN WOULD HAVE BEEN FORCED TO DISGRACEFUL PEACE IF SHE SUFFERED ONE-EIGHTH THE INDUSTRIAL DISPUTES HE HAS SEEN IN AMERICA.

By HOMER D. SAYRE

Secretary National Metal Trade Association.

The manufacturers of this country, who, with their independent workmen, are carrying the responsibility of supplying upward of 90 per cent of the munitions and equipment essential to the successful prosecution of the war, are compelled to face the continuous attempts of organized labor to foist the closed shop upon them and upon the public.

England, before the war, was between 40 per cent and 50 per cent unionized in all trades. About 75 per cent of her workers in the munition industry, about 80 per cent to 90 per cent of those in the engineering trade (corresponding to our machine shop industry) and nearly 100 per cent of the workers in the shipbuilding industries were organized. Her wages were about one-half to one-third of what were paid in this country. She was steadily losing her trade in the markets of the world to America and Germany as a result of reduction in output which followed the closed shop conditions.

Soon after the war began it was apparent that, under the conditions laid down by the unions, it would be utterly impossible for her to furnish the necessary supplies and equipment to her men at the front. The situation was subsequently corrected by an agreement between the Government and the labor unions, which provided for the suspension of all restrictions during the period of the war; but only after thousands of lives had been lost at the front because of inability to provide the necessary supplies and equipment did the unions recede from their position. Today England is a big open shop, union and independent men and women working side by side with the one single purpose in mind—the winning of the war—which, it has been demonstrated, can only be accomplished by her industrial institutions working at their full capacity and greatest efficiency.

At the present time she has over 1,000,000 women engaged in munitions work and has practically no labor disturbances, as an incitement to or participation in a strike or lockout is a penal offense, extreme penalty for which is life servitude.

(Continued on Eighth Page)

WAR WAGES TAKE MEN FROM RAILWAY SHOPS

WASHINGTON, D. C.—The exodus of skilled workers from railroad shops to industries paying higher wages will continue unless more pay is allowed the railroad men, Director General McAdoo was told by heads of railway mechanical trade unions, who conferred with him on the labor situation. Many cases are cited, especially in the East, in which hundreds of men had been lured from railroad shops by higher wages in shipyards, munition plants, tool factories and motor works.

Mr. McAdoo promised to give the matter careful consideration and several union chiefs after the conference said they believed a substantial wage increase would be granted. They will formulate definite requests for protection to the Railroad Wage Commission, which meets today with representatives of all railroad employers' organizations to plan procedures in a future investigation of labor conditions.

PLEADS FOR P. O. WORKERS

CLEVELAND—"When a living, breathing human victim of injustice knocks very often at your front door, sometimes as often as twice a day, you are pretty near the Hun class if you sit back in solid comfort and refuse to be interested," says the Cleveland Press, in urging better conditions for Postoffice employes.

"Does not ever strike you," says this paper, "that if great injustice is being done these faithful fellows, it's because of your indifference, your absorbtion of self?

"Now, don't try to dodge the responsibility. Don't try to satisfy yourself that it's up to Congress. It is your Congress, your money, your employes, nobody else's, and so the whole responsibility is yours."

LOW WAGES IN LIBRARIES

NEW YORK.—At a meeting of the Central Federated Union, library employes told of wage conditions existing in the municipal libraries. A cheap labor standard prevails, substitutes receiving $40 a month and sometimes wait two or three years for advancement. Some of the women are afraid to join the union, because of the Trustees' opposition to organized labor.

PLAN TO PROBE PACKING CONDITIONS TO BE MADE.

WASHINGTON, D. C.—Procedure in the investigation of conditions in the Chicago packing plants, which a delegation of employes told President Wilson require government operation during the war, will be determined at a conference Monday between representatives of the employes and the President's mediation commission, headed by Secretary Wilson.

The conference was arranged to permit the representatives of the employes to outline their representations to the commission. Hearings will be held before the commission takes any action.

BIG PENSION FUND PAID TO EMPLOYES

BIG STEEL CORPORATION REWARD FAITHFUL EMPLOYES IN OLD AGE. VAST FORTUNES DISTRIBUTED AMONG THOSE WHO REMAINED ON THE JOB UNTIL REMOVED FOR YOUNGER MEN.

The United States Steel Corporaton is out with its Seventh Annual report in which the operations of the past year of the United States Steel and the Carnegie Pension Fund are made public. The wonderful work done by the big steel company in the interest of employes is more than gratifying and the present report shows a very material increase. The minimum pension is $12.00 per month, while the maximum is $100.00 per month. During the year upwards to a million dollars has been distributed among employes who have been retired and during seven years of operation the total amount distributed through the pension fund is $3,658,047.73. This money has not been paid into the fund by the employes who are enjoying it, but it is part of a trust fund amounting to $12,000,000 established for the purpose.

The report is given for the persual of those who might be interested in seeing what is being done by the big steel company. The report says:

During the year 1917, the sum of $712,506.65 was distributed among retired employes of the United States Steel corporation and its subsidiary companies. At the close of the year there were 2,933 beneficiaries to the fund. During the year two hundred and forty-one persons were added to the rolls and three hundred and twenty-one were discontinued through death. The average pension now paid is $21.10 per month, an increase of five cents per month over the previous year. The minimum pension paid is $12.00 per month, and the maximum $100.00 per month.

The average age of the pensioners is 65.42 years, and the average service period with the companies 29.99 years.

Including the disbursement for 1917, the total amount distributed through the Pension Fund, during its seven years of operation, is $3,658,047.73.

No part of this fund was contributed by the beneficiaries themselves, but is derived from trust funds amounting to $12,000,000, established by Andrew Carnegie and the United States Steel corporation.

As usual, the Pittsburgh district leads in the amount distributed on account of the centralization of the steel corporation's diversified activities in this section.

In the Pittsburgh District, in which are included the various plants, the Mahoning and Shenango Valleys (Youngstown, New Castle, Farrell and Sharon), the amount distributed in 1917 was $371,154.71. This included the amounts paid to the steel corporation's coke and coal companies' retired workmen.

In the Celeveland District, $83,724.97 was distributed, and in the Chicago District, the amount disbursed was $86,036.61.

In New England and the Atlantic Seaboard, the distribution amounted to $89,434.21, and on the Pacific Coast $2,072.00 was paid out.

To retired mill workers, miners and transportation employes of the Tennessee Coal, Iron and Railroad, in the South, the sum of $7,617.50 was paid out, and to the retired workmen on the ore ranges of the north, the sum of $31,207.35 was distributed.

The total amount paid to former ore and coal miners and to limestone quarrymen of all corporation plants, was $104,182.09. To retired transportation operatives, including terminal, rail and water, the sum disbursed was $19,514.40.

Carnegie Steel Company led the subsidiary companies in the number of pensioners and amounts paid to retired employes, the sum being $169,462.92. Homestead works led the list with $37,899.25; while Edgar Thomson works followed with $36,613.35.

The next largest amount, $32,582.96, went to retired employes of the National Tube Company's National works, at McKeesport, the total amount distributed to retired National tube employes being $74,695.84.

The retired employes of the north and south works of the American Steel and Wire Company at Worcester, Mass., came in for the next greatest amounts, each running slightly over $25,000; and the total paid to retired employes of this company amounted to $146,485.91.

Next in the list of beneficiaries were American Sheet and Tin Plate Company retired employes, who drew $78,707.29.

H. C. Frick Coke Company pensioners were paid $69,555.99; American Bridge Company $52,872.70, and Illinois Steel Company $48,727.55.

The total amount paid out to retired general and sales office employes was $15,089.95, indicating that the workmen formerly employed in the steel corporation's mills and mines are very largely in the majority of beneficiaries under the pension fund.

PASTOR RUSSELL'S SERMON.

"FEAR HATH TORMENT."

"PERFECT LOVE CASTETH OUT FEAR."

WHEELING, February 11, 1905.—Our Court Opera House, not with a seating capacity of 1,500, was crowded this afternoon with an intelligent audience to hear Pastor Russell's anti-infidel discourse, "To Hell and Back." We report his afternoon topic from the text "Their fear toward me is taught by the precepts of men." (Isa. 29:13.) The speaker said—

There is a proper as well as an improper fear toward God. The one is reasonable, the other logical; the one is helpful, the other injurious; the one the beginning of folly, irrational anguish.

The Scriptural fear is precededetaoisnhrdlu-1DteGOklcmfywp The Scriptural fear is presented to us in the words, "The fear (reverance of the Lord is the beginning of wisdom." To this statement every rational mind will assent. "The fool hath said in his heart, there is no God," but all properly balanced intellects recognize that human life conditions proceed from him, and suggest to us that reverence is due Him and his perfect laws, established for our well-being and for the proper regulation of the universe. The person who has not learned this has not even started to become wise, much less started to become a Christian. The Apostle indicates that even after we have come into that relationship to God through faith in the Redeemer and obedience to his Word which permits us to call the Almighty our Father—even then we should reasonably and properly have a certain kind of fear. The Apostle says, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it." (Heb. 4:1.) This, however, is not an anguishing, distracting fear, but a cautionary one, helpful to the Lord's people in preserving that sobriety and balance of mind everywhere inculcated in the Word.

IRRATIONAL, UNSCRIPTURAL FEARS.

The fears above considered are helpful, but another class of fears referred to in our text are injurious—fears that are taught by the precepts of men. We will note what these are; many suffer from them from the earliest childhood and know well the meaning of the Scriptural statement, "Fear hath torment." (I John 4:18.) How many little ones are affrighted by being told, 'If you do that the bad man will get you'—describing the devil—with the reference left upon the plastic mind of flames and torture. We rejoice that in our own land, and increasingly everywhere as intelligence gains foothold, the smoke of the dark ages rolls gradually away, and this frightening of children is on the decrease.

The torments of hell and purgatory are still directly or indirectly brought before the child mind, but not with such degree, not with such vividness as formerly, though even yet in some parts of the world the lisping little ones are taught to fear God as a monster. While being instructed they are given illustrations of hell and purgatory, in which children kneel and pray in vain for red-hot floors for relief from anguish because they have been disobedient to their earthly instructors. With advancing years the teachings of men continue to clinch these false doctrines, these unscriptural views of God and his provision for our needs, until with maturity the average mind is terror stricken respecting death and all beyond it. No wonder that so many faces are careworn and sad and marked with fear! No wonder that the very thought of God brings to such mistaught minds fearful forebodings and every other feeling except that of love and confidence. No wonder the Bible is regarded with superstition and error, and never thought of as the book of God's messages of love and good will toward men.

THE APOSTLE SAYS: DOCTRINES OF DEVILS.

These misconceptions of God and his plan are not based upon the Bible statements, but came from heathendom. True, there are texts of Scripture which, with the twist and bias already in our minds from infancy, can readily be assumed to encourage these unreasonable fears. For instance, the loving statement that "the Son of Man came to seek and to save that which was lost," is often quoted as proof of eternal torment. How erroneous! How unreasonable! What was lost? When was it lost? How would Christ save it? These rational questions are rarely considered or given reasonable answer. The Bible answer is that by father Adam's disobedience sin entered the world and has corrupted his race and brought all under the sentence of death—"Dying thou shalt die." (Rom. 5:19; Gen. 2:17.) Life was lost. Eden was lost, divine fellowship and favor was lost, and God's eternal torment was gained or inflicted in addition to those losses. Our gift, eternal life, was lost.

Sad was the loss, but there is no suggestion in the Scriptures that Lord Jesus has redeemed the lost Adam and his race, his lost dominion also, and everything that was lost by original sin. The purchase price was paid when the Lord by the grace of God tasted death for every man. As a result the Redeemer has the right to restore from death, from sin, from weakness, from imperfection, from all that was lost, Adam and every member of his race. The Scriptures show us how, eventually, the offer of eternal life, the opportunity of gaining it, will be extended by the Redeemer to every member of the race, and that all may have it who will to come back into harmony with God and his principles of righteous. How unreasonable, how criminally wrong to misrepresent this blessed promise, and the endeavor to make of it a support to the doctrine of eternal torment, which blasphemes God's holy name, character and Word.

The Apostle was quite right in referring to the diabolical views of the heaten as "doctrines of demons." All heathen religions teach torment after death for the great bulk of the human family. Where did they get the idea? From our Bible? No! they know it not. From our God? No! he is as yet not revealed to them. They got their wrong views from the demons, the wicked spirits whose chief delight seems to be to terrorize the human family and to misrepresent the Almighty. instead of heathendom getting its demonology from Christinity, the reverse is true— Christendom received its demonology from the heathen, from the Bible.

L L L

While it is true that some of mankind have been obsessed by these demons and that others have been used as mediums for communicating false doctrines—while it is true also that these demons sometimes attempt to pass themselves off as angels of light and their doctrines as the truth of God and his World, yet their influence, power, is restricted as the Scriptures declare, they are reserved under chain of darkness (Jude 6.) The majority of the race, under divine providence, have not come directly under the demonical influence, though they have come under the influence of the errors, the doctrines of demons presented to them as the traditions of men, precepts of men. (Col. 2:8.) It is still true, as our Lord said to the religious teachers of that time, "Ye do make void the law of God through your traditions." (Matt. 15:16.) God's people need to become awake to the fact that the traditions of men are unliable, and from these come the errors which hinder them from properly appreciating the true God, his character and his plan for man's salvation.

"LOVE CASTETH OUT FEAR."

As all Christians know, the best antidote for these fears taught by the precepts of men is love for God and an intimate acquaintance with Him. In proportion as God's true character is apprehended the fear engendered by error is neutralized, even though the error may to some extent continue a rankling thorn in the mind. For instance, all Christian people who have learned to love God's Word and trust in its promises and to know the Father and the Son can testify that their love was engendered not by the creeds of the Dark Ages, but by the Word of God itself, and gradually their fears were overcome as they learned to know the Lord better and to trust him more. And still they had a difficult experience. How difficult it is to believe two such opposite suggestions as that "God loved us while we were yet sinners," and at the same time believe the traditions of men that even before he created us he made a great place called hell, larg enough to receive the entire race of Adam, and equipped it with all kinds of instruments of torture and fuel to all eternity, and manned it with fire-proof devils who would take fiendish glee in our torture. The two thoughts are wholly incompatible, and those who ever learn to love God do so in spite of the erroneous traditions of men received from the Dark Ages.

No wonder, then, that with such obstacles in its pathway Christian development in love for God is so small! No wonder that the majority never pass the stage of rear—never learn to know the true God of love. In proportion as error is cast out, the fear is cast out; in the same proportion the love of God may enter into our hearts and fill them, and thus make us more and more God-like. Perfect love casteth out fear, but no one can have this perfect love until first he has the perfect message—the true Gospel—"good tidings of great joy which shall be unto all people" through the redemption which is in Christ Jesus."—Luke 2:10; Rom. 3:24ff

"FAITH, HOPE LOVE."

The scriptures inculcate faith, hope, love. Along these lines they lead believers out of darkness, pain, sorrow, confusion of this present time, upward in mind and character to that which is perfect. This appeal to faith, hope and love is distinctly the Bible plan—the very opposite of the fear taught by the precepts of men. The Bible teaches us to hope for a better condition, not to fear a worse; it tells us that we are already sinners, already under a just sentence of death, and that our sorrows and tears, aches and groans, are all parts of the death penalty now on us; it bids us look up to the Lord for succor; it points us to Jesus as the one who has redeemed us from the death sentence and who can therefore justly and legitimately offer us life eternal—release from sin and death and the concomitants of these. Hope engenedered in our hearts brings relief and a measure of joy replaces the fear as we begin to learn that God is for us and not against us; that he not only would not torture us in the future, but he is not even pleased in the present to see us in the groaning condition, dying; that he therefore has provided Jesus as the Life-Giver and the good Physician, to heal us of our sins and imperfections and to restore us to harmony with himself.

After being attracted by this prospeca—the "hope set before us in the Gospel"—if we exercise faith it becomes the stepping-stone to further knowledge, further joy, further fellowship with God through our Lord Jesus. In the present time our only salvation is of faith—none are now actually delivered our of the unfavorable conditions; we are still in a world of sin and groaning and dying; only by faith do we rise above these our environments and our own condition and accept the Lord's assurances that if we love righteousness and hate iniquity and seek to walk forever in the footsteps of Jesus we shall ultimately have a completeness of divine favor in life eternal, in the resurrection. This faith and hope leads, as the Apostle says, to a transformation of life—"He that hath this hope in him purifieth himself even as He (Christ) is pure." (I John 3:3.) It is from this standpoint that saints are transformed by the renewing of their minds, as they come to see more and more clearly the love of God which passeth all understanding; and as they come to have this as a ruling, controlling, directing influence of their lives they become more and more God-like, more and more loving, gentle, compassionate, merciful.

WHY "SAVED BY HOPE" ONLY?

But some may ask, if God proposes the deliverance of mankind from sin and death, why is it that he gives us only the promises and not the actualities and why is it that even this deliverance by hope extends to so few if the Lord's blessings are intended for Adam and all his race and if Jesus has redeemed all?

These proper questions are fully answered in the Word of God. It explains that the great work of restitution—social, mental, physical and moral up lift out of sin and death—will be acomplished in the coming age, during the Millennium, when the Redeemer shall take unto himself his great power and reign, for the very purpose of bestowing upon mankind in general the blessings and opportunities secured by his own redemptive work. It explains also that the work of this present Gospel age is a preparatory one—to select from amongst mankind a "little flock" of especially zealous, especially loyal, especially earnest, especially faithful persons to be associated with Jesus in His Kingdom and in His great work of blessing and uplifting mankind.

It explains why this work of selecting the little flock, the Bride of Christ, is done in so secretive a manner as to be discerned only by those who have the eye of faith: that it is because chief amongst the characteristics of those who would be specially pleasing to God must be faith. If restitution, mental, moral and physical, were to be granted to those who now accept the Lord they would soon be walking by sight and not by faith. On the contrary, the testing, the trial of their faith is the very thing that is most precious in the Lord's sight, and hence in the present time all the arrangements for the call of the Church are along this line. They must exercise faith, and according to their faith it shall be unto them, and without faith they can not please God, and without faith they can not see the things unseen as yet which God hath in reservation for them that love him. (I Cor. 2:9.) Without faith they can not have any of the blessings provided for this present time and this special class. Thus the Lord is seeking a peculiar people zealous of good works to be the Bride, the Lamb's wife, associated with him in the blessings and restitution of all that was lost in Adam—to as many as will accept the divine favor on the divine terms.

Let us, dear brethren and sisters, get rid of the tormenting fears handed down to us from the Dark Ages; let us get back into the sunlight of Truth—not by discarding the Bible, but by learning its true import, its true teaching; by more and more cleansing our minds of the traditions of men and the improper shadows which those false teachings have cast upon the inspired Word, that we may more and more rejoice in the lengths and breadths and heights and depths of the love of God which passeth all understanding.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

Appreciations.

Millvale, Pa.

As my subscription expires with this month kindly discontinue it. I have long been a subscriber and as I much appreciate it shall miss it greatly, but am not able to resubscribe.

I honor you greatly for your fearless stand for right on every subject, and especially dear Pastor Russell's sermons.

Thanking you for prompt delivery always, in the long time I have enjoyed it, I am

Yours very faithfully,
MRS. E. BEHR.

Rices Landing, Pa.

Inclosed find $1.00 for which please renew my subscription to Labor Tribune. Excuse me for not renewing sooner.

Yours,
G. E. B. KELLEY.

Shebogan Falls, Wis.

With this I send you one dollar for which extend my subscription to your paper for another year. How glad I am that, though Brother Russel has passed beyond the vail, he yet speaketh through the Labor Tribune.

Yours by His Grace,
M. LE MAHIEU.

LONGING FOR HOME

As pants the heart for water brooks,
So pants my soul for Thee.
Oh, when shall I behold Thy face,
When wilt Thou call for me?

How oft at night I turn mine eyes
Toward my heavenly home,
And long for that blest time when Thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And oh, my Master and my Lord,
I know I'm far from meet
Yet oft thy blessed saints in light
To hold communion sweet.

I know that those who share Thy throne
Must in Thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And bide Thy time to be with Thee
And see Thee as Thout art!

GERTRUDE W. SEIBERT.

New York City, N. Y.

Greetings and best wishes to you and your highly esteemed and appreciated journal, The Tribune. I wish to say that I have been greatly enjoyed reading it for a long time and great blessings have come to me through the reading or the medium of its columns, for which I am very grateful indeed.

My subscription for your paper is far over due, due since December 15, 1918. I am sorry that I have not attended to it ere this, but for cause I can not herein state, I did not. I regret to state that I will have to discontinue the subscription of your paper, but I do not just exactly know how I stand with you.

Again assuring you of my best wishes, Christian love and many blessings, I beg to remain.

Yours in Christ Jesus,
MRS. VIRGINIA JONES.

Canal Dover, Ohio.

Enclose please find 25 cents in stamps. I see that my subscription ran out December 1. Condition is so that I will have to ask you to stop the paper at present. I thank you for your faithfulness in publishing Pastor Russell's sermons.

Yours truly,
MRS. DAVID MORGAN.

York, Pa.

As my subscription expired on the 20th, I enclose $1.00 for another year's subscription to your valuable paper, which is appreciated by my wife and self.

H. D. E. STEININGER.

Mineral Ridge, Ohio.

Please find enclosed check for $1.00 to apply on my over-due subscription. Thanking you for your kindness and for the good old truths you still continue to send forth. I remain,

Very Sincerely,
M. M. ROUDEBUSH.

Wasington, D. C.

I've been a subscriber for your valuable paper about ten years and am glad to again renew my subscription on account of your publications relative to the divine plan of the ages. With best wishes,

Yours very truly,
GEN. W. P. HALL.

Toronto, Jan. 28, 1918.

Enclosed please find money order for Tribune. I hope you will please excuse me for being so far behind. But circumstances were such I could not send the money before. I dearly love the Tribune and would mis it very much. It is a valuable paper. Wishing you every success in the good work.

Yours in the Truth,
MARY HEWITT.

Coeburn, Va.

Please find enclosed check for which please forward my subscription for one year from date of expiration of my former remittance. Thank you very much for continuing to send paper after my time expired. I have enjoyed your paper for more than 12 years, but had about decided to discontinue until you stated you were going to run the "Finished Mystery" serially, so I decided to continue to take it, as I would like every person in the civilized lands to read the "Finished Mystery," and some will get to read it in the Tribune who would probably not get the book. I have read the book over twice with great interest, and am reading it the third time. It certainly is the crowning piece of Pastor Russell's. I have been a reader of his works for 26 years with great pleasure andto my spiritual up-building. May the Lord reward you for you stand for truth and right.

S. H. DINGUS.

Letts, Ind.

Please find enclosed $1.00, for which please send me the National Labor Tribune. I am taking it on account of Pastor Russell's sermons and many good things it contains. Wishing you a prosperous new year I ever remain your friend for helping to spread the thruth.

MRS. M. CAPPER.

Coraopolis, Pa.

Enclosed find $1.00 for anoher year's subscription for your paper. We enjoy the religious pages most, although the other news pages are good. We certainly enjoy the articles written by the different brethren, also Brother Russell's sermons reprinted. I also think it a good idea to print the 7th volume after the 1st is finished. We enjoy every thing that brings good tidings of great joy to all people. Wishing you all the success,

I am Your truly,
S. M. WISE.

Louisville, Ky.

Enlosed is $1.00 for renewal of Trfbune. Excuse me for not looking after it sooner. We are glad to see you still use so much space for religious matter. Surely the Lord will bless you and your work.

Yours with Christian love,
GEORGE A. ETZEL.

Milan, Ohio.

I am verry sorry to have to ask you to discontinue the Tribune. Circumstances will not allow my taking it this year. It has been a welcome visitor. Especially the religious features. I will miss its coming sure. Wishing you success in the future, I remain a true friend to the National Labor Tribunte.

Your very respectfully
MRS. C. L. DUNAGAN.

Attica, Ohio.

Enclosed please find $1.00 as I find my subscription expires January 20. I certainly appreciate the stand you take for truth and righteousness in continuing to publish Pastor Russell's writings, and am especially pleased that you are now publishing Volum 7, "Finished Mystery," a wonderful book of knowledge. As blindness and superstition passes from the people they will more and more understand Pastor Russell's mission as a reformer, and will the more readily note the signs of the times which he so prophetically foretold, which are in evidence on every side. Surely prophesies fulfilled before our very eyes.

Your Very Rspectfully
MRS. G. H. JORDAN.

Seattle, Wash.

We see by tag on our papers that our time has nearly run out; we cannot afford to miss one, for we certainly appreciate all the good reading you are giving us along truth lines. Enclosed you will find two dollars for which please send National Labor Tribune to the following: Dutch Miller and M. E. Skinner.

Yours Truly,
MISS M. E. SKINNER.

Buffalo, N. Y.

I am a little tardy in renewing your good paper. I do not feel that I can afford to do without it, so much good spiritual food printed each week, so find enclosed one dollar for one year, 1918.

Respectfully yours,
MRS. E. NICHOLS.

SEND IN A DOLLAR BILL.

There are many of our subscriber, who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

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THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged.

This posthumous work of Pastor Russel (arranged for the use as a text-book) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are: A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M. ..... "THE BIBLE STUDENTS MONTHLY."
H. ..... "What Say the Scriptures ABOUT HELL?"
P-D. ..... "PHOTO-DRAMA OF CREATION" Scenario.
T. ..... "TABERNACLE SHADOWS."
S. ..... "SPIRITISM" Pamphlet.
Z. ..... "ZION'S WATCH TOWER," followed by year and page.

Other abbreviations used are:

Barnes ..... Barnes' "Revelation."
Brit. ..... "Encyclopedia Britannica."
Buck ..... Buck's "Theological Dictionary."
Coffin ..... Coffin's "Story of Liberty."
Cook ..... Cook's "Revelation;" a compendium of the presentations of seventy-two leading commentators on Revelation. In all languages and all ages of the Church.
Edgar ..... Edgar's "Pyramid Passage," Vol. II.
McC. ..... McClintock and Strong's Encyclopedia.
Mosheim ..... Mosheim's Ecclesiastical History.
S. B. D. ..... Smith's Bible Dictionary.
Smith ..... Smith's "Thoughts on Daniel and Revelation."
Weym. ..... Weymouth's New Testament in Modern Speech.

printed in capitals. * Words not in Sinaitic MS. are enclosed in brackets.
† Words in Sinaitic MS. which do not appear in "Authorized" Version are

PERGAMOS.

2:12. And (to) BY the angel.—The messenger whose testimony was of special value to the Church while the Papacy was rising into power was Arius. He "maintained that the Son of God was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom God had created—the instrument by whose subordinate operation He formed the Universe; and therefore inferior to the Father both in nature and dignity." (Buck.) "The controversy spread like a flame throughout the empire. Accordingly the first ecumenical council was held at Nice, A. D. 325, consisting of 318 bishops, most of whom were from the East. The gist of the question to be settled by the Council of Nice lay in the argument of Arius: 'The Father is a father; the Son is a son; therefore the Father must have existed before the Son; therefore once the Son was not; therefore He was made, like all creatures, of a substance that had not previously existed.' The creed, as finally adopted, condemned the heresy of Arius and fixed the doctrine as it has been held in the church to this day. Of all the bishops only Thomas of Marmarica, and Secundus of Ptolemais, held out against the threat of banishment by the Emperor. Arius was excommunicated and banished, and his books burnt."—McC.

"From the time the Nicene Creed was promulgated and accepted, A. D. 325, there was practically no more Bible study for over twelve centuries. During all that time Bible study was considered unnecessary, because the Apostolic Bishops had formulated the creeds as proper statements of the Church's faith. To study the Bible would have meant the studying of how to fight against the Emperor and the bishops." (Z. '15-253.) "As a result of the failure of these bishops to stand by the Word of the Lord, God's people for centuries have been confessing a Divine trinity, which is incomprehensible; and meantime been neglecting the trinity taught by the Bible, which is more reasonable. If the trinity of the creeds was questioned, hands were lifted in horror, and the questioner was told that the subject was a mystery which he could not possibly understand, but no doubt which would mean his damnation! The mysterious proposition was sometimes stated to be 3x1 is 1; but others stated it differently, 1x3 is 1. No wonder if some of the more intelligent specimens of our race declared themselves incapable of understanding such mathematics, and too honest to confess and profess what they could not believe!" (B. S. M.) The witness of Arius created a profound impression. "The doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia, under the Goths. But it sunk almost at once, when the Vandals were driven out of Africa, and the Goths out of Itlay, by the arms of Justinian. However, it revived again in Itlay, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eighth. Arianism was revived in the West by Servetus, in 1531, for which he suffered death."—Buck.

Of the church in Pergamos.—From Purgos, a tower or citadel. "The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain, and strongly fortified by nature and art." (S. B. D.) Concerning the literal city of Pergamos, of which the rising Papacy was the antitype, we read, "The sumptuousness of the prices raised Pergamos to the rank of the first city of Asia as regards splendor. It was a sort of union of a pagan cathedral city, a university town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it."—McC.

From the witness by Arius in 325 to the witness by the next special messenger of the Church was the long period of 835 years; and during all that time the Papacy was slowly rising, pushing itself higher and higher. "The first ecumenical council of Nice (325), in its sixth canon, makes only an incidental mention of the Roman bishop. The firts pope, in the real sense, was Leo I (440-461). The bishops of the African and the Spanish churches submitted to his demands, and he gained an important foot-hold even in the East. In Gaul, however, he met with a most determined resistance. Gregory I (590-604) saw that the bishops of Rome could not enjoy the ecclesiastical supremacy at which they aimed until they threw off their political dependency. The triumph of the Catholic Church over Arianism in Spain greatly promoted his plans; but he did not as yet actually possess the power of the mediaeval popes. In the seventh and eighth centuries a series of important events gave the popes a high and influential position among the secular governments of the world. The actual power was, however, for several centuries, not commensurate with their claims and aspirations. In 1073, Hildebrand (Gregory VII), after being for about twenty-five years the guide of the Papal policy, boldly set forth the theory of a theocratic rule of the pope over all the nations of the world. The period from Gregory VII onward is an almost continuous conflict between the popes and the secular governments, during which the former, with an iron firmness, endeavored at first to destroy the direct influence of the princes upon the church, and secondly, to subject all secular governments to the church. This conflict was ended by the Concordat of Worms (1122), by which Emperor Henry V, after the precedence of the governments of England and France, surrendered 'to God to St. Peter and Paul, and to the Catholic Church all right of investiture.'" (McC.) The Pergamos ("earthly elevation") era ended in A. D. 1160, as will be shown.

Write.—Arius' writings were destroyed by Constantine.

These things saith He which hath the sharp sword with two edges—How the sharp sword, God's Word, wielded by Arius before the Emperor and his brother elders at the Nicean Council must have cut some of them to the heart when they saw the gentle and aged man (Arius was old at the time of the controversy arose) banished into the Ballan mountains, one of the most inhospitable places in the world!—Isa. 11:4, 49:2; Hos. 6:5; Eph. 6:17; 2 Thes, 2:8.

2:13. I know (thy works, and) where thou dwellest, even where Satan's seat is.—"During this period, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, while nominally professing Christianity, brought their former ideas with them into the Christian Church." (Z. '16-346.) The word seat is rendered throne in Luke 1:32, and refers to Satan's "hellish parody of the Heavenly Kingdom."—Cook.

And thou holdest fast My name, and hast not denied Mr. faith, even in those days wherein Antipas was My faithful martyr.—Throughout all the western part of Europe the Bishop of Rome finally came to be called the papa, or pope, or Father of the church. "Whoever denounced this attempt to disobey the direct command of Jesus (Matt. 23:9), received the promised persecution. (2 Tim. 3:12.) 'This class in Pergamos is commended by our Lord under the symbol of 'Anti-pas, My faithful martyr" in Greek Anti means against and papas signifies father.—Z. '16-347.

Who was slain among you, where Satan dwelleth.—We can give but a partial list of the popes who served from the condemnation of Arius to the end of the Pergamos epoch; but it will be instructive to those who trust in human ordination and are in sympathy with the efforts of present-day clergy to get some of the special spirit that is supposed to be imparted by the laying on of hands of these "successors of St. Peter," or those to whom they imparted their "authority." "Saint" Gregory I. pope 590-604 A. D., was the great-great-grand-child of Pope Felix II. When Phocas murdered Emperor Maurice and ascended the throne, Gregory wrote "The Almighty has chosen you and put you on the throne. Let the heavens rejoice, and let the earth leap for joy." Phocas was not ungrateful and in return established the supremacy of the see of Rome over all the other sees. Gregory was the discoverer of Purgatory, it having been revealed to him by means of "apparitions" and visions. See middle of page 127.

Honorius I, 625-638, has been condemned as having taught a heresy ex cathedra (officially). The interest in this lies in the fact that in 1870 the Vatican Council declared the infallibity of all the popes in their ex cathedra utterances. But the pope who declared Honorius a heretic did it ex cathedra also. Hundreds of "learned" volumes have been written in the effort to make this pretty snary clear to the Roman clergy. It is clear enough to others. "Saint" Agathon, 678-682, claimed to be a miracle worker. He was the infallible pope who denounced the doctrines taught by infallible Honorius I. "Saint" Nicholas I, 858-867, "tamed kings and tyrants, and ruled the world like a sovereign; to the wicked and unconverted he was a terror." So says a Catholic historian. John VIII, 872-882, must have seriously offended one of the "brethren" at the Vatican, for that dignitary first tried to poison him, and as the poison did not work quickly enough, he finished the job by breaking John's head with a hammar. Stephen VII, 897-898, was offended because his predecessor had at one time gotten the papal throne away from him. Accordingly, his first act was to cause the body of Pope Formosus to be exhumed, mutilated and thrown into the Tiber. Subsequently one of the "brethren" strangled him.

Christopher, 900-903, bodily deposed his predecessor, Leo V, declaring him unfit to reign, which was doubtless true. Leo died "of grief" in prison less than forty days after he had ascended the throne. He probably had something given him to help his grief along. Christopher himself was murdered by his successor. Sergius III, 904-911, having murdered Christopher, ascended the throne and emulated the kings of earlier days. His concubine Marosia bore him several children. John X, 915-928, and Leo VI, 928-929, were both killed by Marosia, to make room for others in whom she was interested. John XI, 931-936, was the son of Marosia by Pope Sergius III. One of the "brethren" poisoned him. John XII, 956-964, was murdered while in the act of committing adultery. He was of licentious habits, associating with women of every station, and filling the Lateran with the noisy profanity of a brothel. Among the mistresses was Joan, popularly known in history as Pope Joan. She was a brilliant woman and actually exercised the chief influence at Rome during John's pontificate. Benedict VI, 972-973 was strangled or poisoned by one of the "saints." Boniface VII, 984-985, was elected just after the tumult caused by the death of Benedict VI, but had to leave town to escape a similar fate, on account of licentiousnes and cruelty. He remained away eleven years, returned, but Pope John XIV in prison, starved him to death and ascended the throne in his place.

Gregory V, 996-999, was poisoned by one of the "regularly ordained" clergy. Benedict IX, 1033-1045, the boy pope whose parents bought the popedom for him when he was twelve years old, was the worst monster that ever held the papal throne. Some, however, claim that honor for Alexander VI, 1492-1503, who had seven acknowled bastards and many mistresses. Alexander tried to poison nine cardinals at one sitting so that he could sell their offices for the benefit of his brood; but a stupid servant gave him the wrong glass and he departed this life ahead of time. Benedict's vile conduct caused the Romans to expel him from the city. Silvester III was regularly elected to take his place; but after three months Benedict came back and resumed control. Shortly afterward he sold the popedom to Gregory VI, so that he might be free to marry on Italian princess. At one time there were three popes living in Rome contemporaneously, and the city was filled with brawls and murders. A fourth, Clement II, was elected, but after he had served nine months, a friend of Gregory put something into his food besides the regular seasoning; and he never awoke again. Thereupon Benedict came back and reigned three years longer.

2:14. But I have a few things (against thee).—Against the nominal church of the Pergamos epoch.

Because thou hast there them that hold the doctrine of Balaam.—Balaam was a mouthpiece of the Lord, but unworthy. He desired cure God's true people, because of the money there was in it, and finally seduced them by fornication (symbolical of union of church and state). The name Balaam means the same as "Nicolaitanes" (conquerors of the people), and refers to the money-loving, power-loving clergy. We have already noted the efforts to obtain worldly power (spiritual fornication) which characterized the Pergamos epoch. Its history also shows that the clergy of that time were quite as fond of money as ever Balaam was. John XX, 1024-1033, tried to sell the Roman primacy over the Eastern church for a pecuniary consideration, but failed to make the sale. "Benedict IX, when a boy of twelve years (A. D. 1033, was elected pope intercedente thesaurorum pecuniae,"; i. e., his relatives provided the colateral necessary to secure the office for him. Gregory VI, who had had great repute for sancitity as a priest, obtained the papal chair (A. D. 1044) by purchase from Benedict IX, who abdicated to marry a girl of noble family." At a council at Lyons, the archbishop and forty-five bishops confessed themselves simonical" (guilty of buying and selling church offices). In the reign of Lucien II, 1144-1145, the people, hoping for some relief from an intolerable condition, paraded the streets of Rome with a banner, "Caesar should have the things that are Caesar's and the priest the things that are the priest's." Lucien thought this was a reflection upon himself, and went out in person to put down the "revolution." The people stoned him to death.

Who taught Balac to cast a stumbling-block before the children of Israel.—"Guided by Balaam, King Balac communicated with the leeding people of the Bidianities, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous religious rites practised by Midian. The scheme was successful. Some of the leading wives and daughters of the Midianites attracted some of the leading men of Israel to adultery, and to idol worship and orgies." (Z. '13-297; Num. 24:14; 25:1; 31:16; 2 Pet. 2:15; Jude 11; 1 Cor. 10:8.) The words "cast a stumbling-block" are properly rendered, in Rotherham's translation, "throw a snare."

To eat.—Appropriate to themselves as truths.

Things sacrificed unto idols.—Doctrines twisted, distorted and mutilated to make them agree with creed-idols.

And to commit fornication.—"Papacy perceived its own great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were comparatively weak, the suggestion came, 'Now it must be God's time for setting up the Messianic Kingdom, because now we have the power.' The answer of others was, 'Not so. The Bible teaches that Jesus will set up His own Kingdom at His Second Advent in power and great glory, and that the virgin Church will become His Bride and Joint-heir by the power of the First Ressurrection.' The answer to this was, 'so once, we thought, But we have waited for the coming of Messiah for over 800 years; and now we have the thought that He probably wishes us to set up His Kingdom for Him, and in His name to reign over the kings of the earth.'" (Z. '16-53.) "So these Pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of God's wrath."—Z. '16-346.

2:15. So hast thou also them that hold the doctrine of the Nicolaitanes, (which thing I hate) IN LIKE MANNER.—"The 'doctrines of the Nicolaitanes' (conquerors of the people) seems to be the theory of lordship or headship in the Church. (P Pet. 5:3.) At their counsels there was a bitter fight for supremacy. It was settled only by a division of the Church; the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop—Pope or Father—of Rome.") Z.'16-346.) The sins to which Balaam allured Israel were a type of the sins to which the doctrine of the Nicolaitanes now seduce thee."—Cok.

2:16. Repent; or else I will come unto thee quickly.—Ere you reach the earthly heights to which you aspire.

And will fight against them.—The unfaithful and unrepentant church nominal.

With the sword of My mouth.—With the Scriptures, in the hands of a faithful servant. Such a servant came at that very time, as we shall see.—2 Thes. 2:8; Heb. 4:12.

(To be continued).

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BIG DRIVE FOR WAR SAVINGS STAMPS

DIRECTOR JAMES FRANCIS BURKE DRAFTING MILL, SHOP, FACTORY AND MINE WORKMEN IN GREATER SAVINGS CAMPAIGN IN THIS COUNTY.

State Director James Francis Burke has been continuing his heavy drives in the War Savings Stamp campaign, and the work among the employes in the great industries of the Pittsburgh district has been meeting with remarkable success.

State Director Burke never felt more confident of an overwhelming success, but he most persistently urges that each employe enlisted in the struggle must not only be an investor but a volunteer for others who must be shown the advantages of becoming a partner with Uncle Sam and sharing in the cutting of the pie when the war is over. He congratulates the members of the Board of Trade of the Northside for the successful campaign which they are carrying on in the various industries in that section, and the Director is rejoicing over the success achieved in arousing the employes to the necessity of personal interest. The sale of War Savings Stamps through the industries visited by the committee of the Northside Board of Trade, and and the speakers assigned to the work by the Bureau of Industrial speakers is more than gratifying and conclusively demonstrates what really can be achieved when the men, women, boys and girls now employed in the industries take hold and determine to put the issue "Over the Top."

JAMES FRANCIS BURKE

The spirit of the drive is nowhere more clearly and emphatically displayed than in the children in the industrial section that has been aroused to the advantages of sharing with Uncle Sam the profits he offers to patriotic citizens. The Manchester public school is selling at least $70 worth of War Savings Stamps daily, and this has been kept up during the last two weeks with the indications of a very material increase. Professor C. R. Foster is a member of the Northside Board of Trade, and not only is he present at the meetings in the mills, shops, and factories which are being held daily at noon but he is most energetically pressing every one with whom he comes in contact into the work.

W. C. Howe, superintendent of the Pressed Steel Car Company, has not only turned his machine over to Director Burke for the use of the speakers assigned to the work, but Superintendent Howe has given very largely of his time, and besides he has been tireless in his efforts in urging every employe to become a stockholder in the government. He does not hesitate to impress upon the men in the great car plant the advantages to be gained by accepting the marvelous proposition offered by the Government. Mr. Howe declares that never again will a similar opportunity be given, and this one would not be offered were it not that Uncle Sam is anxious that every toiler should share in the profits of a Savings plan that is put within reach of every man, woman and child.

Mr. Burke says, "This is the poor man's palace of plenty, from which poverty has departed and failure upon the part of the toiler to reach out and enjoy the real golden stream that is actually rushing by will be a crime of the century. Think of it, to express it in round numbers, $4.00 for $5.00. Then, too, only 25 cents to start. Even a child may understand it. Give the baby 25 cents and quickly will she be back with a stamp for dad. Keep on giving her 25 cents until she has bought $4.00 worth of stamps. When the latter sum has been saved hand the child 13 cents and soon she will be back again with a stamp which calls for $5.00. Get that?

"Put it this way: "$4.13 will equal $5.00. And what is still more attractive is that YOU GET YOUR MONEY BACK WITH INTEREST ANY TIME. Do you love your flag? Do you love your country? Are you patriotic only on the Fourth of July or when you hear the Fourth of July orator talk about Old Glory. Is that the time you throw your hat into the air and shout yourself hoarse? Make good your patriotic fervor.

"Did you ask for what purpose is the money to be used?

"Ten million of America's young manhood have been called to service. Some are already in the trenches in France, others are in the various camps throughout the country preparing for active service while still others are leaving Monday. These young men—the cream of the nation, are your own flesh and blood. They are

(Continued on Fourth Page)

A TYPICAL NOON DAY MEETING IN THE INDUSTRIES

Big War Savings Stamp drive in Woods Run plant of Pressed Steel Car Company. Business Manager Evan E. Watkins, of the National Labor Tribune, addressing the workmen. Standing behind Mr. Watkins is John Lewis of Jones & Laughlins. R. Solomon of the Northside Board of Trade is waving his hat. Near by is Superintendent W. C. Howe of Pressed Steel Car Company. A flat freight car has been pushed into position to serve as a platform.

WILL THE BUILDERS DESTROY THE GRAFTER?

NATIONAL BUILDERS URGE BOYS TO WAGE WAR ON THE HUN BUT MAY LACK COURAGE TO WAGE WAR ON GRAFTERS IN THE BUILDING TRADES—WANT $1,000,000 SUBSCRIBED TO FIGHT LABOR FOES.

The delegates to the National Association of Builders' Exchanges are in session in the William Penn Hotel, Pittsburgh, and there is great danger that, after they have dispensed with every problem under the sun, including the present world war, they will adjourn without passing on another of the greatest of internal menace, next to the Hun, that has confronted the American builder since "the Spirit of '76" began to thrill our national life.

It is estimated that $350,000,000 worth of building construction is practically paralyzed annually through the infamous grafting business agent who makes it his business to hold up building contractors under the pretense of "jurisdictional disputes," and this species of degenerate humanity has become such a pest that both Chicago and Cleveland found it absolutely essential to muster enough courage to begin a campaign of extermination, with the practical result that the "Business Agent" was found with the goods on, and he has since been consigned to the place for which the state makes large appropriations to provide comfort, where his shadow falls stripped on the floor.

The people of Pittsburgh, by which we mean the small home holders and the men employed in the mills, factories, shops and mines, are wondering to what extent the delegates to the present national convention of builders will go to clean up the national pest that infests every city in the country and particularly the greatest industrial center in the world.

(Continued on Fourth Page)

WANT BETTER LAWS

NEWARK, N. J.—At a meeting of officers of the state federation of labor and its affiliates it was agreed thht the general assembly be asked to pass several laws beneficial to the workers. Amendments to the compensation law, which would increase benefits from 50 to 66⅔ per cent and increase the maximum of $10 to $12 a week, and the minimum of $5 to $6 a week, were favored.

Continuation schools for miners between the ages of 14 and 18 years was favored, as was the licensing of all private employment bureaus.

A BEAUTIFUL CALENDAR

The Tribune desires to thank Mr. Alf Hughes, president of the Warren, Ohio, city Tank and Boiler Co., for the most beautiful calendar it has been our privilege to look upon this season. It is a hand-painted in water color after the original by Haskell Coffin, and is named "The Girl of my Dreams." We extend to Mr. Hughes the compliments of the season.

STORAGE FOOD TO BE LABELED

Foods taken out of old storage must now bear a label, "Cold Storage Goods." This is one of the Food Administration's orders going into effect this month. The idea is to take full advantage of cold storage plants as means of saving food, but put a stop to false pretensese that the goods are fresh.

MORE LIBERTY LOANS COMING

Those who were disappointed about getting Liberty Bonds need not despair. There will be other chances. Experts of the Treasury Department figure that the expenses of the war for two years will eat up fifty billion dollars. The two Liberty Loans so far have yielded six or seven billions.

The following states have no compensation law for injured workmen: Arkansas, Alabama, Georgia, Florida, North Carolina, South Carolina, Virginia Tennessee, Mississippi, Missouri and North Dakota.

Some members of the committee of the Northside Board of Trade who are laboring enthusiastically in the industries daily for the success of the War Savings Stamp campaign. Beginning from left to right they are R. Solomon, of Solomon Brothers Iron and Steel mill; William Nied; Superintendent W. C. Howe, of the Pressed Steel Car Company; Evan E. Watkins, Business Manager of the National Labor Tribune; John Lewis of Jones and Laughlins; Professor C. R. Foster, of the Manchester School, and W. T. Ackley.

OLD LONDON TOWN ASKS WHERE ARE "OUR" BOYS?

CANADIANS, AUSTRALIANS, NEW ZEALANDERS, SOUTH AFRICANS AND EVEN MAORIS — ALL THERE, BUT AMERICAN SOLDIERS DO NOT FIGURE IN BIG BRITISH CITY.

Exclusive Correspondence of National Labor Tribune.

BY THOMAS REECE.

LONDON, Jan. 18.—London still sees far too little of the American soldier. In the earlier years of the war we saw plenty of Canadians, Australians, New Zealanders (even Maoris) and South Africans. Every variety of Colonial accent was heard, together with the spectacle of apparently very British Canadian soldiers speaking nothing but French and equally British looking South African only speaking Cape Dutch. All these things used to interest us greatly and London appreciated this kind of thing. So far, apart from one or two marches, American soldiers do not figure to the same extent in Metropolitan life. It was quite a feature, in fact, for me to see in the Distinguished Strangers' Gallery of the House of Commons one evening recently an American officer on crutches. He was the first wounded American to visit the House of Commons.

As a rule, no American soldiers come to London on leave, although we were glad to see a certain number at Christmas time and the opening of the New Year. It is the custom, however, to allow men of the American navy to visit London in batches of fifty, sixty or eighty weekly and they prove to be extremely popular, although on the whole Londoners during the present war have not, except upon rare occasions, shown themselves anything like so demonstrative as they were during the Boer war.

There is an American Y. M. C. A. hut in Aldwych where the sailors are well looked after. There I bear, for example (despite the statements of a certain minister in a recent sensational sermon), that drunkenness amongst the American sailors visiting London is practically unknown, only two or three instances at the most having been dealt with there during the whole course of the sailors' visits. When one remembers the distressing scenes that occurred in London during the first few months of the war before "treating" soldiers was prohibited and saloon hours limited one cannot but be gratified at such a record as this.

The minister above mentioned was Dr. Fort Newton and the sermon was delivered at the City Temple. He declared he had seen American boys staggering in the streets drunk. When the charges were denied and he was asked for corroboration he withdrew behind the shelter of such remarks as, "I was speaking on a day devoted to national humiliation," which seems a peculiar way of getting out of an unauthorized statement.

There are already over 3,000 American university men students and graduates, engaged in active war work in France, and it is expected that in a short time there may be more than 10,000. In order to to render assistance to all American university men in service, the "American University Union in Europe" has been established. The headquarters of this union are in Paris, and a branch is being organized in London.

As it is impossible for these men to spend their short leave in America, it is expected that many of them will visit Great Britain. The authorities of Cambridge are preparing to put up small groups of soldier students from the United States during their furlough, and are endeavoring to make arrangements for distributing them among the several colleges. With a view to facilitating the scheme, a small committee has been formed, with the vice-chancellor as chairman and Dr. D. Hazeltine, a graduate of Harvard, as secretary.

It is felt that American students would especially appreciate the privilege of being lodged in college, of dining in hall, and living for a few days in the atmosphere of one of the oldest universities. I understand that similar arrangement are contemplated at Oxford.

The annual reunion of the American Civil War veterans in London took place in the lecture hall of the Metropolitan Tabernacle, London, Ambrose Pomeroy presided, and was supported by Colonel R. K. Bevington, Boylston Beale, who brought greetings from the American ambassador, and by E. Harrison Yelverton, representing the American consul-general. Mr. Pomeroy gave an account of his experiences during 1,000 night with the soldiers at Victoria station here. His anecdotes greatly interested the veterans, who expressed delight that America is now allied with England. The expenses of the reunion were provided by the American Women's Relief Corps. Frazier Smith has succeeded the late John Davis as secretary.

The latest town mansion to be turned over for war purposes is Norfolk House, in St. Jame's square, which Princess Louise has opened as a club for the wive and relatives of officers from the Dominions and America. The Duchess of Norfolk has handed over the house for

(Continued on Eighth Page)

PASTOR RUSSELL'S SERMON.

THE RICH MAN IN HELL — LAZARUS IN ABRAHAM'S BOSOM — ARGUMENTS FOR ETERNAL TORMENT NEGATIVED.

Allegheny, Pa., Feb. 12, 1906.—Pastor Russell adressed a large gathering at 3 o'clock p. m. Sunday in Carnegie Hall from the text, "Come now and let us reason together, saith the Lord."—Isa. 1:18. The discourse follows:

On last Sunday the Word of the Lord assured us that the fear of many toward him was taught by the precepts of men and not founded upon His Word. In our text of to-day He invites us to reason with Him. How strange it is that so many people possessed of good reasoning faculties neglect their use in matters pertaining to their highest interests—their religious interests. They will reason on politics, finances, etc., but not on the special matter which the Lord particularly invited us to reason upon and respecting which He has laid down for us a sound basis, in the revelations of His Word. The cause of this unreason is not far to seek. It lies in the fact that for centuries religious teachers have given the inference, if they have not positively so stated, that to reason upon any religious topic is to doubt the interpretations put upon it by the teachers of the "dark ages," and that to doubt is to be damned.

Some have gone to the length of forbidding the use of the Word of God by the common people. Others, while granting their right of access to it, have endeavored to hinder investigation—to compel their adherents to swallow unchewed the declarations of the creeds to which their parents had subscribed. A gentleman, a Presbyterian, related to me not a great while ago how his minister has used this very simile. My friend had remarked that he found it very difficult to indorse some of the teachings of the Westminister Confession of Faith. His pastor replied: "Ah, that is not the way: when you take the Confession of Faith you must do so in the same manner that you take a Brandreth pill—you must swallow it whole; if you stop to chew it you can not swallow it." This must be the general principle upon which all Christian teachers are proceeding—let us keep the people from thinking, from reasoning. Two ministers of these parts, conversing about the influence of my presentations of the Bible teachings, the following dialogue ensued.

(1) "Many of my people are reading and some of them considerably stirred on this subject."

(2) "My advice is that you tell them to stop thinking and go to work."

Ah, how evident it is that the creeds of the "dark ages" will not stand investigation. If God's consecrated people would but hear his voice in our text, and begin to use their reason in the study of His Word, rejecting the falacies of the "dark ages," how soon a blessing of enlightenment would come to them. Shepherds, false to their commission from the Great Shepherd, are more anxious to keep their sheep within sectarian pens than to lead them to the green pastures and still waters provided for their spiritual nourishment.

There is a reasoning based upon human ignorance miscalled knowledge, or science, which ignores the divine Word, and with which none of the Lord's true followers can have sympathy. But, alas, this seems to be the only kind of reasoning ever presented from the majority of pulpits—reasoning along the line of "higher criticism" and evolution theories, denying the inspiration of the divine Word, and setting up the teachings of Darwin, Huxley and Ingersoll as instead of the inspired message of God through Jesus, the apostles, and prophets. Let us who are faithful to the Word say with one of old, "My soul, come not thou into their counsels."—Gen. 49:6.

REASON ON PARABLE INTERPRETATION.

Let us with full loyalty to the Word reason together with each other and with the Lord respecting one of the Master's parables, which seems to be the great Gibralter of those who hold that the doctrine of eternal torment is a Bible teaching—the parable of The Rich Man and Lazarus. While we might be afraid to trust our reason away from the Word of God we need not be afraid of error so long as we are loyal to that Word and endeavor to exercise sanctified common sense we need have no fear of results. Some, however, approach the Word of God with such a conviction of His merciless character, that as soon as they begin to find a reasonable interpretation they begin to fear that they must be in error. How absurd such a position! Ought we not to expect that the God whose very name is Love, who tells us that our fears toward Him are taught by the precepts of men, would have so reasonable so just, so loving a plan for His creatures, that the investigation of it would rejoice our hearts and draw out our confidence more and more toward him whom we are told to love with all our hearts, minds, beings and strength.

A PARABLE OR A NARRATIVE.

Some insist that the account given of the Rich Man and Lazarus is not a parable—that it is a statement of an actual occurrence. Let us investigate the matter—"Come, let us reason together, saith the Lord." If it is a narrative, a statement of actual facts, then every feature must accord with this view. If it is a parable, then every feature is parabolic.

It can not be a narrative of facts, for the following reasons: (1) The RICH MAN is not said to have been wicked—merely rich, well clothed, well fed. LAZARUS is not said to have been good, holy, saintly—merely sick and poor and hungry. If taken as a statement of literal facts this would involve an absurdity, and imply that all the well fed and well clothed were en route for a future time of trouble; while all the poor and sick, contrari-wise, would be en route for future bliss, both irrespective of character. Such conclusions are not in harmony with reason, and must be rejected.

Furthermore, if it be a fact that the poor man went to Abraham's bosom literally, we may be sure that Abraham's arms were filled long ago, and that there would be little hope for even one more in his bosom. From this standpoint we would be obliged to suppose that all mankind, crowded out of Abraham's bosom, would be deprived of any opportunity for eternal bliss, however merited by their poverty and sickness in the present life. "Come, let us reason together," would introduce us to many other difficulties which would effectually preclude our acceptance of this as a narrative fact, and compel us to accept it as a parabolic statement.

WHAT IS A PARABLE?

A parable is a word-picture in which nothing means exactly what the statement says. For instance, in one of His parables our Lord spoke of wheat and tares but did not mean wheat and tares. He explains that the wheat meant children of the Kingdom, and that tares meant children of the wicked one. In another parable He uses sheep and goats as illustrations, without meaning sheep and goats. So in this parable the Rich Man does not mean rich men, but something else. The Poor Man does not mean poor man, but something else. The sores and dogs also have other meanings than appear on the surface. Some of our Lord's parables he interpreted and some he left as problems for us to work out under guidance of the Holy Spirit. These in the Scriptures are called "his dark sayings," as it is written, "he shall open his mouth in parables and dark sayings." The question is, Have we a sufficiency of light from the general teachings of the Lord's Word and the facts of history which will enable us to understand this dark saying? Have we the guidance of the Holy Spirit that we may interpret this parable? "Come, let us reason together!"

HARMONY WILL PROVE CORRECTNESS.

Nothing can be accepted as a proper interpretation of this parable that does not fit to and explain harmoniously all the various features of the statement. On the other hand, any interpretation which will reasonably, consistently harmonize every statement should be accepted as the proper interpretation, on the principle that the key which fits a lock and open the door must be the proper key. We propose to use the proper key and unlock this parable in its every detail, and it is our opinion that no different key, either literal or symbolic, can be produced by anybody that will interpret this parable in a reasonable manner to an intelligent mind.

THE RICH MAN WAS THE JEW.

The Rich Man of the parable represented the Jewish nation in our Lord's time. His clothing of purple and fine linen represented the honors and blessings and privileges accorded to that people over every other nation. The fine linen represented the typical justification granted them as a people under the Mosaic covenant, through the typical sacrifices for sins, which typified or foreshadowed the better sacrifices of Christ during the antitypical day of atonement. The purple raiment represented royalty—not only was purple the royal color in our Lord's day, but we still speak of royal purple. The Jewish nation had this purple in the sense that to it belonged the honor of being the typical Kingdom of God, and the promise respecting the future dominion of God as the Kingdom of God. The abundance of food upon the Rich Man's table represented the abundance of divine promises and blessings and instructions given to the Jewish nation. It was this table of divine favors that the Apostle referred to saying: "What advantage hath the Jew? Much every way, chiefly because to them were committed the oracles of God.—Rom. 3:1-2. This was the table respecting which the prophet and the apostle spake saying of Israel, "Let their table become a trap and a snare unto them." (Rom. 11:9.) In other words, the very bounties and blessings of God's revelations or oracles tended to make them not humble, not proud, and ultimately assisted in their stumbling and their rejection of the Savior.

LAZARUS THE POOR IN SPIRIT.

"The scribes and Pharisees sat in Moses' seat" as the religious leaders and representatives in Israel. They specially represented the Rich Men. They would not so much as eat with publicans and sinners. They ranked these as on a par with the Gentiles, whom they classed as dogs. Those who accepted our Lord's teachings were of this lowly class. Matthew, one of His disciples, was a publican, others were common laborers; none of them were recognized by the religious aristocracy of the times. They were looked down upon, declared not to be heirs with the holy Pharisees and learned Scribes and Doctors of the Law. The latter even determined that Jesus himself was not only a friend of publicans and sinners but an injurious person, who must not be allowed to live. From their standpoint the Lord and His followers were all outside the gates, excluded from the special privileges and blessings of God. They were the Lazarus class.

This Lazarus class included also those Gentiles of humble heart who accepted Jesus. As an illustration of how these fell on the crumbs which fell from the Rich Man' table let us remember our Lord's words to the Sylophenician woman, a Gentile who came to Him entreating for the healing of her daughter. Our Lord, to illustrate the relative positions of the Jews ado Gentiles from God's standpoint, said unto her, "It is not meet (not proper) to take the children's bread and give it to dogs—which means, It would not be proper for me to devote my time and energies to the blessing of yourself and your daughter, because the Jewish nation is by covenant with God in the favored place, so that to them belong first of all any special blessings and favors that God has to give. You Gentiles, called "dogs," are not to expect to get the favors I was sent to give to Israel." We remember His words to the disciples also. "Go not into the way of the Gentiles, for I am not sent but to the lost sheep of the house of Israel."

The message and blessings and opportunities could not go to the Gentiles until first they had been offered to the Rich Man and had been offered to the mark that as Lazarus got some of the "crumbs," according to the parable, so did the Syrophenician woman. She exclaimed, "Yea, Lord, I know that we Gentiles are outside of the special divine favor which has been accorded to the Jew, and that it would not be reasonable for me to ask that the bread should be taken from the children to be given to us dogs; but, Lord, do not even dogs eat of the crumbs which fall from the master's table? and may I not therefore claim this crumb of favor and healing for my daughter?" Jesus answered and said unto her, "O woman, great is thy ftiah"—and he gave her the crumb of faith from the children's table—from the Rich Man's table.

HOW THE RICH MAN DIED.

Did the Jewish nation continue thus in the favor of God, clothed with typical justification and royalty? Or, on the other hand, did that nation die to those special blessings and mercies of God which they previously, for over sixteen centuries, so richly enjoyed? Ask the Jew himself. He will not deny that shortly after the time that Jesus wept over Jerusalem and said, "Your house is left unto you desolate," their nation did die. Not only have they since been without prophet and priest and vision but they have been without national life. As a nation they have been buried. As a nation they are dead, and, like all in Hades, unconscious—as a nation. National sufferings they have none, because national existence they have none.

Yet they are still a people, though dissolved in death as a nation. As a people they have been in torments through the past eighteen centuries—ever since the destruction of their city and polity, A. D. 69. At that time, as the Apostle foretold, "wrath is come upon this people to the uttermost." (1 Thes. 2:16). Oh, we are glad for the poor Jew that, after getting that wrath to the uttermost, there remains no further wrath for them beyond the tomb. They have had a sad enough experience as a people for the past eighteen centuries, in fulfilment of their prayer, "His blood be upon up and upon our children." Thank God there is no prospect of a future torment for them. On the contrary, the Word of God contains various promises which assure us that the Jewish people will ultimately be delivered. Their sins, even to the crucifying of the Prince of Life, will be forgiven them, as the Scriptures declare, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for his first-born." As the Apostle declares, "they shall obtain mercy through your (the Church's) mercy," "for the gifts and calling of God are not to be repented of." (Rom. 11:28-32.) They are still beloved for the father's sakes, and will be the first of mankind to be reconciled to God and to receive his blessings and favors in the Millenial age. After the perfection of the Church of this gospel age, and her glorification with her Lord, forgiveness and favor will come to Israel and to all the families of the earth.

LAZARUS CARRIED BY THE ANGELS.

Let us look now to Lazarus—let us note the class of publicans and sinners disesteemed by the proud pharisaical class, and who snote upon their bosoms saying: "God be merciful, we are sinners." What were the experiences of these while the Rich Man was dying? We answer, that when the Rich Man was rejected from further divine favor and was dying, the angels, the messengers of God, the apostles, under the blessing and guidance of the holy Spirit, began to call all of the Lazarus class to the place of favor—to Abraham's bosom. ,"Father Abraham," was the style, the title, by which the Jews looked fondly back to the patriarch as the father of the faithful; but when they ceased to be faithful to God they ceased to have a right to consider themselves children of Abrafiam.

On the contrary, the publicans and sinners, the common people, who heard the Lord gladly, were ready for the message which the apostles carried to them at and after Pentecost. Five thousand were converted in one day, and others were gathered. Whither? To Abraham's bosom—they became the "children of Abraham through faith," through Christ, through the adoption of the holy spirit. (Gal. 3:7, 29). All through this Gospel age the Lord, through the ministries of his truth, has been calling this class to Abraham's bosom. It is of this class that the Apostle declares, "ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." (Eph. 2:12,12.) Again he declares, "Now we, brethren, as Isaac was, are the children of promise."—Gal. 4:28. Isaac was Abraham's special son of promise, received instead of Ismael, who represented Israel according to the flesh—the Rich Man who died to heirship in the spiritual part of the Abrahamic promise, when fleshly Israel was rejected as a nation because of their national rejection of the true head of the body.

"We brethren, as Isaac was, are the children of the promise,"—"if we be Christ's then are we Abraham's seed," or children, and this is what the parable represents. Abraham of the type, God in the antitype, has accepted us in Christ as his children, and if children, then heirs, heirs of God, joint-heirs with Jesus Christ, our Lord and head.

CRAVING A DROP OF WATER.

Come back now to the Rich Man and glance at the sorrowful experiences that have come to the Jewish people in the centuries behind us. They have been persecuted by nearly every nation under heaven, and not withstanding the civilized day in which we live they are subjects of persecution still, in harmony with the picture of this parable. Yea, at various times they have applied to God for relief and have applied to Christendom also, but without avail. Only recently the President of this United States was invoked by the Hebrew people to intercede for their relief in Russia, yet still the persecution continues, they got no "drop of water,"—no relief. And from our understanding of the scriptural predictions of the future they will have still more persecution and perhaps still greater torments before their deliverance—"it is the time of Jacob's trouble."—Jer. 30:7.

By way of showing that the experiences outlined would apply not merely to the Jews of Palestine but to the Jews throughout the world, a featured is introduced into the parable by which the Rich Man is represented as asking special favors upon his five brethren; but the request being refused, implies that no extra favors would be granted the Jews outside of Palestine, that all Jews would be treated alike. They only had Moses and the prophets, and if they would not hearken to these they must have the same experiences as the Jews of Palestine.

The proportions of the number five when applied to the Jews of scattered tribes is manifest. The nation of Israel dwelling in Palestine specially represented two tribes, Judah and Benjamin, and in the same proportion the ten tribes scattered amongst all nations would be represented by five brethren

COME, LET US REASON TOGETHER.

What shall we say to these things? Here we have before our minds an interpretation of one of the Lord's parables that is fully in accord with the delineations of the parable. Shall we accept this reasonable solution of it or shall we unreasonably interpret it to match with the heathenship ideas of the dark ages, confusing our own minds, dishonoring our God and destroying our faith in him and in his Word? Let us resolve that for our part we will begin to use reason in religious matters, in seeking to understand the divine Word in harmony with the only character of Justice and Love and Wisdom and Power which we could reasonably attribute to our Creator. So doing we will find ourselves advancing in grace as well as in knowledge, for it is an indisputable fact that we are all more or less copying in life our ideals—our God. Those who copy a bad God, who have a low idea of God are proportionately low, groveling, spiteful, themselves. Those whose eyes of understanding are opened to see the ideal God og the Bible develop most rapidly in his characteristics. "Be like unto your father which is in heaven," be ye copies of God's dear son.

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We notice your hurry up call to all subscribers that are behind in their subscriptions to pay up. I notice we are behind since Sept., 1917, therefore, we enclose $1.00 to carry us until Sept. 1918. Your paper is deserving of support of all truthseekers. It has done very much the past years in spreading the truth irrespective of creeds of the so-called Christian Churches.

Yours truly,
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Elijah Type and Anti-Type

AND PRESENT WORK OF THE CHURCH.

Some Interesting Thoughts Deduced from Pastor Russell's Writings.

Elijah, a prophet of God, also a type of the Church, we do well to study his life and work. In the 18th Chapter of I Kings we have recorded some of his efforts toward reforming Israel and his failure so to do. These will fit well commenting on I Kings XIX 11-12 In Z—64— P 249 says; On Mount Horeb in a cave called cave of Moses, and toward this apparently Elijah bent his steps, still heart sore and discouraged as he fled from Jezebel. After all his miracles that the Lord had wrought through him, the people were seeking his life. The Lord gave him illustrations of different ways of accomplishing results, first He caused a fierce wind to tear the mountains and break the rocks; then in earthquake came, shaking the foundation of the mountains; then came a fire, but they were not the Lord's; then a still small voice, and this voice Elijah recognized as being the Lord.

The antitypical Elijah * * * are very apt to feel as Elijah did. They are very apt to wonder why God seems so indifferent to the matter which so greatly concerns them. * * *. Why does He not bring in by His supreme power the great kingdom of righteousness which he has taught His people to expect? Why should we be more Jealous for the Lord than he seems to be for His own name and cause? We need a lesson such as Elijah got. God could have spoken to the world in great might and power, as represented by the wind, earthquake and fire, yet these would not have expressed to the world the Lord's real character (if only used for reformation). To know the Lord they must be permitted to hear the still small voice—the voice of truth, of love, of wisdom. Moreover we so that the Lord is about to bring upon the world of mankind just such experiences as displayed to Elijah. The strong winds of war are to be let loose upon the world. The effect will be the rending and tearing of earth-society, the nations (which is now in operation). These will fall, (for a great earthquake symbolical—a revolution, referred to in Revelations 16-18, so mighty an earthquake as had never before been known. It will affect all the governments of the world, socially, politically, financially and ecclesiastically. Following this will come the fire. The Apostle Paul says, 2 Peter 3-10, "The elements (society) shall melt with fervent heat, the earth (society) also and the works that are therin shall be burned up." The same symbol of fire is used in the Prophet Zephaniah (3rd chapter 9.); "Walt ye upon me saith the Lord (Jehovah) until the day that I arise to the prey; for my determination is to gather the nations, that I may assemble the Kingdoms, and I may pour upon them my indignation, even my fierce anger; for the earth shall be devoured with the fire of my jealousy." After the earth and all therin it are burned up, the anti-typical Elijah, the glorified Christ Head and Body, the spiritual seed of Abraham will take the kingdom and as our Lord says, Elijah surely will restore all things in the millennial age. Mal. XVII 11-B254, Malachi 1-4-5-6). The Prophet Zephaniah in the very next sentence shows us that the fire is symbolic, and other scriptures show us that it is anarchy that is brought to our attention; to be followed in a time of blessing. "Then will I turn to the people a pure language. This pure language or message of God's own word is the still small voice of our lesson. Elijah recognized this (voice) to be the power of God for bringing blessings and fulfilling his promises to the seed of Abraham, and through it to all the families of the earth in due time. And so the Lord's people today, as the anti-typical Elijah class, are learning for themselves that God will do His great work through the still small voice of the truth in due time, and the due time for it will not be until the storm, the earthquake and the fire shall have passed. When the judgments of the Lord (the judgments all the Saints will have part in Psa. 149-9) are abroad in the earth, the inhabitants of the world will learn righteousness Isah. 26-9, Z-4, page 250. After Elijah learned this lesson respecting the Lord's methods of bringing about the blessing, he was quite ready to follow the divine directions and to return to the land of Israel to make ready for (1st) his own departure, (2d) to appoint Elisha his successor as prophet to instruct Israel in the service, (3rd) to outline the change soon to come in the governments of (his people) Israel and Syria.

Elijah returned to the land of Israel and apparently paid no attention whatever therefor to Jezebel and her threats, but prosecuted a work of arousing true faith in the true God and obedience to His laws. He not only called Elisha, but re-established what were called schools of the prophets, exclusive of prayer and meditation of studying the Law and appreciating the divine will. (we believe we are now right in the anti-type of Elijah's whirl wind, the present war, and following it will be the earthquake (revolution) then the fire (anarchy). The attitude of the Church now and always should be to continue the Harvest Work and building up a character like our dear Saviour and pay no attention to Jezebel as Elijah did, and heed Jehovah's words to wait on him. Zech. 3-8.

OUR PRESENT ATTITUDE

Z-16-P. 265.

Our present attitude, dear Brethren, should be one of great gratitude toward God, increasing appreciation of the beautiful truth which He has granted us in the privilege of seeing and being identified with, and increasing zeal in helping to bring that truth to the knowledge of others. In the meantime, our eyes of understanding should discern clearly the Battle of the Great Day of God Alm'ghty now in progress, and our faith, illumined by eyes of understanding through the Word, should enable us to see the glorious outcome—Messiah's Kingdom. Furthermore, we can be full content not to know how long the Harvest Work will last—content that the great Captain, who, by Divine appointment, has the entire matter in charge, is too wise to err, and has promised us that all our experiences shall work together for our good if we love Him and are of "the called ones according to his purpose," seeking to make our calling and election sure (After Elijah learned the Lord's still concerning himself, he bent all his energies toward vivifying the devloping of the anti-typical church and its experiences right up to its change, by the taking of Elijah.) Kings II 1-11 Z-64 P 245 says: "We have already seen that the translation of Elijah taught in a typical or pantomime way the change of the last living members of this Gospel Church the anti-typical Elijah."

The taking of Elijah was the matter of a moment, but the change of the living members of the Church, which is the body of Christ and the antitype of Elijah, is a work of years, already in progress since 1878 and that time we understand the scriptures to teach that the overcomers of this age will be dying one day and be are changed in a moment, in the twinkling of an eye, to the heavenly glory, the spiritual condition of the first resurrection. Ours is the real deliverance by chariots of victory and divine power from death, sin, imperfection, to glory, honor and immortality. Elijah's experiences were merely type—what an honored servant, and friend of the Lord for the setting forth of a typical lesson representing the experiences of the church of the first-born which in the very end of its journey, including its change. (This being true, we must look for a beginning of the anti-typical smiting of Jordon on or before 1878.)

SMITING OF JORDON. ELIJAH A TYPE.—Z-16-P. 261

We have already called attention, in No. 1, to the fact that Elijah typified the Christ—Jesus the Head and the Church His Body—in their fleshly experiences with Israel. The type of Elijah into Heaven represented the final passing of the church to the Heavenly condition. The smiting of the Jordon representation came, he was sent from Gilgal to Bethel, Bethel to Jerico and Jerico to Jordon; everywhere disappointing; yet Elijah and Elisha were not discouraged. As Jordon was the last point to which Elijah was directed, so in the anti-type) 1915 is the last point to which the church has been directed. As Elijah went on, so the true church is urged to follow after, and to continue time-point before it. (Then we should heed the Apostle Paul (Eph. 6-13-14) and "stand fast to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. The above statement says as Jordon was the last point to which Elijah was directed, so 1915 is the last point to which the church has been directed. As Elijah went on, so the true church is urged to follow after, and to continue time-point before it. But we ask, did the harvest end then, did the separation of the wheat and the tares stop, and we call your attention to Z-16 P 263.)

At first we were inclined to surmise that the Harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out. The progress of the work and the numbers who are being brought into knowledge of the Truth and separated to the Lord are far too great to be styled a gleaning. Evidently it is a part of the harvest work. Besides, we are being more and more impressed with the closing features of the Elijah and Elisha Type. We have all along been impressed that Elijah's smiting of the River Jordan, the waters thereof being divided, that he might work yet to be accomplished (finished), apparently in the very near future, the type of the smiting of the folding up of Elijah's mantle symbolizing his power? and how long it will require to close the work and the forces for the smiting? We do not know. We must wait, watch, and do our part. How long it will require to accomplish (finish) the smiting of the waters is also an uncertainty; and how quick the people will be divided by the Truth is also an uncertainty. (As above stated, we have already called attention in Vol. 2 that Elijah typified the Christ—Jesus, the head and the Church, His Body—in their fleshly experiences; and that the taking of Elijah into Heaven represented the final passing of the church to the Heavenly condition. It Elijah typified the Jesus and all the members of the Body in the flesh, then they each one must pass through the anti-typical experiences, namely: smiting of Jordon, the fiery chariot and the whirl-wind. Jesus first and every member of the Body who have passed the veil of death. Accepting this as true, then it will not be so hard to determine the work of the Jordon, especially during the harvest of this gospel age. It was typically pictured by the work the Lord and the Apostles did with natural Israel up to the time of casting them off as a nation. And right here let us note that the Lord or His Apostles took no part in Israel's downfall, but went right on preaching and preparing for the Kingdom. Are we we are to follow in Jesus' footsteps, developing the Master's spirit and character that we may be accounted worthy to reign with him. The scribes and doctors of the law were God's channel of truth, but the time came for the Lord and His Apostles began to harvest that nation, and separate the wheat from the chaf by divine power. The truth, the word of God, which is the sword of truth in the hands of the Lord and his apostles, coming down to the harvest time, and the gate, we can see the parable. Christendom was recognized as Gobo's Kingdom and channel or trunk of Nebuchad'nezzar's tree, cast off from favor. Then began the smiting of that channel of truth, a separation of the wheat from the tares; and that has been the commission of the church, the members of the Body, down to the end of the harvest. Mat. 13-11-30. We again turn to Z-16-P4 and read.

THE THING ESPECIALLY CONCERNS US NOW.

The thing which especially concerns us now is the type; as Elijah and Elisha reached the bank of Jordon, Elijah took his mantle and, folding it together, smote the waters of the river; and they divided, and the two crossed dry-shod. What does this mean?—We may not be able to see it at present—we are to remember, on the contrary, that Bible prophecies are rarely understood much in advance of their fulfillment. This was so at the Lord's first advent. Prophecies were fulfilling on every hand at the time, yet few of us perceive them until later—after our Lord's death and resurrection. He explained to His disciples many things, so that we may not discern its application until completed. Our conjecture—is this Elijah's mantle represents the church as a whole, in perfection, glory, honor and immortality. Elijah's experiences were merely type—what an honored servant, and friend of the Lord for the setting forth of a typical lesson representing the experiences of the church of the first-born which in the very end of its journey, including its change. (This being true, we must look for a beginning of the anti-typical smiting of Jordon on or before 1878.)

NO TIME FEATURE ELIJAH.

Z-16-P263.

But, admitting that even so great a work could be accomplished under the Lord's blessing and direction in a very short time, we could still not expect the results less than about three years. We are not fixing the time, however, for we know of no time features applicable, except that we as Elijah and Elisha were not sent to any definite place after reaching Jordon. We are somewhere (or at least we hope so) because he says, Z-P196, to be "Subject to the powers that be." Rom XIII-1 implies not only a disciplinary power under compulsion, but implies also that we will not oppose earthly governments in any public manner, which is proof and overthrow will come from the Lord. The smiting image, which will grind to powder, will come not from the church in the flesh, but carnel weapons but from the Church in Kingdom glory, backed by Divine power (Dan. 11-45 There never was a time of greater need that all of God's people should remember the apostles' instructions, "Let your moderation be known to all men." Even in discussing the Jordon work, emphasis should be laid not so much upon the trouble as upon the glorious kingdom which will be established at that time, through the instrumentality of the trouble. In the parable of "the wheat and the tares," Mat. 13-24-30, the tares are very prominently the gathering of the tares and the binding of them in bundles for the fire. We understand that this burning would not take place until all the wheat had been gathered into the Heavenly Garner; but apparently this was an incorrect thought. The garnering of the wheat continues to the harvest time, and the burning of the tares will correspond very closely with the division of Jordon. (And if, as already stated by Pastor Russell, Z-4-P279, that Elijah typified the churches' experiences from Jesus, the Head, down to the last member. The smiting of Jordon must of necessity have begun at the beginning of the Harvest). The Jordon was a class of (often) noble people who have risen up out of the world infused with hope and aims of Christian Freedom, but misled into thinking that they are the church.—Z-16-P265.

The smiting of the waters will reveal the truth in respect to what is the real Church of Christ, and what are imitations; and the honest-minded tare class will be undeceived, and cease to be tares, continuing, however, as noble-minded worldly people and be ready for Heavenly blessings, hearing of the "sweet by and by" under the Kingdom, of which we still pray, (but must first go down with Babylon in the great Time of Trouble. The church has finished her work in the flesh when the wheat is all gathered into the Heavenly Garner constituting the Heavenly Kingdom, the stone that will smite the image, Dan. II 44-45; but we must not confuse this image of Daniel's, with the image of the Beast, which goes down in the anarchy (fire). The fiery chariots are separating the Elijah from the Elisha all through the harvest, but is burning more severe as the time draws night. All tares will live Godly in Christ Jesus shall suffer persecution.—2d Tim. III-13.

THE BURNING OF THE TARES. THIS HONOR HAVE ALL HIS SAINTS—Z15-P270.

Whether the overcoming saints will have a part in the burning of the tare class is a thought not yet very clear at this time. "This honor have all his saints, to execute the judgments written." All the saints would include, then, those who would be living in the world when the judgments are executed, as well as the resurrected saints. Just how any living saints would have a share in executing the judgments written we do not see; but we are keeping our eyes open with the thought that the Lord will yet let us inquire first what judgments are given for the church and we read, I Cor. VI 2, "Do ye not know that the saints shall judge the world? 3rd verse says to judge angels. Daniel VII-22 says (this condition will continue until the ancient of days came and Judgment was given to the saints of the most high, and the time came that the saints possessed the Kingdom. (Satan is after the blinding of satan) Rev. XX 3-2, the 4th verse reads, And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. (We see from these scriptures and others that the work of judgment of the saints is in the age to come, in the text "This Honor have all His Saints" 149-9. The Hebrew word "chasid," which means kind, pious, does not refer to the sanctified in Christ Jesus, but to those who gather in some good, godsoh or quoddish, the meaning of which is set apart, separate, holy as in Daniel VII-25-22, where it says that the saints of the Most High. We can see that Psalm 149-9 could not apply until the ancient worthies come forth to their places in the kingdom and receive their holiov with all the other saints in executing judgment in the "millennial age—Isah'h 32-1 says. Behold a King shall reign in righteousness, and princes shall rule in judgment. Another class who also are saints (this cannot have any part in this work now, because they are dead and have not received their resurrection yet are the Great Company who must have their share with the rest of the saints in this honor. (Rev. 7-9 translate when we have positive statements in God's work, Dan. VII-21-22. I beheld and the horn made war with the saints and prevailed against them until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom. Versus 13 and 14 comments on these verses in A-page 260, 5th from the bottom, "And behold one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before Him and there was given unto Him (the Christ Head and Body) dominion and glory; and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." The above quotation interpreted to mean that the kingdom and dominion and greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. VII 13-27. Thus seen, the dominion of earth is to be placed in the hands of saints (the Christ Head and Ancient or Days) who shall "put all things Under his feet," 1st Cor. XV-27. Thus situated over the Kingdom, we must reign until he shall have put down all authority and power in conflict with God and the rule of Jehovah. To the accomplishment of this great mission, the overthrow of these Gentile governments, the saints are fitted for "kingdoms of this world," like the "prince of this world," will not surrender peacefully. The kings will gather with their and their nobles with fetters of iron; to execute upon them the Judgments written; to bind their nobles in chains of iron. Each of these governments represented in the image and by the beast existed before Christ's kingdom came in its universal empire. So too, with the true kingdom of God: it has long existed seperate from the world, not attempting ruleship, but awaiting its time—the time appointed by the Ancient of Days. And like the others, it must receive its appointment and must come into authority or be "set up" before it can exercise its power in the *smiting* God's *kingdom* to be inaugurated before the fall of the kingdoms of this world. Our Lord speaking of John the Baptist, said the least in the Kingdom of Heaven is greater than he (John), Mat. XI-11, yet there was none greater prophet than John.) B-p. 263—John the Baptist was not actually Elijah returned to earth, neither is the Church; but as it was true of John that he did an Elijah work to Israel. Luke 1-17, to prepare them, and introduce the Lord in the flesh so it is true of the Church—it does the predicted Elijah work to prepare the way before Jeh'ah" to the world, and announces our Lord's second advent in almost the same way as John did. Jesus "Jehoshu'ah" stands one among you whom ye know not. "John was really finishing our work in a measure, of the type begun in the work of Elijah; and John's work foreshadowed the closing work of the Church: (This closing work of the Church foreshadowed by John was the proclamation of the kingdom and the presence of the king. So the true Church is proclaiming the same thing that John did. There stands one among you whom ye know not (John 1-26) whose fan is in his hand and he will thoroughly purge his threshing floor, and will gather the wheat into his garner (Luke III-17). But John soon became entangled with the things of this world which kept him from being a member of the Kingdom class. The more than overcomers, the Elijah class have been doing harvest work of separating the wheat from the tares all down through this harvest time. The John class also have been living and working, but have been cumbered with the cares of this world and miss the great prize. Z-64-p. 62.

DID JOHN ACT IMPRUDENTLY.

Our pastor says so far as we may be able to Judge there were many officials at the time against whom our Lord might have been brought by Jesus and the apostles. Yet we have no evidence that any of these ever felt the concern which John felt, when he was before Pilate, and later on, was before this very Herod. Yet we know we never hear of a single word on the subject concerning which John felt free to speak; Paul was personally bound to speak to Felix and others prominent in that time, some of who, according to history, were disreputable men, yet we find no Paul attack upon them and his only appeal was to Aggrippa—In reply to Aggrippa's remark, "Almost thou persuaest me to be a Christian" Z. 64 p. 62. In our understanding of the teachings of the scriptures it is not the duty of the Church to be a prophet to the world rebuking sin, but preaching the Gospel. It is the Gospel, which we preach by our words, and our lives. That is the "power of God unto salvation to every one that believeth." We emphatically think that it is our observation that some of the Lord's people fail to their duty to copy John's course in such matters rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel is not sent to break down hearts but to build up the broken-hearted, to heal those whose hearts are already broken. Sin and its natural penalties are the disintegrators which are breaking men's hearts. The great time of trouble which is approaching is God's appointed agency for the breaking of the hearts of the whole world—to prepare them for the habit of Gilead and the peaceful reign of the millenial age which shall follow it. He who used the gospel as a hammer has not yet completed work which for the whole Christ reads, "The spirit of the Lord God is upon me, because He hath anointed me to preach good tidings to the meek, to bind up the broken hearted. Isah 61-1.

Believing these thoughts of Pastor Russell's to be true and in harmony with the Word, we stand believing that the kingdoms of this world will fall with Babylon at the hands of the saints and become the kingdom of our God and His Rev. XVII-15-18, who will hate the Babylonic system and destroy it V. 16 (Compare with this Ezekiel XXIII-Bible studies, page 271 and 272) having this in mind, it gives us a key to Rev. XIV-17-19, which reads as follows "Other angels came out of the Temple which is in Heaven, he also had a sharp sickle and cut off the clusters of the vine, for her grapes are fully ripe, the 19th verse says gathered the vine of the earth, and cast it into the great winepress of the wrath of God. Thus we see the messenger with the sickle comes from, Rev. 14-17, out of Heaven the spiritual church, and another angel came forth out of the alter. (Alter represents rights and requirements or promises of the Kingdom) and cast the sharp sickle and cut off the clusters of the vine, utterly destroy them and purify the earth and gather the vine of the earth. Let us then heed the Apostle's admonition in 2 Pet. 1-5-11, "And besides this, give all diligence, add to your faith virtue; and to virtue knowledge: And to knowledge, temperance and to temperance, patience; and to patience godliness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, rather take diligence to make your calling and election sure: for if ye do these things, ye shall never fall; For so an entrance Christ Jesus, listered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. We pledge ourselves to join the Lord in the air and be with Him when He comes to the Earth and take control of earth's affairs as that prophet whom Jehovah shall raise up to rule, Judge and bless the world by the rod of Iron. Psalm 2-9, Rev.20 14; Matt. 25 31-32; Acts 3 23-23.

G. W. CHAMBERLAIN.
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Denver, Colo.

THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged.

This posthumous work of Pastor Russel (arranged for the use as a textbook) is such condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are: A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M.....*"THE BIBLE STUDENTS MONTHLY."*
D. S.....*"What Say the Scriptures ABOUT HELL?"*
P.D.....*"PHOTO-DRAMA OF CREATION"* Scenario.
T.....*"TABERNACLE SHADOWS."*
Z.....*"ZION'S WATCH TOWER."* followed by year and page.

Other abbreviations used are:

Barnes.....Barnes' "Revelation."
Cyc.....*"Encyclopedia Britannica."*
Buck.....Buck's "Theological Dictionary."
Coffin.....Coffin's *"Story of Liberty."*
Cook.....Cook's "Revelation;" a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.
Edgar.....Edgar's "Pyramid Passage," Vol. II.
McC.....McClintock and Strong's Encyclopedia.
Mosheim.....Mosheim's Ecclesiastical History.
S. B. D.....Smith's Bible Dictionary.
Smith.....Smith's "Thoughts on Daniel and Revelation."
Weym.....Weymouth's New Testament in Modern Speech.

† Words in Similic MS. which do not appear in "Authorized" Version are printed in capitals. * Words not in Similic MS. are enclosed in brackets.

(Continued from last week.)

THE BIRTH OF ANTICHRIST—THE PAPAL BEAST.

(A. D. 33—1169. A synthetic view of Rev. 2-11:6.

Rev. 12:1-5. 13: 1, 2. 17:1-18. 17:1. And there appeared a great wonder.—Sign, Greek—Rev. 1:1. *e*

In heaven—In the power of spiritual control.—A.318; Eph. 2:6-P.Hal. 2:26.

A Woman—The early Church, Nominal Zion. (D591), originally a chaste Virgin.—Cor. 11:2; Matt. 9:15; 22:2, 3; Luke 2:29; Eph. 5:25, 32.

Clothed with the sun.—Resplendent in the full, clear light of the unclouded Gospel.—D591.

And the moon under her feet.—"The moon under her feet represents that which is inferior, supported by a nevertheless not the source of her light."—D591.

And upon her head a crown of twelve stars.—"The twelve stars about her head as a crown represents her Divinely appointed and inspired teachers—the Twelve Apostles." (D591). "Now if God ordained only twelve stars as lights for His Church, as here represented, is it not a great mistake for popes, bishops and clergy to regard themselves as successors of the Apostles—some also?"—D591.

12:2. And (she) being with child.—As a result of the Mystery of Iniquity which was working within her.—2 Thes. 2:7.

(Cried), AND SHE CRIEPH travailing in birth.—Felt the weight of the burden even in apostolic days.—Rev. 2:2.

and pained to be delivered.—Desired to be free of the burdens of sin from which, by the machinations of Satan, she was at the time suffering. In a general way, the Christ Church from the early Church was a counterfeit of the birth of Christ from the virgin Mary, the man-child represented in the power of God, the other of Satan.—John 16:21, 22.

12:3. And there appeared another wonder in heaven—Original the ecclesiastical powers of the same epoch.

And behold a great red dragon.—The Pagan Roman Empire which had its own religious system. "The Roman Empire had not only conquered the nations of the known world, but, by so doing, had recognizing religious superstitions to be the strongest chains by which the conquered could be held. It had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world.—This plan was, that the Roman emperor, who seemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the emperor was a demi-god, in some sense descended from their heathen deities. As such he was worshipped and his statues adored; and as such he was styled Pontifex Maximus—i. e., Chief Priest of Greatest Religious Ruler."—B288.

Having seven heads and ten horns.—See Rev. 17, 25; Rev. 13:1; 17:3, 9-12; 5:6; I Sam. 2:10; Deut. 33:17; I Ki. 22:11. The Eastern, or Byzantine Empire, was founded in A. D. 395, when Theodosius divided the Roman Empire between his two sons, Honorius and Arcadius, assigning to the latter all the territory lying east of the Adriatic sea. At this time the Roman Empire became the two legs of Nebuchadnezzar's statue, and the feet of the division was made the five potential races in the East were the Greeks, Lombardians, Saxons, Huns and Turks. The five potential races in the West were the Franks, Britons, Saxons, Visigths and Huns. During the next one hundred and fifty years great migrations and invasions have so confused historians on many important details. It is plain, however, that three of the migratory races disappeared from history, all within a few years of each other, apparently in order to leave Rome and its environs free for the development of the papacy. The Herull, a race from Germany, disappeared, disappeared from Italian territory in A. D. 493; the Vandals, a race from the shores of the Baltic Sea, disappeared from the Eastern Empire, corresponding to the present Turkey and the Balkans, and in Lombardy, corresponding to the present Austria, we may see the Eastern powers after the Ostrogoths, Herull and Vandals disappeared. And in the Visigoths of Kingdom, corresponding to Spain; Suevia, corresponding to Portugal; the Kingdom of the Franks, corresponding to France and the Netherlands; Saxonia, corresponding to Germany and Scandinavia; and Brittania, corresponding to Great Britain, we may see the five potential which represented the five western powers. The following explains why Italy is not included in the list:

"The difficulty of Italian history lies in the fact that until modern times Italy never had no political existence, no independence, no organized existence as a nation. Split up into numerous and mutually hostile communities, they never, during the fourteen centuries which have elapsed since the end of the old Western Empire, shook off the yoke of foreign conquerors, and they never until lately learned to merge their local and conflicting interests in the common good of an undivided Italy. Their history is therefore not the history of a single people, centralizing and absorbing the political elements by the process of continued evolution, but a group of cognate populations, exemplifying diverse types of constitutional development."—Brit.

The foregoing justifies Pastor Russell's thought that the Roman Empire should be counted as one of the horns rooted up to make way for the papacy, and that the Roman Pagan Idol race should be counted as the third horn, since both were destroyed, is a matter of no great importance to us, but of great interest to us is that the Lord is about to destroy the other seven, including the Papacy, All the powers mentioned in Revelation are already in the great war. Indeed, except South America, which expects to be dragged into the conflict before the world not now (June, 1917) engaged in the war are Scandinavia, Holland, Switzerland, Spain, Abessina and Mexico.—Jer. 25:15-38.

12:4. And his tail.—Constantine, last of the Roman emperors to rule in Rome in capital is meant. "After the donate and people of Rome had ceased to be the sovereigns of the Roman world, and their authority had been vested in the sole person of the emperor, the eternal city could no longer be the seat and metropolitan throne of the state. That honor could henceforth be conferred upon any place in the Roman world which might suit the convenience of the emperor, or serve more efficiently the interests he had to guard. Furthermore, the empire was now upon its defense. When Constantine, therefore, established a new seat of government at Byzantium, he adopted a policy inaugurated before his day as essential to the preservation of the Roman dominion. He can claim originality only in the choice of the particular point at which that seat was placed and in his recognition of the fact that his alliance with the Christian church could be best maintained in the new atmosphere. The city was founded by Constantine the Great, through one enlargement of the old town of Byzantium in A. D. 328, and was inaugurated as a new seat of government on the 11th day of May, A. D. 330, to celebrate its political dignity, it was named New Rome, while to perpetuate the name of the old town of Byzantium it was constantinople. The chief patriarch of the Greek church still signs himself 'Archbishop of New Rome.'"—Brit.

(To be continued.)

Lebanon, Mo.

Our subscription for the Labor Tribune is up this month, so I am writing to you to discontinue it, as we feel we are not financially able to take it any longer. We have taken it for a number of years, and have always admired the firm stand the Labor has taken for the Truth, and in publishing Pastor Russell's sermons, and the 1st Vol. and new "Finished Mystery" has a prominent place in its columns, and the many letters from all the dear Truth friends far and near. We shall miss it very much, and feel sorry that we have to discontinue it, but we pray the dear Lord to continue to richly bless you in your firm stand for the Truth, and may He richly reward you in His due time

Yours in the one hope,
GEORGE WEISSGERBER

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GRAPHIC PICTURE OF THE BUSINESS OF KILLING BY PRIVATE WATKINGS

THE MUD AND MORE MUD; GOOD OLD SLIPPERY, SLIMY MUD

MEN AND HORSES HURLED INTO ETERNITY BUT NO ONE SEEMS TO CARE—IT'S ALL IN A DAY'S WORK—IT MAY BE OUR TURN NEXT—A FEW MEN AND SUPPLIES DOESN'T MATTER, WE RE OUT TO BEAT FRITZ WHILE DEATH STALKS ON EVERY HAND.

Sandling, January 18, 1918.

Mr. J. H. Vitchestain, Editor,
National Labor Tribune,
Pittsburgh, Pa.

We are still as busy as we can be on this side of the dark blue sea. We are going to put it across on the Hun, and while we may be slow we are losing no time. Over here we are not talking about it; we dig in. True, if the hot air wasted in Congress and the Commons could be conserved and shipped for use here it may be sufficient to toast Fritz out, but the Hun is still quite uncomfortably entrenched. However, should our munitions in any way run short send us a shipment of Congressional Records—they may be useful for a gas attack.

My countrymen are more noticeable lately than they have been. Probably they are here in greater numbers, and soon we shall hear of a gallant attack wherein they have been at grips with the enemy.

The picturesque, heroic dashes of the civil war by which we were inspired in our school books, are a thing of the past. The rules of the game have changed. The Hun who had been preparing for 40 years drove us all into a military academy, and those of us that came here at the outbreak of the war have been graduated from an entirely new school. When the historians have written the overthrow of Fritz it will be unlike any military event in the history of the world. You cannot comprehend the magnitude of this struggle; you cannot conceive its brutality and any description by me will fail, I am sure, to compare to your wildest fancies. Whatever I have written are mere passing incidents or a dull picture of trifling reflections which may be worked in for the background. To us the origin of the war is old news. That England nor France and the Allies as they originally found themselves at the outbreak were not prepared is beyond per-adventure of a doubt true. That Fritz was prepared and had been quietly calculating upon the game which he had planned but in which he has failed, is a settled fact. No longer can the Hun hide his infamy and his murderous conspiracies to plunder and rifle nations. His massacre is heinous, his barbaric assaults unfathomable. The streams are still running crimson to the seas, and while the fair fields have been stained with the life's blood of millions of the world's best, Fritz will have to settle. Life cannot be restored, but a race has been wiped out and a nation that was once the pride of the reformation, is entangled in the grip of a monster whose tendrils are being slowly but surely severed.

When our hickory saplings have arrived there will be plenty of work. They will be kept so busy doing walking parties and scrapping, they will waste but little time thinking. It will all be thought in for them. No time will be wasted on drill. Of course, man is useless in France without a certain amount of training. In this day and age the tactics and strategic movements of the armies of the past are useless. Every man today is a specialist in one or more lines of war. Bombers, riflemen, machine gunners, rifle grenadiers, scouts, signalmen, etc. Every one to his calling. Each is taught every known fact about the particular branch to which he is assigned. The only common training is practicing bayonet fighting. This is an exceptional art. A poor soldier is he who does not know how to dexterously manipulate our special brand 14-inch tooth picks. There are no end of instances where trenches have been saved in hand to hand fighting. Our boys coming here will be prematurely equipped if they begin early to persuade themselves they are not dolling up for a pink tea party or an ice cream social. Here is a peep into the mysteries. They are coming to a place of mud and more mud, good old slimy, slippery mud which lovingly clings closer to you than your best girl; mud that absolutely refuses to part with you night or day. In fact it becomes so fond of you and you of it that you eat it. If it happened to fall into the mulligan it actually tastes good. Mud so deep that I have seen it take eight horses to move a water car holding 75 gallons of water.

(Continued on Fourth Page)

"STUCK, BY HECK!"

—Donahey in Cleveland Plain Dealer.

STATE SENATOR SPROUL TO UNCOVER O'NEIL

CANDIDATE FOR GOVERNOR WILL NOT PERMIT PEOPLE TO BE TRICKED ON LIQUOR ISSUES NOR HAVE HIMSELF TIED UP TO RUM INTERESTS—A CONSTITUTIONAL AMENDMENT FAVORING PROHIBITION TO BE INTRODUCED IN NEXT GENERAL ASSEMBLY.

Senator William C. Sproul, of Delaware County, candidate for Governor of Pennsylvania to succeed the present incumbent, Martin G. Brumbaugh, will be in Pittsburgh on Wednesday, at which time it will be definitely decided what course the gubernatorial aspirant will pursue in meeting the issue upon which his opponent, J. Denny O'Neil, expects to go before the people.

Already friends of Senator Sproul are urging that he make clear his position on the liquor question as this is the issue in which the people are interested. They will refuse to be shunted on to any side track. This is very apparent in the activity of the Federal council of churches now opening its campaign in every church with the purpose of enlisting not only the men but the women.

There is a growing belief that Senator Sproul will within the present week and probably prior to his arrival in Pittsburgh give to the public a statement declaring for a constitutional amendment in which the liquor issue will be submitted to the people for a vote.

No matter what the politicians say, the sentiment is strong for an outspoken declaration on this issue and while the liquor men will protest most vigorously, their opposition must be cast aside as the existence of the Republican party depends absolutely upon the stand to be taken by Senator Sproul. There is only one way to strip O'Neil of his popularity and that is by agreeing to submit the decision of the liquor question to the people by a resolution for an amendment to the constitution. This is all that O'Neil has to offer and there is no use permitting Mr. O'Neil who is one of the most crafty politicians in the state, to get away with the bacon through blinding the people to believing that he has anything else in store.

It is the business of O'Neil to tie Senator Sproul up with all the infamous legislation that has been introduced in the general Assembly since Senator Sproul became a member of that body more than 20 years ago. The supporters of O'Neil are trying to tie the State Brewers Association, the Liquor Dealers and the whiskey horde to the candidacy of Senator Sproul. However, the attitude of

(Continued on Fourth Page)

HUGE HOUSING FUND VOTED BY U. S. SENATE.

WASHINGTON, D. C.—The United States senate establish another precedent last week when it appropriated $50,000,000 to the federal shipping board emergency fleet corporation to purchase land, build houses and furnish same for workers employed upon government ship building.

The government board is authorized "to construct on such land houses and all other necessary or convenient facilities, upon such conditions and at such prices as may be determined, and to sell, lease or exchange such houses, land, and facilities upon such terms and conditions as it may determine."

No objection to the principle of the bill was offered, and advocates of the legislation stated that it means more than the building of dwelling houses, but involves the erection of many other kinds of buildings in order that the workmen and their families "shall lead a contented, comfortable and happy existence socially."

It was stated that the experience of England has been that under its ministry of munitions whole towns of 20,000 to 30,000 population had to be built for the manufacture of war supplies.

Senator Fletcher, who had charge of the bill, said that houses are especially needed at the government's plants at Bristol, Pa.; Newark, N. J., and at Hog Island, near Philadelphia. In a letter to Senator Fletcher Chairman Hurley of the shipping board urged quick action on this appropriation.

The American Federation of Labor has conducted an agitation in favor of the government providing houses for employes on war work. This claim was ignored for some time by men who have insisted that there is a shortage of labor. It is now beginning to dawn on these men that employes will not work where there are no living conditions.

NEW JERSEY ADOPTS STATE CONSTABULARY

TRENTON, N. J.—After one of the longest debates of the session and amid demonstrations and hissing by many labor men in the galleries against the bill, the House tonight passed a state constabularly measure providing for a superintendent to be appointed by the governor, subordinate officers by the governor, subordinate mounted men. The vote was 34 to 26, three votes more than necessary to pass it.

The bill was slightly amended in the House, placing some restrictions on the proposed force in entering cities to quell disturbance. It will now go before the Senate.

The A. F. of L. has a membership of 2,371,434. This is the largest membership in its history, and is an increase of 298,732 over the year 1916.

LABOR EXPLOITERS DRIVEN FROM THE TEMPLE

THE ELECTION OF NEW OFFICERS INDICATE A CLEANING UP—REAL WORK STARING BUSINESS AGENTS IN THE FACE—NATIONAL LABOR TRIBUNE CONGRATULATED FOR EXPOSURES THAT RESULTED IN BIG DOINGS.

When the Son of a Carpenter walked into the temple once upon a time he found there the gamblers, the sharks, the barterers and the exchangers defiling the structure that had been set aside for a more worthy purpose, and likewise the United Mine Workers have just sallied into the Pittsburgh Labor Temple, and finding there those who bartered, sold, exchanged and exploited labor in every political campaign for the last decade drove them out, and such scurrying as was seeen during the night of the election of officers has not been equaled in the ranks of labor for many generations.

The Temple, which has been poluted by graft and "jurisdictional" disputes as well as every corrupt scheme that found its source in the fertile brain of the labor fakir, has been turned over to a brand new official body, and there is every reason to believe that the Temple will no longer be a secluded spot of the conspirator who has found the building a place to hatch the most diabolical plans which have been introduced in order to terrorize the employers in the Pittsburgh district.

The National Labor Tribune has been assailing the defilers of the ranks of labor for many moons and so strongly had they entrenched themselves that no little task was experienced in dislodging them. However, labor could stand it no longer, and there has been ringing through these vallies a cry similar to that which rang out in the ancient days of Egypt—"Oh, for a Moses to deliver the people." At last the cry has been heard, and President Phillip Murray, of the United Mine Workers of the Pittsburgh district, has heard the rumblings of discontent and responded to the call.

Never has there been such intense interest shown in an election as that shown in the selection of the new officers of the Iron City Trades Council, and there is a conviction abroad that henceforth there will be no selling of labor to the politicians, and the old cry that he has been "endorsed by labor" will no longer carry the foul smell of a purchased package. It is generally noised that alleged "business agents" shared $7,500 among about five of their number in a recent campaign, and in the primary election preceding the same election these very same "business agents" sold out one of their own number who sought political office. This aggregation never could influence the rank and file, but their stock in trade lay in the threat that unless the politician seeking office did pay tribute there was danger that the labor vote may be turned against him.

With this inference confronting him the candidate rather than run a chance of being branded "unfair" by labor paid cash and was either "endorsed" or no pretended opposition was stirred up.

The threat of the wrath of Iron City Trades Council was constantly used to force employers to settle, and nobody has suffered more than the building contractors who were most frequently the victims of the old time "jurisdictional" dispute. The latter was trumped up on the most trivial occasion, and honest workmen were compelled to remain idle for weeks while the labor grafter was filching from the employer a tidy sum. Department stores have been a remarkable source for forcing tribute from the owners and fearing the "unfair" tag may be tied on, owners have settled and the contractors have been materially interfered with in the progress of buildings.

With the new officers the opinion prevails that there will be a general cleaning up and that this species of grafter will now be exterminated.

This must be brought about or there is danger of an industrial uprising which will sweep this section and the strength of the union will be laid waste throughout the entire district.

The barterers held up every local union affiliated with labor, and when the blackmailing carnival began, which was a most frequent occurrence, all locals were held up for sale, and employers, contractors, politicians, etc., were all compelled to tumble into the game or be subjected to some new plan of hold-up. However, President Murray, with his Secretary F. P. Hannaway, will be expected to clean house, and unless this is done labor as exemplified in the Labor Temple apostles will be a source of contempt and a blot upon the community in which it is permitted to exist. But few can conceive the infamy which has been practiced upon honest toilers, and respectable workmen have actually held themselves aloof from con-

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PASTOR RUSSELL'S SERMON.

UNDYING WORMS, UNQUENCHABLE FIRE. THE GEHENNA PUNISHMENT FOR SINS. WHEN? WHERE? WHAT? FOR WHOM?

CANTON, O., February 25, 1906.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today. The afternoon topic was his discourse on the cure for infidelity, entitled "To Hell and Back." We report his evening discourse from the text "Cast into hell fire, where their worm dieth not and the fire is not quenched."—Mark 9:47, 48.

The declaration that our Lord opened his mouth in parables and dark sayings is well illustrated in our text; the more so if we include the context, in which our Lord recommended that it would be better for a man to lop off his hand or pluck out his eye and enter into eternal life maimed tha nto preserve these and go into hell fire—Gehenna. The people of our Lord's time were used to figures of speech. They frequently were perplexed by those which our Lord used, as for instance, when he declared that he was the bread that come down from heaven and unless a man eat his flesh and drink his blood he could have no life in him. (John 6:41, 53.) No wonder the poor hearers exclaimed, "This is a hard saying: who can heat it?" Our Lord spake in this dark manner, he tells us, with the very intention that the majority might not understand—the "hearing they might hear and not understand." But he likewise explained to his disciples, saying, "To you it is given to know the mysteries of the Kingdom of Heaven; but to those who are without (outsiders) these things are spoken in parables and dark sayings."—Luke 8:10.

The true followers of Jesus, "taught of God," have learned the meaning of these dark sayings, yet the masses of Christendom comprehend them not. Nor can we hope to make these plain to the masses, for whom they were not intended. They should, however, be easily comprehended by the Lord's consecrated people, and even the world may be taught what they do not mean. Our hope this evening in discussing the obscure statements of this text lies along these lines. We hope that some of the Lord's truly consecrated will fully grasp the meaning of the text, and we hope to have others see, at least, that the language does not imply the perpetuation of sinners in torment to all eternity.

GEHENNA DIFFERENT FROM HADES.

On other occasions we have considered the scriptural teaching respecting the sheol of the Old Testament, and hades of the New Testament, and found these words refer to the death state, the tomb condition, in which the dead know not anything, but from which all have been redeemed by the precious blood of Christ, and from which all mankind are to be delivered by an awakening in the resurrection morning by him who declares, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (John 5:28, 29.) But the word hell in our text is an incorrect translation of a different Greek word, namely Gehenna. Let us inquire the meaning of the Greek word "Gehenna," and then proceed to an application of the words in our text.

Gehenna in the Greek language is a translation of the words, "valley of Hinnom" in the Hebrew language. This valley lies outside of Jerusalem, and at one time it was a deep, narrow gorge, but during the centuries it has gradually filled up, until now it bears no resemblance to its former appearing, but although a valley it is now a fertile field We read of this valley as a prominent landmark away back at the time when the children of Israel first entered Canaan—it is so mentioned in the book of Joshua (18:16). It is referred to repeatedly in the Old Testament by three different names: (1) The valley of Hinnom; (2) The Valley of Slaughter; (3) Tophet. It was in this valley that the wicked king Ahaz established Baal worship and set up an image to Moloch. The image was hollow and constituted a furnace in which fuel was burned until the image was fiery hot. Through the prophet Jeremiah the Lord twice reproved the Israelites for this savagery, in one of these places describing the valley and giving it three different names.—See Jer. 19:2, 6.

When the good king Josiah instituted reforms in Israel and abolished idolatry, he put a ban or curse upon this valley (II Kings 23:10), so that it might never again be used for any kind of worship, good or bad. Thenceforth the valley became a synonym for all that was vile. In it was cast the rubbish and offal of the city of Jerusalem; in its depths were kept burning fires fed with brimstone, for the double purpose of destroying the combustile elements and also of preserving the health of the city, because the fumes of brimstone were then and are still recognized as a superior disinfectant, purifying the atmosphere by killing the germs of disease and decay. Later on, as a special terror to evil doers, the carcasses of the vilest criminals were thrown into this valley, treated with every disrespect as merest offal, with a view to deterring crime.

"WHERE THEIR WORM DIETH NOT."

Naturally some of the offal cast into this valley did not reach the bottom of it, but, caught upon the ledges, or otherwise not reaching the bottom, was so closely in contact with the fire as to be consumed. Indeed the fires, as already explained, were not so much to consume the carcasses as to purify the air, destroying the injurious qualities of gases arising from the decomposition. Hence the worm, maggots, generated upon these carcasses, utterly consuming them.

The expression, "Where their worm dieth not," should not be understood that if conditions were favorable there would be nothing to destroy the worms possessing immortality and hinder them from accomplishing the work of complete destruction. Likewise the fire which "is not quenched" does not mean that the fire could have been quenched, but that there was no desire to quench it, no right or permission to quench it—it continued to burn, was intended to burn, was serving a good purpose in burning. The people of our Lord's day were well acquainted with the facts. It is the people of today who, after fifteen centuries of delusion on the subject of eternal torment, are most seriously handicapped by their lack of knowledge of what the Lord really said and the proper application of the words.

APPLYING OUR LORD'S WORDS.

Let us now apply our Lord's words. What did he mean by saying that it would be better to cut off a right hand or blot out an eye than to be cast into Gehenna? We answer that his words have a two-fold application: (1) There would be a certain lesson which all Israelites could take from them; (2) There was another lesson which only the comparatively few of his hearers could appreciate. All understood that the Lord did not mean a literal cutting off of the hand, or blotting out of an eye: all understood that he meant that sins should be lopped off and discarded even though precious as an eye or a hand—even though considered amongst the most important features of life, the greatest pleasures. To the masses this would mean that they should avoid criminal conduct which might, if persisted in, lead from bad to worse, until they might be considered so vile as to be cast after death into this Valley of Hinnom, Gehenna, Tophet, that their bodies might thus be consumed, and by implication that they should be considered unworthy of any future life: for the Jews burial implied the hope of a ressurection, but the utter destruction of Gehenna implied hopelessness as respects a future life.

To those to whom it was given to understand the mystery of the Kingdom, the Lord's words had a still higher signification, and meant that they having become his disciples, having made a consecration to be his followers, had staked their all upon the results. If faithful in the narrow way even unto death they would be granted eternal life and that on the highest possible plane, the "divine nature," by a share in the glorious change of the first resurrection. But these thus on trial for glory, honor and immortality must beware, because they have undertaken a serious matter, and to even look back longingly at the things of the present time, to even in their hearts rue the sacrifice they had made, would mean that they would be unworthy of a place in the Kingdom.—Luke 9:62.

These specially consecrated followers should recognize that they not only agreed to abandon sin to the extent of their ability, but had agreed also to walk in the narrow way of sacrifice—yielding up their rights and privileges as respects the present time that they might gain the higher glories and blessing of the spiritual nature. These were to consider that however delightsome, however enjoyable might be their earthly pleasures and comforts, these if they stood in the way of their sacrifice, if they offended (that is stumbled) then in the race for the great prize set before them so that they would ultimately fail of gaining eternal life, would result in their going into the Second Death—utter destruction. This Second Death they would understand to be the antithesis, the opposite, of the Second Life, just as literal Gehenna was the extreme antithesis of the earthly life. In no sense of the word could any of our Lord's hearers get the impression that Gehenna fire represented torture, for no torture was ever permitted; it was only after the animal or criminal was dead that the carcass was thrown into this valley.

The divine law strictly forbate the Jews from torturing any creature or taking pleasure therein in any measure. It was the heathen teaching of the roasting of children in this very valley that our Lord condemned, and it is the same heathen teaching that has come down through the ages and permeated Christian thought, greatly to the disadvantage of all who to any extent entertain it, greatly to the dishonor also of our heavenly Father, whose arrangements are all both just and loving and opposed to cruelty. The understanding of all of our Lord's hearers respecting Gehenna must have been that his figurative references to it were along the lines of total destruction—a hopeless destruction—ignominious destruction, from which there could be no recovery. How well, then, the valley of Hinnom, Gehenna, represents the Second Death.

"THE LAKE OF FIRE AND BRIMSTONE."

In the symbolical book of Revelation our Lord presents to us a picture of the New Jerusalem—the glorified Kingdom—and outside of it he pictures Gehenna, "the lake of fire and brimstone," more properly the "abyss of fire and brimstone." Let us get the picture before our minds, remembering that this symbolical book is written in picture language, in symbols. As the New Jerusalem symbolically represents the glorified Church, whose twelve foundation stones bear the names of the twelve apostles, so the valley outside that city is equally symbolical. In the city, we are told, the glory, honor and dignity of all nations may ultimately come, through obedience to the laws of the Millennial Kingdom; but those who work iniquity and violence shall not be permitted to enter the city and the eternal life and harmony with God which it represents, but these, on the contrary, in the picture, are represented as being cast into the abyss of fire and brimstone, and the explanation is given in so many words, "which is the second death."—Rev. 20:14.

And what could more particularly represent the second death than this very picture? Gehenna fire itself is a smybol of destruction, never a figure of preservation. Burning brimstone is another figure of destruction—everything that has life is subject to the power of burning brimstone. It means sure death to life of every form. Even today, if we were making symbols, we could think of nothing that would more thoroughly, more completely represent utter destruction of life and being than the figure which the Lord has here used. "The lake of fire and brimstone, which is the second death."

GEHENNA IN THE OLD TESTAMENT.

In the Old Testament this Gehenna thought—this thought of the second death and utter destruction, from which no discovery would be possible, from which there would be no resurrection—is distinctly pictured in Isiah's prophecy (66:24), describing the future conditions when the Gospel Church completed will have passed into glory beyond the veil on the Spirit plane, describing the blessed conditions of mankind under the Millennial Kingdom, when the knowledge of the Lord shall fill the whole earth, and none shall need to say to his neighbor, Know thou the Lord. (Isa. 11:9; Jer. 31:34.) The prophecy goes on to describe the rebellious and to show their utter destruction. It assures us that the willing and obedient who will then worship the Lord "in the beauty of holiness" "shall go forth and look upon the carcasses of men who have transgressed against him: for their worm shall not die, neither shall their fire be an abhorring unto all flesh.

It will be noticed that this description corresponds exactly with the New Testament delineations of the second death, the Gehenna destruction. There is no intimation whatever of the torture of these transgressors against the Lord. Men may take pleasure in the torture of their victims and their enemies, but the true God never—Moloch might require sacrifices of burning, but Jehovah never. The picture speaks of seeing the carcasses of those who transgressed, not of seeing the transgressors alive in flames, shrieking in torture and pain, pitched about on pitchforks by gleeful, fire-proof devils. How reasonable, how sensible is the Scriptural teaching on this subject, as on every subject. All of our confusion and trouble has come from neglect of the Word of God and adherence to the traditions of men, who, however well intentioned, were grossly blinded by the "god of this world" with the same sophistries and fallacies with which he has blinded and enslaved the entire world in superstition.—II Cor. 4:4.

THE SECOND DEATH PENALTY.

The very term second death implies a first death. This first death entered the world through father Adam and his disobedience, and has been in force swallowing up the human family for the past six thousand years. All mankind are under this original death sentence, as the Apostle declares—By one man's disobedience sin entered the world and death as the result of sin, and thus death passed upon all men because all are sinners.—Rom. 5:12.

None can come under the second death pictured by Gehenna until he has first gotten out from under the sentence of the first death, Adamic death. Adamic deaths would have been eternal in its results had it not been for the divine mercy which provided a ransom for it. By that ransom our Lord Jesus secured the right to release Adam and all his posterity from the Adamic death, the first death; hence it will not be an eternal death against any man. But the release from it comes only to those who have a knowledge of Jesus and who by faith accept him as their Savior. Upon all others condemnation remains. Hence the majority of the world today are still under Adamic condemnation of death: only the Church—who have heard of God's provision for our recovery, and have laid hold upon the Life-Giver—these alone are reckoned as having passed from Adamic death unto life, and these alone, therefore, are liable to the Second Death.

Mark how the Apostle lays emphasis upon this point. Describing the Church, the household of faith, believers, partakers of the holy Spirit, etc., he declares, "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more a sacrifice for sins, but a fearful looking for of judgment and a fiery indignation which shall devour the adversaries." (Heb. 10:26, 27.) This fiery indignation which would devour us as adversaries of God if we turn from the way of holiness, like to a sow to wallowing again in the mire, is another way of describing the second death, the abyss of fire and brimstone—which is the second death.

No wonder the Apostle says to the Church—not to the world—"Let us fear lest a promise having been left us of entering into his rest any of us should seem to come short of it"—"for our God is not a literal fire, but in the same figurative sense he has provided an abyss of fire and brimstone for all who wilfully, intelligently repudiate his government. In this sense and to this class he is a consuming fire. (Heb. 4:1, 12;29.) His love and mercy having done everything reasonable and proper on their behalf, nothing will turn aside from such wilful evil doers the just, righteous destruction which the Lord has declared against this class. "The wages of sin is death," is a brief statement of the divine law.

SECOND DEATH FOR ALL THE WICKED.

Although the world in general is still under the Adamic penalty of death, so that merely consecrated believers are subject to the second death now, envertheless the Lord's Word distinctly points out that every member of Adam's race redeemed by the precious blood of Christ will ultimately have a full opportunity of gaining eternal life under the blessed ministries of Christ and the Church during the Millennial reign. When in "God's due time" the masses of mankind will be released from the condemnation of Adamic death and brought to an accurate knowledge of the truth they will be on trial for everlasting life or everlasting death—the second death—utter destruction. (I Tim. 2:4-6.) It is not for us to determine whether the numbers of those who will ultimately be saved shall preponderate over that of the lost in the second death, but it is for us to rejoice that as "the dead know not anything" in the first death, so similarly in the second death they will know nothing, experience no suffering, no pain. Their loss will consist in their deprivation of the eternal life and the joys and blessings which will come to those who by obedience to the dvine requirements will return from sin and death conditions by restitution processes up to all that glorious perfection of mind and body lost by Adam—including the glories and dignities and privileges which were his.

Let us more and more rejoice in the God of our salvation—the God of justice, wisdom, love and power fully co-ordinated, who is working out things according to the coünsel of his own will, and who ultimately will fulfill his oat-bound covenant to bless all the families of the earth with a knowledge of himself and with an opportunity for eternal life through the antitypical seed of Abraham, Christ and his elect Bride.—Gal. 3:16, 29.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

Appreciations.

Beleville, Ill.

By the Lord's providence, I yesterday discovered that my remitance for your paper was past due, and I will have to ask your forgiveness for not sending it before now, but it was only through oversight that it happened. Inclosed you will find money order for $1.50. I don't know what your present fee is, but if it is lacking any you can notify me, if it is too much give balance to the "Help Others Fund." Hoping the present year will bring more truth and light to the many friends who are interested in it. Will close with much Christian love.

ALBERT HEUBLEIN.

Forest, Wash.

Enclosed please find P. O. order. I see my subscription is way over due. Please pardon my delay.

I wish to thank the kind friend who sent me the paper last year. May the Lord bless and reward you for what you have done in printing the Truth.

Yours truly,
MRS. HATTIE KAYLOR.

Keyaville, Va.

You will find enclosed a check for $1.00 for which you will please renew my Tribune. I would not like to miss a copy of this valuable paper on account of its Truth features.

Oblige,
MRS. W. M. FARIS.

Kansas City, Mo.

I see by the tag on your paper that Mrs. W. M. Wrights subscription expires today. Mrs. Wright died on the 29th of Nov., 1917, and I will ask you kindly to discontinue the paper at this address. She was a subsriber for many years and enjoyed your paper, especially Brother Russell's sermons, and appreciations and all the good things you have published in the past, as long as she lived.

Thanking you sincerely,
MINNIE WRIGHT.

Shippensburg, Pa.

Please find enclosed curency for my subscription to your valuable paper which is past due and I am very thankful to you for continuing the paper for I like it so much for its fairness in treating labor subjects and for the Bible Truths which it contains.

Yours very respectfully,
FRED NEWCOMER.

East Toledo, Ohio.

I can not afford to renew my subscription for your valuable paper, 'The Labor Tribune. I like your paper very much, but conditions in our home have become such, that we are obliged to drop it for this year, and will therefore kindly ask for it to be discontinued for 1918, and oblige,

Yours respectfully,
MRS. H. C. BENSMAN.

Detroit, Mich.

I see on examination that I am in arrears for one year on my subscription to your paper. Enclosed find post office money order covering the same, and kindly cancel the paper as I do not think I am in position to continue the same. Thinking you for past favors. I might say I have enjoyed the many features of your paper in the past, especially the religious features.

Wishing you a successful business year I remain yours truly,

CHAS. R. LINFOOT.

FACTS ABOUT BILLY SUNDAY'S CAMPAIGN IN NEW YORK.

From figures supplied by Rev. Dr. Daniel Hoffman Martin, of Fort Washington Presbyterian Church, and Rev. Dr. John H. Allen, of Marble Collegiate Church, New York, which appeared in the New York Times Magazine, August 12th, 1917, the following analysis of Rev. Billy Sunday's New York converts has been compiled. It is popularly supposed that his converts cost about $1 apiece. The facts are that they can not possibly have cost less than $111.11 apiece, and probably costs more than that.

Number of Trail Hitters in New York	98,000
(For this work Mr. Sunday received $108,000 and if all these were genuine converts the popular idea of $1 apiece would not be so far astray but the figures showing number of converts must be cut down slightly (?) for various reasons.)	
Number who refused to join any church	1,449
Number who declared that the signing of the card really signified nothing to them, or that they did not know the object of signing it, or signed simply as courtesy to Mr. Sunday	1,691
Number already connected with Sunday Shool and attending regularly	1,932
Number already church members connected with churches in their home town	2,657
Nuber already attending church services in New York	2,894
Number out in each instance on the second or third call	4,831
Number who gave fictitious addresses	7,488
Number who gave fictitious addresses	32,057
Number already church connected with New York City Churches	43,020
	97,023
Real converts who actually promised to become church members. (How many actually joined is not known.)	972

It was not known that any of the converts were of the boose fighters, gamblers or other bad characters Mr. Sunday so often exorted to hit the trail.

C. J. W.

Sumner, Wasn.

Enclosed please find one dollar for which kindly extend our subscription one year from date of expiration. We feel that the help we receive from the religious feature of the Tribune is worth to us many times the price of the paper.

Yours truly,
MRS. B. W. SPRAGUE.

Schnectady, N. Y.

I know thta I am very late in renewing my subscription for the Tribune, but I will inclose it to you now, and also ask you to change the address from 431 McClellon street, Schenectady to 417 Brandywine avenue.

Yours truly,
W. A. FELLOWS.

GONE HOME!

Gone home! To be forever with the Lord.
White-robed and clothed with Immortality,
Beholding face to face Jehovah God.
Gone home! All sorrow, tears and anguish left
Behind. 'Tis finished, all the sacrifice,
And, faithful unto death, he hears,
"Well done.
Come, enter thou into the promised joy!"

What message would "our shepherd" send to us
To us who wait this side the parting veil?
"Be brave, be strong, weep not, have faith in God,
The fields are white to harvest, go ye forth,
And, even as our Master said, 'Lo, I Am with you always, even to the end.'
So shall my loving presence go with you.
Until ye too shall hear His sweet 'Well done!'
Then there shall be one Shepherd and one flock.
And all rejoice together with the Lord."

GERTRUDE W. SEIBERT.

TOBACCO USERS.

Nature providentially provides antidotes for all our afflictions; stupidly we overlook them. Accidentally I have found a pleasant root, chewed like gum, that quickly, easily and inexpensively, overcomes any form of tobacco. Why suffer the injury and expense? I'll gladly send full particulars. A. E. Stokes, Mohawk, Florida.

PERSONAL

BACKACHE and KIDNEY TROUBLE make life miserable, and may lead to bright's disease. If you will send us your address we will be glad to tell you about a simple remedy that will give you the relief you are looking for. A. E. Stokes, Mohawk, Florida.

As an inducement to the buyer of my Ten Shares of Pyramid Film Company Stock, which I have been holding for $127.50, will sell two of the Ten Shares at 25c on the dollar, provided the Ten Shares are purchased at one time. Address Box 44, Station G, Cleveland, Ohio.

THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged. This posthumous work of Pastor Russel (arranged for the use as a text-book) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are as follows:

B. D. D. E. F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M. ..... "THE BIBLE STUDENTS MONTHLY."
H. ..... "What Say the Scriptures ABOUT HELL?"
P.D. ..... "PHOTO-DRAMA OF CREATION" Scenario.
T. ..... "TABERNACLE SHADOWS."
S. ..... "SPIRITISM" Pamphlet.
Z. ..... "ZION'S WATCH TOWER," followed by year and page.

Other abbreviations used are:

Barnes. ..... Barnes' "Revelation."
Brit. ..... "Encyclopedia Britannica."
Buck. ..... Buck's "Theological Dictionary."
Coffin. ..... Coffin's "Story of Liberty."
Cook. ..... Cook's "Revelation," a compendium of the opinions of seventy-two leading commentators on Revelation.

In all languages and all ages of the Church.

Edgar. ..... Edgar's "Pyramid Passage," Vol. II.
McC. ..... McClintock and Strong's Encyclopedia.
Mosheim. ..... Mosheim's Ecclesiastical History.
S. B. D. ..... Smith's Bible Dictionary.
Smith. ..... Smith's "Thoughts on Daniel and Revelation."
Weym. ..... Weymouth's New Testament in Modern Speech.
† Words in Sinaitic MS. which do not appear in the Revision are printed in capitals.
* Words not in Sinaitic MS. are enclosed in brackets.

(Continued from last week.)

Drew the third part.—"The Roman Emperor Constantine saw a vision—probably when wide awake—a vision of greater prosperity for himself and his empire, by a recognition of Christianity as the religion of the empire instead of paganism, which had previously been recognized. Constantine's influence in Church affairs became great. He proposed the calling of a council of all the bishops, numbering about one thousand. He wanted to know why these apostolic bishops, all inspired with the same Spirit of God, taught so differently. He offered to pay the expenses of all the bishops to the Council of Nice; but the majority, fearing that the Emperor would be under the control of the Roman bishop (no pope yet claiming to be pope), declined to attend. Only 384 came. But even they were unable to agree. Many held to the Bible teachings, but the mystification thought of trinity had gained a hold on some of the bishops. Thereupon Constantine decided the matter; and the Nicene Creed, backed by the Emperor's power, was declared to be the Christian faith, and anything contrary to it, heresy. Yet be it remembered that only about one-third of the bishops were present at the Council; and that they could not be coerced into substituting 'mystery' for the Word of God, until the Emperor lent his influence. Thus was the mystery of trinity enshrined by a heathen emperor, not baptized—not even sprinkled. The history of the persecution of all who would not worship the trinitarian mystery would fill volumes. One sad illustration is familiar to all—the burning of Servetus, by good Brother Calvin's signature to the death warrant. It is not wonder that with such conditions prevailing for centuries, the Bible ignored and the creeds worshipped, the true teachings of the Bible on many subjects were completely lost sight of? Is it any wonder that, when in the sixteenth century God began to bring the Bible back to the attention of the world, it was burned by the Episcopal bishops in front of St. Paul's Cathedral in London? Is it any wonder that the Christians of that time were persecuted for studying it, and could meet only in secret?"—B. S. M.

Of the stars of heaven.—Angels, 'wandering stars,' 'messenger-angels' lights of the nominal heavens.—D595. There the bishops became substitutes for the true Apostolic stars.

And did cast them to the earth.—Forced them to teach what he told them or else be banished, as was Arius.

And the dragon—Imperial Rome, represented by Constantine.

Stood before the woman which was ready to be delivered.—The early Christian Church.

For to devour her child.—Absorb it, make it a subordinate feature of the Roman system of government.

As soon as it was born.—As soon as the development of the clergy class and others equally unfaithful to Christ; had made it impossible for them to be retained longer in the church.

12:5. And she brought forth a man child.—The papacy.—Z.79-12-2.

Who was to rule all nations with a rod of iron.—"In a bull, or edict, Sixtus V declares: 'The authority given to St. Peter and his successors by the immense power of the eternal King, excels all the power of earthly kings and princes, and whatsoever they bind or sentence upon them all. And if it find any of them resisting God's ordinance it takes more severe vengeance on them, casting them down from their thrones, however powerful they may be, and tumbling them down to the lowest parts of the earth as the ministers of aspiring Lucifer.'

"A bull of Pope Pius V, entitled 'The damnation and excommunication of Elizabeth, queen of England, and her adherents, reads as follows: 'He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy, catholic and apostolic church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the Prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fulness of power. Him alone he made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and build.' "—B311.

And her child was caught up unto God, and (to) UNTO His throne.—"St. Bernard affirms that 'none except God is like the pope, either in heaven or on earth.' 'The Emperor Constantine,' says Pope Nicholas I., 'conferred the appellation of God on the pope; who, therefore, being God, cannot be judged by man.' Said Pope Innocent III.—'The pope holds the place of the true God;' and the canon law of the glossa, denominates the pope—'our Lord God.' Innocent and Jacobatius state that 'the pope can do whatever, all that God can do.' Wycliffe cites rejects the word nearly as unnecessary. Jacobatius and Durand assert that 'none dare say to him pope more than to God—Lord, what doest Thou?' "—B311.

Pope Martin stated the matter in his bull as follows: "All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings over all subjects. I am all in all, and above all, so that God Himself and I, the vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said not to be done of man, but of God—What can you make me but God? Again, if prelates of the church are called, and accounted of Constance for Gods, I then being above all prelates, seem by this reason to be above all Gods. Therefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ."—B314; Dan. 7:25.

13:1. And (1) HE stood upon the sand of the sea.—The sea represents the masses not under religious restraint. It is this symbolic sea that is to overturn and swallow up all kingdoms of earth in the great Time of Trouble. The proper understanding of the vision is located upon the edge of this sea, near the Time of Trouble.

And I saw a beast.—"This character is very forcibly delineated even in the names applied to it by the inspired writers. Paul calls it 'Wicked one,' 'The Man of Sin,' 'The Mystery of Iniquity,' 'The Antichrist, and 'The Son of Perdition;' the Prophet Daniel calls it 'The Abomination that maketh desolate' (Dan. 1:31; 12:11); and our Lord refers to the same character as 'The Abomination of Desolation,' spoken of by Daniel the Proph †(Matt. 24:15). This same character was also prefigured by a little horn, or power, out of a terrible beast that Daniel saw in his prophetic vision, which had eyes, and a mouth that spoke great things, and which prospered and made war with the saints, and prevailed against them. (Dan. 7:8, 21.) John also saw and warned the Church against this character, saying, 'Ye have heard that Antichrist shall come.' He then advises how to escape Antichrist's influence. (1 John 2:18-27). These various appellations and brief descriptions indicate a base, arrogant, hypocritical, deceptive, tyrannical and cruel character, developed in the midst of the Christian Church; claiming, in the last, peculiar sanctity and authority and power from God." (B271.) "We need look long to find a character fitting all the requirements perfectly But when we state that the one and only system whose history fits these prophecies is Papacy, let no one misunderstand as to mean that every Roman Catholic is a man of sin. Popes, bishops and others are at most only parts or members of the Antichrist system, even as all of the Royal priests are only members of the Christ." (B277.) Antichrist now finds its expression in the "Christian" governments of the world founded upon its teachings—Christendom.

Rise up out of the sea.—See Rev. 17:15; Psa. 65:7; 93:3, 4; Isa. 57:20. At the time of papacy's birth the masses of the Roman people had ceased to have reverence for the authority of the Roman Emperor. Constantine, a shrewd politician, discerned this and discerned the growing influence of the Christian religion. In adopting it, in forcing the adoption of the Nicene Creed, and in removing his capital from Rome, he gave the papacy its start.

Having TEN HORNS AND seven heads (and ten horns).—Rev. Rev. 12:-3; Dan. 7:7, 20; Rev. 17:3, 9-12; 5:6; 1 Sam. 2:10; Deut. 33:17; 1 Ki. 22:11.

And upon his horns (ten) crowns.—In this calculation are included the three potential races plucked up to make way for the papacy. (Rev. 12:3; 17:3, 9.) In this picture the location of the crowns upon the rons instead of upon the heads, is in Rev. 12:3, denotes the changed situation when the papacy came into control. The papacy ruled not directly, as did Pagan Rome, but through other powers to which it was joined.

And upon his heads.—The seven kingdoms that still survive: Spain, Portugal, Prussia, England, Germany, Austria, Greece, and their past and present dependencies.

The name of blasphemy.—Every one of these kingdoms falsely claims, or has claimed, to be a part of the Kingdom of God, though actually all part of the one great kingdom ruled by "The god of this world."—2 Cor. 4:4.

13:2. And the beast which I saw was like unto a leopard.—"The body of the Papal beast was like a Leopard. The Leopard was the third beast seen by Daniel, vii. Greece, represented the center of learning, piety and wisdom (Acts 17:23); so Papacy a chief claim, to be the ruler of all kingdoms, is based on the claim that it is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy's policy in various parts of the earth." (*S. 79-12.*) "In the place it is DEVOID of almost white in its professions or appearances; in another quarter black, corrupt, degraded and vile; in another place it has various neutral and tawny shades of correspondence to the natural depravity of its people. It rules with the rod of eternal torment and its staff of Purgatory. In Spain for example, which has been for centuries one of its dark spots—as dark as the general civilization of the people will permit,—the 'leopard' has been uncommonly at home. In Spain it has incensed that freedom of worship, or even of thought, should be dreamed of."—Z.79-262.

And his feet were as the feet of a bear.—"The bear suggests another of Papacy's peculiarities in its political sphere, predatory. Like the Bear Empire (Medo-Persia) which would besiege for years, and even turn a river aside to accomplish its end; so Papacy moves cautiously and gets possession of kingdoms rather by strategy than by force. 'Like a bear hugs its prey to death with its paws.'"—Z.79-12-2.

And his mouth as the mouth of (a) LIONS.—"Babylon was celebrated for its splendor and pride—the Lion the king or ruler of all beasts—so Papacy had a mouth of this sort, *i. e.* it claimed to be the kingdom over all kingdoms by Divine right, the kingdom of God, which was to break in pieces and consume all others—a strong mouth."—Z.79-12-2.

And the dragon—Imperial Rome, represented by Constantine

Gave him his power.—"Ancient Pagan Rome had no such power as Papacy of sacerdotal power as compared with the complex and elaborate machinery and interlocking of political and priestcraft of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has the power so claimed and used even today, when its power is outwardly broken, and it is shorn of civil dominion, it retains the world and controls kingdoms secretly, under cover, more thoroughly SIX—TRIBUNE

Into the Roman emperors ever ruled the kings subordinate to them."—B235.

And his seat.—His place in the city of Rome, by transferring his own headquarters to Byzantium, "New Rome."—Rev. 17:4.

And great authority.—At the hands of the Roman Emperor Justinian, A. D. 539.—Rev. 12:3-5.

(To be continued.)

The Mark of the Beast

This angel is now proclaiming a message to the world, warning all who receive the "mark of the beast" of the greatest time of trouble and agony that people have ever endured or will ever experience again.

Now we are led to inquire, what constitutes the "mark" of the beast? Chronology and the signs of the times witness that we are now in the exact time of the sounding of this angel's message. We quote our proof texts in full for the reason that Bibles are not easily found in the time and look up the proof text. We read from Rev. 14:9, 10, 11: "And the third Angel followed them, saying with a voice, If any man worship the Beast and his image, and receive HIS MARK in his forehead, or in his hand, the same shall drink of the wine of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the 'Holy Angels,' and in the presence of the Lamb: And the smoke of their (remembrance) of their torment ascendeth up forever and forever, and they have no rest day or night, who worship the Beast and His Image, and whosoever receiveth the mark of his name." (Read also Rev. 15:1, 17.)

("The writer being conscientiously opposed to war, is now about ready to believe that our WAR TAX is a fulfillment of the "Mark of the Beast." Rev. 13:16. It reads: "And he causeth all, both small and great, rich and poor, free and bond, to receive a MARK in their right hand, or in their foreheads."

We ask, what can this "mark" be? It seems that those who receive this "mark" willingly have it "mark" be? It seems that those who receive this "mark" willingly have it in their forehead (intellect) and those who are compelled to receive the "mark" (unwillingly) receive it in their hand.

Now the question is, Is this "mark" visible to any and all persons? We answer, No. For WILLARD presume that the President of the United States and all other great men of the earth, including the Rockefellers and all others, would tolerate the thought of having a visible sign placed in their forehead or on their hands. However, we cannot be sure about this, for as the war progresses and times become more and more acute, they may just gladly receive and wear a visible sign or mark.

For many years Bible students have wondered what this "mark" was or may be. Is it not wisdom to believe that this mark will be of such a nature that the rich and great men of the earth will GLADLY, YEA, GLADLY, receive it? If this be true, the most powerful opposition to the reception of this "mark" would be overcome.

Thus all who receive it contrary to knowledge or their conscience would seem to indicate they do it in order to avoid trouble and possible persecution or death.

Evidently this mark of the beast embraces the thought of "fear" and worship (sympathy, etc.), and here we introduce the "WAR TAX" which is now in force in Canada. Added to increase of postage and the extra tax on express, freight and railroad travel, by best and wisest men, on what "seems" when made into flour, and for that matter many other counts too numerous to mention. This war is a heavy taxation, but is separate and distinct from anything and everything before like it. Thus it seems if any would avoid the reception of this "mark" they must refrain from sending sealed letters or packages by express, freight or parcel post (sealed letters, open envelopes have no war tax as yet), each their wheat before it is ground, and stop travelling on railroad. ")

The writer was poor when he was a young man and being unable to hire his board while in college, he ate wheat with his milk, and if he becomes fully convinced that the present tax is the "mark" he will do it again.

It is also worthy of consideration by I. B. S. A. students that it is as sinful for me to employ and pay John Jones to kill a German as it is for me to kill the German myself.

The Seventh Day Baptists, Quakers and the Seventh Day Adventists all believe the same. We are ALL conscientiously opposed to the taking of life. And we all believe it violates God's LAW just the same for us to pay soldiers for killing the Germans as it would be for us to kill the Germans ourselves. We also know that the present increased war tax in all its forms is used to pay soldiers for killing people, and we feel it is in favor of war will gladly pay this war tax and receive the "mark" in his forehead (intellectual) and those who are pressed into the war in violation of their conscience also receive "the mark" in their hands.

It is a known fact that prophecy is never untrue and well known that most of the ministers of all denominations have taken upon them to fix itself a fulfillment of prophecy, and it cannot be long before Rev. 13:17 will be in process of ulfilment. "Crim and be by a law enacted that no man might buy or sell save that had the "mark." " Some may hide behind Rom. 13:1 and claim, that God's LAW is following and obeying any demand made by present powers.

This author speaks positively says that God's law is MOST holy—SUPREME ABOVE ALL—and that love to others is the fulfillment of the law. See tenth verse. Also contrast this whole chapter with what Peter says in Acts 5:29. Peter is also speaking authority, and here he was commanded by the ruling powers (such as we read about in Romans 13) not to preach in Christ's name. Our Lord was the lawgiver of Peter and all the apostles, viz.: "WE OUGHT TO OBEY GOD RATHER THAN MEN."

When the laws of man oppose the law of God, the Apostles' answer should be our guide, and as we taught all other arguments. JESUS told the Pharisees to render unto Caesar the things that are Caesar's and unto God the things that are God's. So we must render ot God the OBEDIENCE TO HIS COMMAND, "THOU SHALT NOT KILL." The same principle is shown in Esther 5:2 by Mordeccai obeying God's law instead of the king's, in his refusing to bow to Haman. Also in Dan. 3:16-18, another example in the three Hebrew children refusing to obey the king and worship his golden image. Another example is given by Daniel himself, and he was cast in the lion's den for refusing to worship man-made laws and images.

God's law never changes; it is just as important now as in the New Testament as in the old. This we have shown by the foregoing. With the above before us I wish to ask a question, "Who will sign or mark could it be which the great and the rich would receive without question, but instead would be the leaders in having all to receive it?"

The Seventh Day Adventists believe that the observance of Sunday (the first day of the week) for the Sabbath is the "mark" of the beast. But most any Bible student of our present conditions cannot see their error. For there is not one in every 50,000 persons who keep the first day of the week for the Sabbath. Whereas every person on earth "MUST" receive the mark.

I am an old man, in my signatera year, and have been a Bible student seventy years; spent a small fortune writing letters and tracts, and if I am fully convinced as to just what the mark of the beast is, I will refuse to receive it.

When Jesus told Peter to pay their tax with the money he got out of the fish's mouth, there were no wars. Christ lived under the reign of the Roman Empire, which maintained universal power over the entire world. We cite Dan. 2 and universal history as proof that the last part of Christ's life on earth that was a time of peace, hence the tax that Peter paid was not WAR TAX, but was the ordinary current taxes in time of peace. Hence it can be said that Jesus paid WAR TAX.

As this interpretation of "the mark of the beast" has never been introduced before, and in order to TEST it, we earnestly desire at once criticisms from Bible students everywhere.

Here is another Scripture that no one understood until the world war began:

When I was a boy I thought Rev. 13:13 would be fulfilled by some inventor who would by "sleight of hand" entertain people by calling down fire from the skies. Now the people of London can tell some wonderful stories about the lighted bombs falling from German aeroplanes. The Germans set fire to their bombs before throwing them down and a stream of fire is plainly "in the sight of men as they fall from the heavens." This, to my mind, is a fulfillment of this scripture, and who can show to the contrary?

This tract (No. 6) is free to those who send postage. Booklet No. 4 on seven doctrines (5 cents)—free to those unable to pay.

W. W. GILES,
Brown Summit, N. C.
Route 2.

APPRECIATIONS

Oklahoma City, Okla.

Just a line to say we very much appreciate the good old Labor Tribune and the many columns devoted to the spread of the Truth, and that you have you are beginning the publishing of "The Finished Mystery" your blessings will be multiplied, may you continue thus to spread the glad tidings and by so doing lay up treasures in heaven. Truly the Scriptures are this last of the series of "Scripture Studies." The people are wanting to know what the outcome of it will be, and the time is short, and the laborers are few, but The Labor Tribune we believe is doing its part, and for one, we want to tell you that we believe you are doing a noble part in the work, in the publication of the Divine Plan and in spreading it by the publication of "The Finished Mystery."

In much love of your efforts we are
Very truly yours,
G. F. WILSON.

Canton, Ohio.

I herewith enclose money order, and kindly ask you to renew my subscription to your most valuable paper.

Respectfully yours,
PAUL SHUSTER.

Brownwood, Tex.

I regret very much to find that I shall have to ask you to discontinue your valuable paper which I have enjoyed so much, especially the religious features. As my son, Stanley Dixon, and other boys from this place, now at Camp Bowie, in detention camp, awaiting a decision from President Wilson, he having refused to participate in the war in any form, I remain a I. B. S.

Respectfully,
MRS. M. A. ESCHBACHER.

Pittsburgh, Pa., N. S.

It is with a desire to thank the one who renewed my subscription to the valued edition of the Tribune that Bro. C. A. Swartz desires to thank them. Also at the same time express the appreciation of the publishers of the Tribune, and to see that they continue to publish Pastor Russell's sermons which never grow old always up to date. Also glad to see that you have taken up the seventh volume and recognize it as a God send at this time. The Present Truth and Present Truth is always meat in due season, so we spell it not disappointment, but his appointment. Bro. Swartz wishes to state to the friends also that his physical condition is changeable and now as a "church" would like to hear from the friends. They can address him C. A. Swartz, 211 Highland Ave., Turtle Creek, Pa. But on account of his eyesight cannot promise to answer by letter. This is sent by R. J. Craig on behalf of Bro. Swartz.

With thanks for alipast and present favor,

C. A. SWARTZ,
R. J. CRAIG.

Whitakers, N. C.

I am enclosing $1.60 for renewing my subscription to The National Labor Tribune for another year. Sometime you will continue running other religious articles along with the "Mystery Finished," as many already have copies of this Vol. 7—who are readers of your paper. Still we are glad to have it published for benefit of those readers who have not copies.

Very respectfully,
MRS. P. H. CUTCHIN.

Cumberland, Md.

Please accept my check for your good paper. I am indeed sorry we neglected this so long. I still appreciate your valuable paper very much and wish to thank you for bearing our late

I am very sincerely yours,
MRS. J. A. BOPP.

Kalamazoo, Mich.

Please find enclosed money order of one dollar, the same to renew my Tribune for another year, it expires Feb. 14. Thanking you again and again for your publishing and for Pastor Russell's sermons. They are all new to me. Continue the good work and you will receive your reward.

Yours,
GEO. H. NELSON.

Beaumont, Texas.

I am enclosing one dollar for the renewal of my subscription to the Tribune.

I appreciate your kindness in printing the few thoughts sent you.

I enjoy the liberal spirit of the Tribune and also it is for any cause it falls to reach me

Yours truly,
OSCAR RUSS.

Negley, Ohio.

I am sending you a post office money order for $1.00 to pay for the Tribune for another year, for we still enjoy the many good things that the Tribune is publishing for the benefit of the people. May the good work go on until the knowledge of the Lord covers the earth as the waters cover the great deep. It is a wonderful work. God bless you for the part that you are playing in the great drama of giving the world the Truth.

Yours for great success in the work,
GEO. & W. L. FAULK.

Honaker, Va.

Enclosed find $1.50 for another year's subscription to the Tribune. I am sorry that I failed to notice that my subscription had expired, and many thanks for carrying me so long past due. I enjoy the Tribune. Bro. Anderson's lectures on Billy Sunday was worth the subscription price.

Yours for present Truth,
MRS. M. C. CLARK.

San Jose, Cal.

Enclosed herewith I am sending you postoffice money order for One Dollar for which please send me the Labor Tribune for another year.

Sincerely hope you will be able to continue the good work while it is called day, before the dark night settles down on the world in which no man can work.

With best wishes for your future welfare, I am,

Sincerely,
MRS. A. HAMLIN.

I. B. S. A. MEN ARRESTED.

The following item was published in all the Pittsburgh papers last Monday:

TORONTO, Ont., Feb. 16— W. C. Douglass, a printer, and Aaron Record, elders of the International Bible Students' Association, were arrested here today, charged with publishing and distributing copies of "Finished Mystery," a prohibited publication, which implies that the government accounts sent by God and a weapon in God's hands.

The arrests followed a raid upon the office of the association, where bundles of books and literature were seized.

$500,000 FUND. PLAN TO TRANSPORT LABOR

WASHINGTON, D. C.—Transportation of workers enrolling for industrial war service will be provided in a revolving fund of $500,000, which the department of labor today announced has been asked of Congress. Advances would be repaid either by the workers or by their employers according to the individual arrangement, for similar uses in future cases.

Appropriation for transportation, per housing, $50,000,000 having been asked for the latter are expected by officials of the department to be far reaching of solving the apparent labor shortage, which they say is not a shortage at all, but merely a problem in distribution and of providing satisfactory living quarters.

SENDING A DOLLAR BILL

There are many of our subscriber who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

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The Beloved One

By JASPER WRIGHT MARLOWE

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Whenever Miss Aida Worth visited the law office of Wade Guthrie she exhibited a tender and maternal solicitude that cut the young attorney to the quick. Not that he cared for the young lady in the least, but it hurt his sensitive nature to realize how faithful he had been to the interests of the imperious beauty and how unappreciated were his efforts.

There was a manifest contempt on her part, a certain latent threat in her cold glance, as though she knew something of his past. Her younger sister, Jessica, was quite the reverse. She had never forgotten the day when her father died. As she leaned over him to kiss him, he said solemnly:

"My child, it has been necessary to leave Wade Guthrie with full power to manage my estate. Trust him implicitly. He is a man among men, and our family owes to him lasting respect and gratitude."

More than once Jessica had remonstrated with her sister for her treatment of Wade Guthrie. "He is the hired servant of our father," Aida said, indifferently. "Besides, he has there she paused and failed to enlighten Jessica as to what further was in her mind. Now, Aida was about to marry, and her money exactions from the estate had become extensive. She flounced into the office of Guthrie one afternoon, a red spot on either cheek, an angry expression in her eyes.

"I sent for some money yesterday," she began, stormily.

"Yes, Miss Worth," responded Wade, coolly, "and I am much regret that I could not supply it."

"Could not supply it?" repeated Aida, astonishment in her voice. "Do you forget that the estate you handle for my father is the property of myself and my sister?"

"Miss Worth," spoke Wade, gravely, "you have forced a crisis that I have hoped to avoid. The estate is in a state exhausted all of its present ready cash, but is in debt, and only by the most rigid economy and careful management can we be able to carry it to a point where it will pay out."

Miss Worth grew white to the lips, but with anger, suspicion and resentment.

"Mr. Guthrie," she said, "it is your business to do the money on hand. You will either get me what I require or I shall secure another lawyer, go to court and demand an accounting of the affairs of the estate."

Now he, too, had a bloodless face. "I see of you force me to do this," he said. "As to resigning my trust and making a full private accounting I am bound to and my honor forbids.

"You are trying to avoid the direst issue," snapped out Aida, "but I shall force you to end my career forever."

"You will expose me?" repeated Guthrie, vaguely.

"Yes. I know your position perfectly. I know that you are an ex-convict upon whom my father took pity. Why a man of his judgment was swayed to place his estate in your charge I cannot imagine."

Wade Guthrie gripped his hands and set his face in a rigid mask. The deadly insult of the moment, the sevenfold fury of his client stirred his to the depths.

"But for your sister, whose interests must not be imperiled by your exposure," he responded, "I would summarily go into court and surrender my charge of the estate. 'As it is, you will please send me your legal representative and I will satisfy him."

It was a remarkable story which Wade Guthrie recited to the new and confidential advisor of Aida Worth. It told of how he had for three years made up for a continuous deficiency in the estate income. His own money had gone to cater to the expensive caprices of the elder sister. There was no promise whatever of the estate paying out unless collection could be made of a doubtful and desperate claim.

"For the sake of Miss Jessica Worth," said Guthrie, "I am willing to continue to bear the burden of maintaining the estate. I will give her sister five thousand dollars to relinquish her claim to the estate, out of my own pocket."

Aida accepted the tender. She married. Then it became the one ingoing member of Wade Guthrie's life to see that the interests of Jessica Worth were cared for. He saw her rarely, because he loved her, but knowing that she esteemed him as her true and nearest friend.

The insurance claim unexpectedly paid out. Just after that Jessica came to his office one day in a state of considerable agitation.

"Mr. Guthrie," she said, tremulously, "my sister had more than once hinted to me of a certain indiscretion in your past life. Today I found among my father's papers a letter that enlightened me. To save your good name you made the penalty of a crime you assumed his guilt and took his sentence. Oh, that you should have borne the contumely! Oh, how base the ingratitude of my sister!

Her eyes were suffused with tears. Her hands, placed in his, remained there. Wade Guthrie had kept silence through the years. He maintained it now.

But Jessica Worth understood and, understanding, venerated him. Jessica loved him. He knew it soon, and all his loyalty and self-sacrifice were rewarded at last.

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NATIONAL LABOR TRIBUNE

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GRAPHIC PICTURE OF THE BUSINESS OF KILLING BY PRIVATE WATKINGS

MUD AND MORE MUD; GOOD OLD SLIPPERY, SLIMY MUD

MEN AND HORSES HURLED INTO ETERNITY BUT NO ONE SEEMS TO CARE—IT'S ALL IN A DAY'S WORK—IT MAY BE OUR TURN NEXT—A FEW MEN AND SUPPLIES DOESN'T MATTER, WE'RE OUT TO BEAT FRITZ WHILE DEATH STALKS ON EVERY HAND.

Sandling, January 18, 1918.

Mr. J. H. Vitchestain, Editor,
National Labor Tribune,
Pittsburgh, Pa.

We are still as busy as we can be on this side of the dark blue sea. We are going to put it across on the Hun, and while we may be slow we are losing no time. Over here we don't talk about it; we dig in. True, if the hot air wasted in Congress and the Commons could be conserved and shipped for use here it may be sufficient to toast Fritz out, but the Hun is still quite uncomfortably entrenched. However, should our munitions in any way run short send us a shipment of Congressional Records—they may be useful for a gas attack.

My countrymen are more noticeable lately than they have been. Probably they are here in greater numbers, and soon we shall hear of a gallant attack wherein they have been at grips with the enemy.

The picturesque, heroic dashes of the civil war by which we were inspired in our school books, are a thing of the past. The rules of the game have changed. The Hun who had been preparing for 40 years drove us all into a military academy, and those of us that came here at the outbreak of the war have been graduated from an entirely new school. When the historians have written the overthrow of Fritz it will be unlike any military event in the history of the world. You cannot comprehend the magnitude of this struggle; you cannot conceive its brutality and any description by me will fail, I am sure, to compare to your wildest fancies. Whatever I have written are mere passing incidents or a dull picture of trifling reflections which may be worked in for the background. To us the origin of the war is old news. That England nor France and the Allies as they originally found themselves at the outbreak were not prepared is beyond per-adventure of a doubt true. That Fritz was prepared and had been quietly calculating upon the game which he had planned but in which he has failed, is a settled fact. No longer can the Hun hide his infamy and his murderous conspiracies to plunder and rifle nations. His massacre is henious, his barbaric assaults unfathomable. The streams are still running crimson to the seas, and while the fair fields have been stained with the life's blood of millions of the world's best, Fritz will have to settle. Life cannot be restored, but a race has been wiped out and a nation that was once the pride of the reformation, is entangled in the grip of a monster whose tendrils are being slowly but surely severed.

When our hickory saplings have arrived there will be plenty of work. They will be kept so busy doing walking parties and scrapping, they will waste but little time thinking. It will all be thought out for them. No time will be wasted on drill. Of course, man is useless in France without a certain amount of training. In this day and age the tactics and strategic movements of the armies of the past are useless. Every man today is a specialist in one or more branches of war. Bombers, riflemen, machine gunners, rifle grenadiers, scouts, signalmen, etc. Every one to his calling. Each is taught every known fact about the particular branch to which he is assigned. The only common training is practicing bayonet fighting. This is an exceptional art. A poor soldier is he who does not know how to dexteriously manipulate our special brand 14-inch tooth picks. There are no end of instances where trenches have been saved in hand to hand fighting. Our boys coming here will be prematurely equipped if they begin early to persuade themselves they are not dolling up for a pink tea party or an ice cream social. Here is a peep into the mysteries. They are coming to a place of mud and more mud, good old slimy, slippery mud which lovingly clings closer to you than your best girl; mud that absolutely refuses to part with you night or day. In fact it becomes so fond of you and you of it that you eat it. If it happened to fall into the mulligan it actually tastes good. Mud so deep that I have seen it take eight horses to move a water car holding 75 gallons of water.

(Continued on Fourth Page)

BIG FIRE SWEEPS TRIBUNE COMPOSING PLANT

Fire of unknown origin almost completely destroyed the composing rooms of the National Labor Tribune occupying the great Arrott Power Building.

The damage done has been such that changes in the make-up of The Tribune have been reduced to a minimum. However, the Pastor Russell features are complete, and the weekly message goes forth without any interruption. Watch the Tribune for changes and probably a new temporary home.

STATE SENATOR SPROUL TO UNCOVER O'NEIL

CANDIDATE FOR GOVERNOR WILL NOT PERMIT PEOPLE TO BE TRICKED ON LIQUOR ISSUES NOR HAVE HIMSELF TIED UP TO RUM INTERESTS—A CONSTITUTIONAL AMENDMENT FAVORING PROHIBITION TO BE INTRODUCED IN NEXT GENERAL ASSEMBLY.

Senator William C. Sproul, of Delaware County, candidate for Governor of Pennsylvania to succeed the present incumbent, Martin G. Brumbaugh, will be in Pittsburgh on Wednesday, at which time it will be definitely decided what course the gubernatorial aspirant will pursue in meeting the issue upon which his opponent, J. Denny O'Neil, expects to go before the people.

Already friends of Senator Sproul are urging that he make clear his position on the liquor question as this is the issue in which the people are interested. They will refuse to be shunted on to any side track. This is very apparent in the activity of the Federal council of churches now opening its campaign in every church with the purpose of enlisting not only the men but the women.

There is a growing belief that Senator Sproul will within the present week and probably prior to his arrival in Pittsburgh give to the public a statement declaring for a constitutional amendment in which the liquor issue will be submitted to the people for a vote.

No matter what the politicians say, the sentiment is strong for an outspoken declaration on this issue and while the liquor men will protest most vigorously, their opposition must be cast aside as the existence of the Republican party depends absolutely upon the stand to be taken by Senator Sproul. There is only one way to strip O'Neil of his popularity and that is by agreeing to submit the decision of the liquor question to the people by a resolution for an amendment to the constitution. This is all that O'Neil has to offer and there is no use permitting Mr. O'Neil who is one of the most crafty politicians in the state, to get away with the bacon through blinding the people to believing that he has anything else in store.

It is the business of O'Neil to tie Senator Sproul up with all the infamous legislation that has been introduced in the general Assembly since Senator Sproul became a member of that body more than 20 years ago. The supporters of O'Neil are trying to tie the State Brewers Association, the Liquor Dealers and the whiskey horde to the candidacy of Senator Sproul. However, the attitude of

(Continued on Fourth Page)

HUGE HOUSING FUND VOTED BY U. S. SENATE.

WASHINGTON, D. C.—The United States senate establish another precedent last week when it appropriated $50,000,000 to the federal shipping board emergency fleet corporation to purchase land, build houses and furnish same for workers employed upon government ship building.

The government board is authorised "to construct on such land houses and all other necessary or convenient facilities, upon such conditions and at such prices as may be determined, and to sell, lease or exchange such houses, land, and facilities upon such terms and conditions as it may determine."

No objection to the principle of the bill was offered, and advocates of the legislation stated that it means more than the building of dwelling houses, but involves the erection of many other kinds of buildings in order that the workmen and their families "shall lead a contented, comfortable and happy existence socially."

It was stated that the experience of England has been that under its ministry of munitions whole towns of 20,000 to 30,000 population had to be built for the manufacture of war supplies.

Senator Fletcher, who had charge of the bill, said that houses are especially needed at the government's plants at Bristol, Pa.; Newark, N. J., and at Hog Island, near Philadelphia. In a letter to Senator Fletcher Chairman Hurley of the shipping board urged quick action on this appropriation.

The American Federation of Labor has conducted an agitation in favor of the government providing houses for employes on war work. This claim was ignored for some time by men who have insisted that there is a shortage of labor. It is now beginning to dawn on these men that employes will not work where there are no living conditions.

NEW JERSEY ADOPTS STATE CONSTABULARY

TRENTON, N. J.—After one of the longest debates of the session and amid demonstrations and hissing by many labor men in the galleries against the bill, the House tonight passed a state constabularly measure providing for a superintendent to be appointed by the governor, subordinate officers by the governor, subordinate mounted men. The vote was 34 to 26, three more than necessary to pass it.

The bill was slightly amended in the House, placing some restrictions on the proposed force in entering cities to quell disturbance. It will now go before the Senate.

The A. F. of L. has a membership of 2,371,434. This is the largest membership in its history, and is an increase of 298,722 over the year 1916.

LABOR EXPLOITERS DRIVEN FROM THE TEMPLE

THE ELECTION OF NEW OFFICERS INDICATE A CLEANING UP—REAL WORK STARING BUSINESS AGENTS IN THE FACE—NATIONAL LABOR TRIBUNE CONGRATULATED FOR EXPOSURES THAT RESULTED IN BIG DOINGS.

When the Son of a Carpenter walked into the temple once upon a time he found there the gamblers, the sharks, the barterers and the exchangers defiling the structure that had been set aside for a more worthy purpose, and likewise the United Mine Workers have just sallied into the Pittsburgh Labor Temple, and finding there those who bartered, sold, exchanged and exploited labor in every political campaign for the last decade drove them out, and such scurrying as was seeen during the night of the election of officers has not been equaled in the ranks of labor for many generations.

The Temple, which has been poluted by graft and "jurisdictional" disputes as well as every corrupt scheme that found its source in the lottle brain of the labor fakir, has been turned over to a brand new official body, and there is every reason to believe that the Temple will no longer be a secluded spot of the conspirator who has found the building a place to hatch the most diabolical plans which have been introduced in order to terrorize the employers in the Pittsburgh district.

The National Labor Tribune has been assailing the defilers of the ranks of labor for many moons and so strongly had they entrenched themselves that no little task was experienced in dislodging them. However, labor could stand it no longer, and there has been ringing through these vallies a cry similar to that which rang out in the ancient days of Egypt—"Oh, for a Moses to deliver the people." At last the cry has been heard, and President Phillip Murray, of the United Mine Workers of the Pittsburgh district, has heard the rumblings of discontent and responded to the call.

Never has there been such intense interest shown in an election as that shown in the selection of the new officers of the Iron City Trades Council, and there is a conviction abroad that henceforth there will be no selling of labor to the politicians, and the old cry that he has been "endorsed by labor" will no longer carry the foul smell of a purchased package. It is generally noised that alleged "business agents" shared $7,500 among about five of their number in a recent campaign, and in the primary election preceding the same election these very same "business agents" sold out one of their own number who sought political office. This aggregation never could influence the rank and file, but their stock in trade lay in the threat that unless the politician seeking office did pay tribute there was danger that the labor vote may be turned against him.

With this inference confronting him the candidate rather than run a chance of being branded "unfair" by labor paid cash and was either "endorsed" or no pretended opposition was stirred up.

The threat of the wrath of Iron City Trades Council was constantly used to force employers to settle, and nobody has suffered more than the building contractors who were most frequently the victims of the old time "jurisdictional" dispute. The latter was trumped up on the most trivial occasion, and honest workmen were compelled to remain idle for weeks while the labor grafter was filching from the employer a tidy sum. Department stores have been a remarkable source for forcing tribute from the owners and fearing the "unfair" tag may be tied on, owners have settled and the contractors have been materially interfered with in the progress of buildings.

With the new officers the opinion prevails that there will be a general cleaning up and that this species of grafter will now be exterminated.

This must be brought about or there is danger of an industrial uprising which will sweep this section and the strength of the union will be laid waste throughout the entire district.

The barterers held up every local union affiliated with labor, and when the blackmailing carnival began, which was a most frequent occurrence, all locals were held up for sale, and employers, contractors, politicians, etc., were all compelled to tumble into the game or be subjected to some new plan of hold-up. However, President Murray, with his Secretary F. P. Hannaway, will be expected to clean house, and unless this is done labor as exemplified in the Labor Temple apostles will be a source of contempt and a blot upon the community in which it is permitted to exist. But few can conceive the infamy which has been practiced upon honest toilers, and respectable workmen have actually held themselves aloof from con-

(Continued on Eighth Page.)

PASTOR RUSSELL'S SERMON.

"SUFFERING THE VENGEANCE OF ETERNAL FIRE," A MUCH MISUNDERSTOOD STATEMENT EXPLAINED.

Pastor C. T. Russell addressed a large audience at Bible House Chapel. Allegheny, at 3 p. m. Sunday from the text, "Set forth for an example, suffering the vengeance of eternal fire." (Jude 7.) The speaker said:

The gerenal ignorance and the misunderstanding of the people respecting the divine character and plan which during the "dark ages" spread over so-called Christiandom have given to the words of our text a lurid horror which has tended to intensify and burn into their hearts and minds the atrocious doctrines of devils, pitchforks and eternal torment which has so dishonored God's name and so perplexed and troubled his faithful people for centuries. This misapprehension of the Scriptures, still prevailing under the increasing light of this twentieth century, is leading thousands of people away from the Word of God into infidelity. They say to themselves, "We can not believe such doctrines; and if the Bible is the foundation for these horrible nightmares of the past, we can no longer tolerate it except as a relic of superstition."

But, dear friends, the more we get to understand the real teachings of the Bible and to appreciate the real character of God the more we will love and honor both, and, correspondingly, the more we will detest the nightmares and superstitutions of that dark period in which our deluded ancestors attempted to confirm their misconception of God by burning one another at the stake for differences of opinion. Let us hold fast to the precious Word, not superstitiously, as loving and kissing the covers of the book, but with true, intelligent reverence, as appreciating its message of wisdom, justice, love and power from our heavenly Father to us his children, who hunger and thirst after righteousness, after truth, after knowledge, of his character and plan.

THE MEANING OF THE TEXT.

When we shall have analyzed this text it will, we believe, forever have lost its luridness, its terrors, and henceforth in all of our minds will be a reasonable, just statement of the doings of our reasonable, just, loving God. We notice the connection: Jude is discussing evil doers, especially those who, having been favored of the Lord with a knowledge of his grace and truth, have turned therefrom wilfully, intentionally, into the ways of sin. The Apostle is calling to our minds the fact that such a course is sure to have a punishment, and cites illustrations from the past to show the general trend of divine government. He instances the deliverance of the people of Israel from Egyptian bondage, yet that this favor of the Lord did not excuse them from punishment and destruction when subsequently they were rebellious. Another illustration is that of the angels, who were at first in divine favor, but who by disobedience were sentenced to chains of darkness until the great day of judgment. As a third illustration of the principle that God punishes evil doers, the Apostle refers to the Sodomites, who, because they gave themselves over to fornication, etc., are set forth for an example—"suffering the vengeance (punishment) of eternal fire."

ETERNAL FIRE ON SODOM.

Let us not too hastily read into this passage what it does not contain: It does not say that the Sodomites suffered the vengeance of eternal torment as the majority seem to understand it. It is speaking of the city of Sodom, the city of Gomorrah and the other cities about them, and their inhabitants—that they suffered punishment for their wrong course. The fire by which they were punished is described in Genesis 19:24, 25, just Lot and his family alone being spared—delivered from that fire and its destructive work. The fire which burned those cities and destroyed those people is in our English translation called "eternal fire," but it would be a mistake to suppose that this means a fire that would last to all eternity. The fire is not burning now. It burned until it had utterly destroyed those people and their cities, and the Greek ford here rendered eternal has this signification: it is aionian fire, or literally a fire that burned to a completion of its work of destruction. There is not a suggestion about its being a fire that will burn in the future, but, to the contrary, it effected its work, and our Lord testifies saying, "It rained down fire from heaven and destroyed them all."—Luke 17:29.

Let us give our Lord's words their proper weight: he says the people of Sodom and Gomorrah and surroundings were destroyed, not preserved by that fire. He does not intimate that they are in the fire now, but quite to the contrary. When discussing those people he intimates quite distinctly that they know nothing at the present time, but that in the coming forth of the resurrection time they will have a judgment or trial for eternal life. More than this, comparing them with some who heard his preaching in Capernaum and surrounding cities, he declares, "Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for you."—Matt. 10:15.

"More torable." The intimation is that in the great day of judgment, the Millennial age, when the world in general shall be on trial for life everlasting or the second death, the people of Capernaum who heard the Lord will be on trial with others. But inasmuch as they had had superior advantages to others, and had neglected those advantages, they would be correspondingly less benefited by the blessings and mercies of God which, during the Millennial reign of Christ, will extend to every member of Adam's race. And this we understand to be a general principle of divine dealings: where much of light and knowledge and opportunity and privileges are granted, much will be required; where sin abounds in opposition to the light of truth there is correspondingly large responsibility, and the stripes or punishment will be proportionate. But there is no suggestion in any part of the narrative either that the people of Capernaum or the people of Sodom and Gomarrah went to their rewards good or bad at death, nor that in the awakening of the resurrection time they would suffer eternal torture.

Our Lord proceeds to explain that the people of Sodom and Gomorrah had less advantage than the people of Capernaum and Palestine, and he declares that if they had heard his preaching and seen his miracles "They would have repented long ago in sackcloth and ashes." (Matt. 11.21.) Is there, then, injustice with God that the people of Capernaum should have so many privileges and mercies more than the people of Sodom, and yet that the latter should be sent to eternal torment? Who would so claim in view of our Lord's statement that if they had enjoyed the same amount of favor they would have repented with deep contrition in sackcloth and ashes?

THE FUTURE OF THE SODOMITES

Dear friends, we have already shown that the eternal fire upon the cities of Sodom and Gomorrah was a literal fire, and has no relationship to any future torment of any kind: now let us see what Scriptures do say respecting the future of the Sodomites. Those of you not familiar with your Bibles, and whose minds have long been clouded with misconceptions, will no doubt be astounded by the evidences which we will produce from the Scriptures showing that the Sodomites are to come back from the destruction which came upon them through the aionian fire, which destroyed their cities as well as their lives. Nevertheless, all of you who have good hearts and reasonable minds will rejoice to find that the heavenly Father has made provision through the death of his Son for all the world of mankind, even including the wicked Sodomites.

We are offering no suggestion that God will save them in their sins, but on the contrary that he will save them from their sins. Our Lord's words assure us that the Sodomites were at heart and in his sight not worse than the people of Capernaum, who had greater light and therefore greater responsibility. Doubtless would say the same of our city or of any other civilized city to-day—that the Sodomites were no worse at heart, that their outer wickedness and licentiousness was largely the result of their ignorance. Surely all who have the love of God in their hearts and who intelligently pray, "Thy will be done,' will be glad to know that the divine will is to bring a blessing to the people of Sodom. Now let us examine the proofs.

First, we hear our Lord's statement, already referred to, assuring us that in the day of judgment (the Millennial day of a thousand years, in which the world will be judged or tried for everlasting life or the Second Death) the condition of the Sodomites will be more favorable than that of some others who thought themselves very religious. Secondly, we have the Lord's statement that the fire which rained from heaven destroyed them all, and this precludes my suggestion that a part of them might have remainded alive and that the Lord might have had reference to the remnant not destroyed and their posterity. Unquestionably he referred to the ones who were destroyed, as the language clearly states.

"TIMES OR RESTITUTION"

The Apostle Peter tells us of the "times of restitution" which will begin at the second coming of our Lord: he calls the same the "times of refreshing." (Acts 3:21.) He tells us that this coming refreshing or restitution was spoken of by the Lord through the mouth of all the holy prophets of the past. Let us look at one of these prophecies of the coming restitution which specifically mentions the Israelites, God's favored people; the Samaritans, their neighbors in Palestine. Turn with me to the prophecy of Ezekiel, chapter 16. Read throughout the entire chapter a serious arraignment of the people of Israel and their failure to be loyal to the Lord, to whom they had been betrother by the Mosaic Covenant. From the forty-eighth verse to the end of the chapter we have the Lord's prophecy respecting the future of Israel. Samaria and Sodom, and the restitution blessings that are to come to all three at or about the same time.

As our Lord guarded against any misunderstanding as to which Sodomites were meant by saying that he referred to those upon whom God rained down fire and consumed them, so in speaking through his mouthpiece, the prophet Ezekiel, he identifies the Sodomites whom he intends to restore in due time, saying, "Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and abundance of idleness was in her and in her daughters; nor did she strengthen the hand of the poor and needy. And they were haughty and committed abomination before me: therefore I took them away as I saw good."—Vs. 49, 50.

In verses 51, 52, the Lord points out Samaria's unrighteousness, but declares that Israel's course under her special favors and privileges and advantages every way was more abominable in his sight than that of either of the others, and that they were both in comparison justified rather than condemned by the course of Israel. Then, pointing down to the future, in harmony with the declaration of the Scriptures everywhere that the Lord after punishing Israel will bring them back from their captivity and bless them under the spiritual seed of Abraham, the account in vs. 53-56 specifically tells us about this returning from captivity, the capitivity of death into which the Israelites by the million have gone as well as the Samaritans and Sodomites—"When I shall bring again their captivity, the captivity of Sodom and her daughters and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them."

What is the object of thus stating the matter of the conjoined awakening of these three people? The answer is, "That thou mayest bear thine own shame, and mayest be ashamed because of all that thou hast done in that thou are a comfort unto them." In other words, when the great Millennial day of judgment and trial shall have been fully opened, and its blessings shall be poured out upon the world, God will use Israel in her shame and exposure in the light of that day to comfort the Sodomites and Samaritans in their degree of shame and exposure in that day.

"SHAME AND LASTING CONTEMPT."

Through the Phophet Daniel the Lord speaks of these returning from the captivity of death, and tells first of the faithful of the Church, who will come forth from the tomb to shine as the stars forever and ever; and then he refers to the others, such as the Sodomites and Samaritans and Israelites, who shall come forth to shame and lasting contempt." (Dan. 12:20.) It will be in this shame and contempt condition that Israel will be a comfort to her sister nations. But it is not God's design that the shame and contempt should work an eternal blight to those poor creatures or to others but that it should be associated with the period of reformation—that being ashamed of their past course of sin and degradation they might turn from the things of sin and shame and be transformed under the influence of the Kingdom of God's dear Son, which, as the Sun of righteousness, shall fill the whole earth with the light of the knowledge of the glory of God, putting to shame, to flight, the works of darkness and sin. It will indeed be a comfort to the Sodomites, when they realize their own degradation, to see that some others who had enjoyed so many more favors than they were equally put to shame. The shame will be more tolerable for Sodomites and Gomorrah than for the people of Capernaum.

But there will be no need of their remaining in this contemptible condition and under shame. All the influences of the Kingdom will be favorable to their rising out of sin and death conditions and coming up, up, up on the highway of holiness, which will then, we are assured by the Prophet, be established, that all who love righteousness and desire harmony with God amongst the word of mankind will go up thereon without ostentation and with every needed assistance, so that by the end of the Millennial age they will have reached the end of that grand highway of holiness and perfection, everlasting life. Only the wilful and disobedient, and those who love sin and hate righteousness, will be excluded from this highway and its termination in perfection, and they, we are assured, will not be eternally tormented, but "punished with everlasting destruction from the presence of the Lord and the glory of his power."—II. Thess. 1:9.

"RETURN TO YOUR FORMER ESTATE."

No one can doubht that the period referred to by our Lord as the day of judgment, in which it will be more tolerable for Sodom and Gomorrah than for Capenaum, meant the period of time following his second advent and the establishment of his Kingdom. No one can doubt either that the time mentioned by the prophet Ezekiel is the very same—when the captivity of the Sodomites and Israelites shall be at an end—when all the captives shall be released from the prison-house of death. No one can question either that the Apostle Peter, in speaking of the times of restitution, had reference to this same period following the Lord's second advent. Now, then, connect these three together and notice what the prophet declares respecting the liberation of these captives and to what purpose they are liberated from the prison-house of death. I quote:

"When thy sisters, Sodom and her daughters, shall return to their former estate, then thou and thy daughters shall return to your former estate." The prophet is here undoubtedly referring to the "times of restitution" mentioned by the Apostle Peter. He says, "return to your former estate." What is here meant? We answer that man's original estate, according to the Bible record, was the image and likeness of God. It was from this glorious estate that Adam fell—and all of us as his race, his children, in his loins, fell from the same into a condition of sin, degradation and death. So then, when we read that the prison-doors shall be opened, and that the captives shall be set free from the prison-house of death and from the bondage of corruption, and then read that they shall return to their former estate, it means restitution back, back, back to the original likeness of God lost through sin.

"A RANSOM FOR ALL."

And this is exactly what is implied respecting the Lord's sacrifical death, when we are told that "he gave himself a ransom for all, to be testified in due time." (I Tim. 2:6.) He ransomed father Adam, the original sinner, and incidentally ransomed also every member of his race, as well as all of his possessions, titles, privileges and rights as the original King of earth. The very object of this purchase was the restitution of man and his estate to their primeval dignity, honor and glory. And this is the promise of the Bible—times of restitution and Paradise restored, which in the future will not merely be a garden in Eden but the entire earth. Why should we be astonished to find that God is carrying out a great and glorious plan, which his Word everywhere outlines? The fact that it has been delayed is explained by the other fact that the Lord desired to give our whole world a lesson on the exceeding sinfulness of sin, and desired at the same time to take out of the world a "little flock" of peculiar faith and love and zeal, to be associated with the Son in the great work of blessing the world with restitution.

Come back now to Ezekiel's statement of the matter. I want you to notice carefully the Lord's statement in the context, for you will be told by ministers that they know better—that they know the Lord has no such good and generous heart and plan—that they know that this statement must be "ironical." Alas! poor depraved humanity finds it difficult to believe in the lengths and breadths and heights and depths of the love of God, which passeth all understanding! But, regardless of what any one may say, you and I want the Word of the Lord on this subject, and on every subject: "Let God be true though it make every man a liar." (Rom. 3:4.) Now, read the remainder of the chapter from verse 56 to the end, and note that the Lord is speaking very sympathetically and comfortingly. He does indeed reprove Israel, especially for having broken his Covenant and despised the oath which sealed it, but he tells them that he proposes to keep his Oath-Bound Covenant anyway.

That Covenant declares: "In thy seed shall all the families of the earth be blessed." The Apostle tells us that Israel failed to obtain the chief blessing under this Covenant which it had hoped for—it failed to become the spiritual seed. He tells us that Christ and the Church, his body, his members, attained to this favored position, and that through Christ and the Church therefore ,as the antitypical seed of Abraham, all the families of the earth are to be blessed. He tells us that Israel will be among the first to be blessed. At your convenience please read carefully the Apostle's exact words on this subject as recorded in Romans 1:25-32.

Now come back and read again the Lord's statement in Ezekiel 16:60,'63. "Nevertheless (notwithstanding your evil course and your unworthiness) I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting Covenant. Then thou shalt remember thy ways and be ashamed (when the whole world is ashamed under the light of the Millennial Sun of Righteousness), when thou shalt receive thy sisters, thine elder and thy younger: And I will give them unto thee for daughters but not by thy Covenant (not under the New Covenant then to be established in the earth); and I will

(Continued on Second Page.)

Appreciations.

Gerard, Ohio.

Please find enclosed P. O. money order for $1.00 to apply on my overdue subscription, thanking you in return for your kindness in publishing Pastor Russell's writings and for all the other precious Truths that find there place in your valuable paper. Thanking all the friends for their Truth contributions that come through your paper every week, I remain,

Yours Sincerely,
WM. CROSS, J.

Duquesne, Pa.

Enclose please find $1.00 for the renewal of my subscription of the National Labor Tribune for another year. God bless you for the work you are doing in printing our Dear Pastor Russell's sermons and also other good things, I remain,

Yours in His Service,
JOHN PETROVICH.

Durant, Okla.

I am sending P. O. order for which please renew my subscription which expires this month. We have taken the Tribune many years and appreciate it very highly on account of the great amount of space devoted to the sermons and other matters of interest to Bible students. Please accept the best of good wishes for the Tribune for the coming year.

Sincerely,
MRS. S. S. MADDOX.

White Plains, N. Y.

Enclosed you will find money order for $1.25, although the yellow label starts December 12, 1917. Still I do not remember sending the money to you, so if I did not this will cover all expenses. I am sorry to ask you to discontinue my subscription, which I have enjoyed for many year, while you printed Pastor Russell's sermons. But I see by your paper that it is the Seventh Volume on "Finished Mystery" that is taking place of out late Pastor sermons, and as I am not in favor with the present management of the Watch Tower and Tract society either do I accept the so-called Seventh Volume as being our beloved pastor's. Thanking you for past kindness and all the good you have done in the past in proclaiming the truth,

Sincerely,
MRS. WM. SHAW.

Harding, Mont.

Enclose find $1 with which I desire to renew my subscription to your valuable paper. I find I am some months delinquent and I earnestly thank you for continuing to send it to me notwithstanding this fault. I like many features of the Tribune, but most of all else do I like it for the publication of Pastor Russell's sermons. Wishing you eminent success in this work and in whatever else may be to your best interests, I am,

Gratefully yours,
Mrs. J. W. JOHNSTON.

REST

The rest of faith! How wondrous sweet,
Each trial and each grief to meet,
Upheld by that sufficient grace,
That trusts Him where it cannot trace.

The rest of peace! With mind so strayed,
That as the sea-birds, unafraid,
Upon the stormy deep do sleep,
My soul and inmost calm doth keep.

The rest of love! What holy bliss,
That He is mine, and I am His!
It sweetens every bitter cup,
It bids my tear-dimmed eyes look up;

It satisfies my hungry heart,
And makes this life of love a part.
Oh! blessed rest of faith and peace,
Oh! rest of love that ne'er shall cease.

GERTRUDE W. SEIBERT.

Maysville, Ark.

Find enclosed $1.00 for which please renew my subscription to the Labor Tribune. Excuse me for not renewing sooner. I thank you for sending it on after my subscription expired. I enjoy the religious features so much, especially our dear pastor's sermons. May the Lord bless and guide you and all who are hungering for the Truth is my prayer.

R. D. SHAWNEY.

Greenwood, Miss.

Notice from label that my subscription expired February 10th. I will have to ask you to please discontinue my subscription; not because I do not appreciate it, for I value it greatly, but owing to circumstances I must do so for the present. Hoping to again renew it some day. Wishing you success and a just reward for the good you have done and are still doing.

Your very respectfully,
MRS. C. CHRISTENSEN.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

PERSONAL

Suffering women may secure quick relief by using VAGINETTES. The wonderful Florida solvit for woman's ills. Gladly send particulars. A. F. Stokes, Mohawk, Florida.

THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged.

The numerous texts of Pastor Russell's Scriptures (as a textbook) is much condensed, including the extracts from the Pastor's pen, all of which are referred back to his works. The abbreviations used are: A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M. .....“THE BIBLE STUDENTS MONTHLY.”
H. .....“What Say the Scriptures ABOUT HELL?”
P-D. .....“PHOTO-DRAMA OF CREATION” Scenario.
T. .....“TABERNACLE SHADOWS.”
S. .....“SPIRITISM” Pamphlet.
Z. .....“ZION'S WATCH TOWER,” followed by year and page.

Other abbreviations used are:

Barnes. .....Barnes' “Revelation.”
Brit. .....“Encyclopedia Britannica.”
Buck. .....Buck's “Theological Dictionary.”
Coffin. .....Coffin's “Story of Liberty.”
Cook. .....Cook's “Revelation;” a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.
Edgar. .....Edgar's “Pyramid Passage,” Vol. II.
McC. .....McClintock and Strong's Encyclopedia.
Mosheim. .....Mosheim's Ecclesiastical History.
S. B. D. .....Smith's Bible Dictionary.
Smith. .....Smith's “Thoughts on Daniel and Revelation.”
Weym. .....Weymouth's New Testament in Modern Speech.
† Words in Sinaitic MS. which do not appear in “Authorized” Version are printed in capitals. * Words not in Sinaitic MS. are enclosed in brackets.

(Continued from last week.)

And upon his heads.—The seven kingdoms that still survive: Spain, Portugal, France, England, Germany, Austria, Greece, and their past and present dependencies.

The name of blasphemy.—Every one of these kingdoms falsely claims, or has claimed, to be a part of the Kingdom of God, though actually all part of the one great kingdom ruled by “The god of this world.”—2 Cor. 4:4.

And the beast which I saw was like unto a leopard.—The body of the Papal beast was like a Leopard. The Lamarat was the third beast seen by Daniel, viz., Grecia. Greece was noted as the center of learning, piety and wisdom (Acts 17:19); the Papal chief claim, to be the ruler of all kingdoms, is based on the claim that he is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy's power in various parts of the earth.” (Z. 79-12-2.) “In one place it is liberial, almost white in its professions or appearances; in another quarter black, corrupt, degrading, brutal; and in still other places it has various neutral and dawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of Purgatory. In Spain for example, which has been for centuries one of its dark spots—as dark as the general civilization of the people will permit,—the ‘leopard’ has been accustomed to have its way, and is incensed that freedom of worship, or even of thought should be dreamed of.”—Z. 99-262.

And his feet were as the feet of a bear.—“The bear suggests another of Papacy's peculiarities as an empire, viz., persistency. Like the Bear Empire (Medo-Persia) which continued the siege for years, and even turn a river aside to accomplish its ends; so Papacy moves cautiously and gets possession of kingdoms rather by strategy than by battles. The bear hugs its prey to death with its paws.”—Z. 79-12-2.

And his mouth as the mouth of (a lion) DAN.—“Babylon was celebrated for its splendor and pride—the Lion the king or ruler of all beasts—so Papacy had a mouth of this sort, i. e. it claimed to be the kingdom over all kingdoms by Divine right, the kingdom of God, which was to break in pieces and consume all others—a strong mouth.”—Z. 79-12-2.

And the dragon.—Imperial Rome, represented by Constantine.

Gave him his power.—“Ancient Pagan Rome had only a mere skeleton of sacerdotal power as compared with the complex and elaborate machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so intrenched that even today, when its power is outwardly broken and it is shorn of civil dominion, it rules the world and controls kingdoms secretly, under cover, more thoroughly than the Roman emperors ever ruled the kings subordinate to them.”—B288.

And his seat.—His place in the city of Rome, by transferring his own headquarters to Byzantium, “New Rome”.—Rev. 12:4.

And great authority.—At the hands of the Roman Emperor Justinian, A. D. 539.—Rev. 12:3-5.

12:7. And there was war in heaven.—Between the two contending empires, Pagan Rome and Papal Rome.

Michael.—“Who as God,” the Pope.—B375; C62.

And his angels.—The Bishops. The following is the reply given in the Catholic catechism to the question, “Who are the successors of the Apostles?” Ans. “The bishops who are rightly consecrated, and are in communion with the head of the church, the Pope.”

(Fought against) TO WAR WITH the dragon.—Attempted to get the temporal power away from the civil rulers.—Rev. 2:12.

And the dragon.—Imperial Rome.—B288; Rev. 12:3; 20:2.

Fought and his angels.—Did everything possible to circumscribe the growing power of the papacy, but all in vain.—Rev. 2:12.

12:8. And THEY prevailed not AGAINST HIM, neither was (their place) HE THEN found any more in heaven. The Papacy came out of the contest victorious. “Paganism, defeated, relinquished all things pertaining to religious affairs and contended itself with social, civic and political affairs,” so stated one of Pastor Russell's coworkers.

12:9. And the great dragon was cast out.—Verses 9 to 12 contain the prophecies of the Papacy over their triumph.

That old serpent, called the Devil, (and) Satan.—“To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lion-like, bear-like and leopard-like, the Roman was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, being in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, but finally gives it several. Among others, he called it ‘the Devil.’ He certainly could see no resemblance in Rome, when view in the light of its bloody persecutions, certainly has been the most destitute of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear as an angel of light (2 Cor. 11:14), as Rome transformed itself from heathenism and claimed to be Christian—the Kingdom of Christ.”—A258.

Which deceiveth the whole world.—By intimating that anybody in it except the pope has any right to say anything about how it should be run.

He cast out into the earth.—We, the Papacy, are in control!

And His angels were cast out with him.—We, the cardinals, etc., have the positions of power once held by the priests of Pagan Rome!

12:10. And I heard a loud voice saying in heaven.—In the Roman Catholic Church.

Now is come salvation and strength, “Cardinal Manning, Papacy's chief representative in England, endorses and draws public attention to the following clause of the Catholic faith: ‘We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff.’ And in a published discourse he represents the Pope as saying, ‘I claim to be the Supreme Judge and Director of the consciences of men; of the peasant in his field, the prince that sits on the throne; of the household that lives in shade of privacy and the Legislature that makes laws for kingdoms, I am the sole, last, Supreme Judge of what is right and wrong.’”—B315.

And the kingdom of our God.—The Papacy really believed that its exaltation to power was the exaltation of the kingdom of God on earth, and so it was, but not our God.—2 Cor. 4:4.

And the power of His Christ.—The pope really believes he is the Vicar of Christ.

For the accuser of our brethren is cast down.—It seemed to the Papacy that in undermining and supplanting Imperial Rome they have gained a great victory for Christ.

Which accused them before our God day and night.—Pagan Rome truthfully accused the Papacy of lying, simony, murder, idolatry, and every other crime on the calendar.—Rev. 2:13.

12:11. And they overcame him by the blood of the Lamb.—This is the way it looks to Catholics even to this day. “By the martyrs of the Inquisitor;” was the Crusaders' standard.

And by the word of their testimony.—Meet not by the testimony of history or of God's Word, both of which show that “their testimony” (i. e., the testimony of the papacy, in the forged decretals and otherwise) was one of continuous lies.—Dan. 7:1-27.

And they loved not their lives unto death.—This was the Catholic viewpoint.

12:12. Therefore rejoice, ye heaven. — Catholic heavens — popes, bishops and prelates.

And ye that dwell in them.—“The under-priests of Papacy, not parts or members of the church or hierarchy, but called ‘Brothers’.”—B. 1.

Woe to the (inhabiters of) the earth and (of) the sea.—It seemed to the Papacy as though the Millennium, and the great Time of Trouble which the Scriptures everywhere show is to precede it, were just at hand.—Rev. 7:1.

For the devil is come to you.—The papal thought that Pagan Rome was a good representative of the Devil is quite right; and the Scriptures return the compliment.

Having (great) wrath.—Being very greatly angered at Papacy's aggressions. The Papal policy has ever been to use the civil powers as far as they could possibly go, then wait until a generation had passed and crowd some more. The horns have always hated the whore.—Rev. 17:16.

Because he knoweth he hats but a short time.—Papacy knows time to bring it about it would surely, in time, have deprived all the rulers of the world of every particle of civil, social, ecclesiastical and financial power. There has never been any limit to its ambitions or pretensions, and there is none now.

12:13. And when the dragon.—The civil powers of the old Roman Empire, under the control of the Papacy.

Saw that he was cast into the earth.—Deprived of the superstitious reverence now almost wholly absorbed by the Papacy.

He persecuted.—Not on his own account, but under the orders and instructions and encouragements of the Papacy, and to win Papal approval.

The women which brought forth the man child.—The true Church. For details of the infamous work of Charles V, Emperor of Germany and King of Spain and the Netherlands, the Duke of Alva, Philip II of Spain, the French kings Francis and Henry, see pages 237-338 of “Studier in the Scriptures,” Vol. II. These are but illustrations of what occurred in all parts of the Roman world, and were all done at the behest of the Papacy.

(To be continued.)

APPRECIATIONS.

Sheridan, Ore.

Enclose find remittance to renew C. Beck's subscription. Hoping that you may be able to stand the lies, the rights of man against all injustice of men along selfish partisan lines as you have proved to us in the past. Most of your contributions, especially the privileges you give the I. B. S. A. for which we are grateful to you. Justice will ultimately be made to be enforced by divine power—after man's failure so to do.

C. BECK.

Chicago, Ill.

I see my subscription to the National Labor Tribune expires this week. While expressing my appreciation of the good journal, I, nevertheless, ask you to discontinue sending it to me.

Respectfully,

MRS. E. HUNTER.

Philadelphia, Pa.

Notice from label that my subscription expired January 25th, pardon me for not sending in my subscription before. I am enclosing P. O. money order for $1.00 for the renewal of my subscription to the National Labor Tribune. I would not say that I like to out this welcome visitor' to my home, which has been coming every Thursday for over six years. I have enjoyed the reading of Pastor Russell's sermons, and also the many items of Truth published. I am glad to note that you are publishing Volume Seven, Finished Mystery. I admire the stand you take for truth and righteousness and God will continue to bless your efforts put forth in His cause.

Yours with Christian love,

ALBERT V. PLUMMER.

Clay City, Ill.

I am sending in my subscription to the National Labor Tribune. I haven't kept late subscriptions of late, but I see in a copy I have it is one dollar per year to the truth readers, will make remittance for that amount and if not enough let me know. I like to read the re-publishing of the sermons given by Pastor Russell grand. While the sermons are old yet the light given in the lectures are constantly new. I am sure the kind editor is doing a great work in spreading the Bible truths in publishing these sermons, for I am sure Pastor Russel was a power in the hand of God-Almighty just as much so as was St. Paul at the first advent of the Saviour, Jesus Christ. If Pastor Russell was a fake why does his teachings continue to grow. Also besides the sermons there are many good things printed in the Tribune and I think it a good, whole some paper, surely the editor is a noble man. Please mail the paper to

FRANK S. COOPER.

Burlington, Iowa.

I see my subscription to the Labor Tribune has expired, so I am enclosing one dollars for another year. Also one dollar for renewal of Everett B. Johnson of West Burlington, Iowa, Box 51. We appreciate the many features of the Tribune, especially the pastor's sermons. May the Lord bless your efforts to serve and please Him.

A. BRISSEY.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

establish my covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame when I am pacified toward thee for all that thou hast done, saith the Lord God.

THE DESTRUCTION OF SODOM AS AN EXAMPLE.

Coming back now to our text we find that we have a new light upon it, and we can see in what sense of the word it was set forth as an example—not of future torment, but in respect to divine indignation against sin in general. God declares that he is thoroughly opposed to sin in its every form, that it shall ultimately be destroyed utterly, and that all that will not come into harmony with the great Phophet, Priest and King, Jesus, the Head of the Church, and the Church, his body members, shall be ultimately destroyed from amongst the people as were the Sodomites—with a complete, everlasting destruction.

True, our Lord's dealings in the past and in the present are specially with his consecrated people—Israel after the flesh and Israel after the Spirit. Nevertheless, this does not imply that the Lord has not an overruling hand in all the affairs of the world. While permitting sin to reasonably take its course and to bring its own lessons and experiences to the world of mankind, that all may learn something of the exceeding sinfulness of sin, nevertheless the Lord clearly intimates that in any place where sin shall have run its course and be standing in the way of the divine purpose, it will be headed off. So it was with the Sodomites. Pride and prosperous ease had led them to despise the poor and needy, had made them haughty, and favored amongst them licentiousness. The Lord blotted them out with the fire from heaven, as he saw good. For them to have remained would have been to permit a plague spot in the very land in which he intended later on to plant his typical people, Israel after the flesh.

The example furnished us in this incident illustrates, not eternal torment, but the ‘everlasting destruction from the presence of the Lord and the glory of his power’ which will surely be visited ultimately upon all evil doers. We are thankful, however, for the blessed assurance that before either the Sodomites or any of the world who have been redeemed by the precious blood could be condemned to that Second Death they must all be brought to an accurate knowledge of the truth. This is the divine declaration, “God our Savior, who would have all men to be saved and to come to an accurate knowledge of the truth. Because there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.”—1 Tim. 2:3-5.

This view of our Heavenly Father's character, as indicated and exemplified in his dealings with our race in the past, and in the declarations of his Word in respect to his future dealings, is cheering and encouraging and helpful to all those who are truly the sons of God, begotten of his Spirit.

The Sodomites did indeed suffer loss in that they were cut off from life a little sooner than they would otherwise have been. They have been redeemed by the one sacrifice for all; but when granted their opportunity in due time, in the “times of restitution,” if they be negligent and will not hearken to the voice of the great King of glory, they will suffer the vengeance of his kingdom again, and that without remedy, for from the Second Death there is no redemption, no recovery. “Let us fear lest a promise being left us of entering into a rest (into life eternal on the highest plane, the ‘divine nature’) any of us should seem to come short of it.” (Heb. 4:1.) The principle that now operates in the judgment of the Church in this age is the same that will operate by and by in conjunction with the whole world—except that our trial is by faith in advance of actual knowledge and demonstration, and the life proffered to us is that on the spiritual, heavenly plane instead of the earthly restitution, which will be proffered to the world.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
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And, even as our Master said, ‘Lo, I Am with you always, even to the end.’ So shall my loving presence go with you,

Until ye too shall hear His sweet ‘Well done!’

Then there shall be one Shepherd and one flock,

And all ‘replice together with the Lord.’

GERTRUDE W. SEIBERT.

SAVE SOAP, use Crystal Compound, cuts soap bill more than half. Save time, money and clothes. A pleasure to ..sell Crystal. Cleans, brightens, purifies everything in the home. Satisfies the whole family and makes mother's work easy. Teaspoonful in hot bath makes the water delightful. Sells like blazes, repeats over and over. Send twenty-five cents for package, Manufacturers name, wholesale prices, with full particulars of money making possibilities. Price returned if not pleased. Address

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Eternal God, Almighty King,
Who ruled ere aught that is was framed,
When all was shaped into Thy will,
“He rules!” Creation's voice proclaimed.
Unimaged and beyond compare,
From chance, from change, forever free;
Through endless ages be adored
Thy Power, Thine Infinite Majesty!
My God, my Saviour, Thou, mine All,
My Rock, my Tower, when woes befall.
My standard high, my Refuge nigh,
Thou ever hearest when I call!
Into Thine hand my soul I trust,
And sleeping, waking, know Thee near,
And e'en in Death itself, Thou, Lord, art with me—naught shall make me fear!

GERTRUDE W. SEIBERT.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar they are due us on subscription would come in mighty handy at this time, when everything that goes toward the venture, the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, a fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the “crow flies.” You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

The Rose of Vishti

By ALVAH JORDAN GARTH

(Copyright, 1917, Western Newspaper Union.)

Bardsville was all agog when it was known that the old Baythorne place had been purchased by one Alan Trevan and that he and his sister, Miss Eunice Woods, a widow, were about to restore to the quiet little town some of its ancient social prestige.

Rumor had it that an uncle of the pair, who had made a vast fortune in India, had left them not only an incomparable collection of Eastern treasures and curiosities, but also a large cash fortune. “The uncle was a regular rajah they say,” a village wiseacre announced. “He sent this fortune over by an old family servant, one Singh, who is a model of loyalty to the family. They're high jinks, I tell you, and they won't mix much with us common folks, I'm thinking,” declared the old gossip.

But such were caviling critics more agreeably disappointed. It seemed as if a typical spirit of youth and beauty came to the community with the advent of Alan Tresham and his sister.

Marvelous stories were told of the unique oriental furnishings of the new home. Mrs. Harry Deane was the first to be invited as a visitor. The Deanes lived next door to the beautiful old mansion. Marion was hanging out some strips of lace and ribbon to dry near the dividing wall, when a sweet voice hailed her and a sweet face smiled over at her.

“Could you come over for a little chat when hanging a basket with you, please?” suggested Eunice Woods, and went on to explain that the strawberries were coming now and were too delicious to thus neglect.

Marion was started for home with a strawberry basket filled to the brim with the luscious fruit and an invitation to come over again later in the day. The Deanes were soon all met and introduced to Alan Tresham. It was then, too, that he took her through the downstairs rooms of the mansion, showing her the curiosities in the cabinets, the collections of rarities and curiosities which his uncle had acquired.

Within a week Marion was the chosen friend of brother and sister. The newcomers encouraged local talent and plays and programs were outlined for various fetes at the grand old place, to which everybody was invited.

Then one day the whole town was startled by the report that burglars had been in and ransacked the mansion. During the temporary absence of its inmates Wery cabinet had been ransacked.

“But not a single article taken away,” Alan explained to Marion. “See, even the little box filled with precious stones has not one missing.”

“I have discovered something,” at that moment reported old Singh, who he handed to his young master an obloong piece composed of bamboo fiber and rice paper. Across its face were a number of hieroglyphics.

“What does this signify?” inquired Alan.

“It is a warning.”

“From whom?”

“The secret emissary of a secret order of the hill tribes of the upper Ganges.”

“Then why should I be warned?”

“Because these tireless fanatics believe your uncle has sent you some sacred memento, which they have been instructed to recover at all hazards.”

“I wish they would simply come out from under cover and tell what they want. They would be welcome to it,” observed Alan in his generous, lightspirited way.

“They did not visit my room,” Mrs. Woods told Marion. There was a chest there holding some rare costumes belonging to the uncle's collection. “Oh, you must see some of them. The very thing!” added the lady with animation. “We are all invited to the fancy dress ball and you and I will select some unique dress for the occasion.”

Marion was dressed as a beautiful white robe made of the finest silk, with curious patterns worked in it in pearls and many colored gems. It was a delightful occasion, the function they attended. Alan was devoted in his service to Marion. She had never been so happy and his sister seemed to smile on the budding hopes of these two lovers.

Marion had strolled into the lanterni-lit garden for coolness after a waltz. Suddenly she was startled by two swarthy-skinned, strange-looking men, and a handkerchief saturated with some pungent liquid pressed over her face. She came back to consciousness to find herself, in a lighted unfurnished room lying on a pallet of straw, by the opened her eyes one of the men approached her. He made a low obeisance with a graceful, yet dignified, gesture.

“The dress,” he said, pointing to the one Marion wore. “The sacred robe of Vishti. Long you will remain from our people far away in India a curse, you will save the peace of mind, perhaps the life of Sahib Tresham and his sister, by giving it over to us. It was taken from our looted temple, a precious relic for centuries. We traced it here. See, here is a long cloak. We will retire. Deliver to us the dress and all will be well.”

The woman was frantically scouring the country until he came upon Marion returning from her strange adventure. She told him her story. In return he told her one—love's own sweet story, never old, always the scene of life's fondest romance.

RICHMOND, Va.—The Brotherhood of Railway Clerks' Union will ask the state legislature to amend the semi-monthly pay law by having it include clerical employes.

The Precious Parcel

By WALTER JOSEPH DELANEY

(Copyright, 1917, Western Newspaper Union.)

“A precious parcel, Miss Lane,” spoke Hall Barton, secret service man, who represents the best rounding of the department for ten years. See,” and the keen-eyed, pleasant-faced sleuth flipped over half a dozen bundles of greenbacks and then rolled them up in three manilla paper coverings and placed the package in front of the pretty stenographer employed by the Merchants' bank of Woodville.

“What am I to do with it, please?” she inquired.

“Just lock it up somewhere and I will call for it in a day or two.” Then his voice dropped to a whisper and the janitor, putting the place in order, failed to catch the import of the subdued tones.

The detective smiled, and Nellie smiled, too. She nodded her head intelligent and receive and placed the package in a drawer and locked it.

“I will have the cashier place it in the safety vault in the morning” she said, but her visitor did not seem in the least anxious about a package which, judging from the contents, represented a large surface value.

It was after banking hours, but Nellie had some pressing work that would keep her late at her desk. Mr. Gregory Valle and his son, Clinton, had gone to a bankers' convention at the county seat and would not return until later.

“Young Mr. Valle told me that I was to bring you a hot supper from the hotel when I come on watch duty at nine o'clock,” the janitor said.

“Mr. Valle is very thoughtful,” murmured the young lady.

“And he will call when the eleven o'clock train comes in to see you home safely,” he added.

Nellie fluttered and flushed. She more than liked Clinton Valle. It was a strange coincidence that in similar environment. Gregory Valle, after operating his old established bank on a modest business for a quarter of a century, had decided to put in plate glass and marble counters and electric lights. Nellie was one of the up-to-date stenographers and typist must follow. Nellie Lane had been hired from the city and a jewel of industry she proved. At the opening of the new fixtures, and money was the god of the old banker.

The janitor pulled down the shades and left the bank. He would be back in four hours. Nellie got out a great pile of papers and began to work. She was absorbed in her work for an hour. Suddenly, she started, pale and stared with a thrill at three men.

“Don't scream. Act sitt, or get hysterics, little one,” spoke their leader smoothly. “We're here to do a job and all you've got to do is be quiet. She's your special care, Jim,” and tranquilly one of his pals slouched into a seat opposite Nellie, revolver in hand.

“We have three safe hours,” resumed the leader. “Not out the tools. Of course the stuff is in the safe. Big up the oxyacetylene torch and lift burn out the locks.”

Nellie was helpless to defy or baffle the crackmen, but she thought hard. She knew that aside from the regular funds the bank carried a large cash tax collections of the district, amounting to half a million dollars.

“What's pleasing you?” projected the main burglar, as Nellie rippled in a glossome chirp of a laugh.

“I was thinking you'll waste your time,” replied Nellie coolly. “There are two more doors to get through and a double safe to—to—”

“Crack?” grinned the burglar.

“Yes,” nodded Nellie. “Besides, you will spoil the beautiful locks and you look wicked enough to carry off a lot of stuff belonging to clients and all your work would be wasted and you would be forced to satisfy any reasonable robber.”

“Pretty as an original one!” chuckled the admiring crackman. “I suppose you'll show us where this aforesaid money is?”

“I will,” assured Nellie, promptly. “If you promise to go away and not try to get into the vault.”

“And how much loose change do you let us gather up?” propounded the fellow with a leer.

“Oh, about two hundred thousand dollars. There's a key. Open that drawer over yonder and be satisfied with what you find.”

The leader took one look at the package the secret service man had left with Nellie.

“Fellows, here's a royal fortune!” he shouted deliriously to his confreres. “Little girl, you're a Jewel,” as that disappeared with his followers and the “fortune,” in question. And Nellie with a placid smile resumed her work. She wondered how soon the looters would discover that the money in the package was counterfeit, just found with a gang the secret service men had broken up.

Nellie valled up the police and told her story. She had saved the bank a heavy loss, that was sure, and Gregory Valle was grateful for being poor, which fact his bright-minded son took advantage of by asking Nellie to become his wife.

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The 45th Year

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

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GOMPERS AS THE MODERN MOSES LEADING THE WHISKEY RING

RAID BEING MADE ON TREASURY OF LABOR

LOCAL UNIONS FORCED TO SEEK LEGAL COUNCIL AND PAY BIG FEES. MEMBERS UP IN ARMS DEMANDING RETURN OF MONEY.

The painters are up in arms over an attempt of a certain element to force upon them some sort of "legal protection" for which they are compelled to pay $1.00 for each member.

The scheme is being forced through other locals, and members of local unions are vigorously protesting against paying almost a fabulous sum for what other attorneys do for nothing. "Why assess each member one dollar," the members are asking "for what any attorney at the Allegheny county bar will do without any charge?"

It has not been so long ago that an effort was made to assess every member of every local union affiliated with the Iron City Trade Council either two or four cents for each and this in the aggregate was calculated to yield something like $50,000 a year. The money, it was alleged, was partly to be used for the organization of a legal advice combination, while the remainder was to be divided among those whose influence was essential in forcing the members of the various local unions in accepting the crafty plan.

The timely exposure by the National Labor Tribune soon brought to light the cunning scheme, and the delegates to the council were not slow in tabeling any action that might burden the toilers with supporting an institution which could serve no purpose. The originators of the scheme were given to understand they could not fatten on the earnings of the men who worked at the various trades for a livelihood.

The protest were that if any one had any legal information he desired he should consult an attorney who would furnish the same equally as reasonable as the schemers would, and since only one attorney of no recognized ability was to enjoy the spoils, why squander the earnings of the honest toilers for nothing?

Any attorney will do what the schemers offer and give better and more honorable results. However, if any employee has no attorney and has legal matters upon which he wishes legal advice the National Labor Tribune, through its *Legal Department* will furnish any man or woman who toils for a livelihood legal advice on any legal question with which he or she may be confronted. No fee will be charged for legal advice and if any toiler has been defrauded in the purchase of furniture, stock from fake concerns, medicines through quack doctors, or live stock through fake horse dealers the National Labor Tribune through its attorneys will on information received at the request of the unfortunate victim enter suit and prosecute the offenders to the fullest extent of the law.

(Continued on Eighth Page.)

HOME OF TRIBUNE DESTROYED BY FIRE

Owing to a destructive fire that swept through the mechanical home of the National Labor Tribune last Wednesday night some readers may have been disappointed in the weekly visit of the Old Reliable.

However, as quickly as possible, the Tribune will readjust itself in its new permanent home. Greater facilities are now being arranged and the new home promises to far surpass the old in every particular.

The Tribune thanks its readers for the many sympathetic expressions and assures all that the future is more promising than ever for brighter, larger and better Tribune.

Samuel Gompers by his action at Albany assumes the commandership of the Army of Suds and attempts to ally all the toilers affiliate with The American Federation of Labor on the side of scab distilling interests.

MINERS SECEDE IN PUEBLO; NEW UNION FORMED.

PUEBLO, Col.—Delegates representing the coal miners in district No. 15, United Mine Workers of America, including the Rocky Mountain district, in convention in Pueblo, withdrew from the national organization and passed resolutions favoring the organization of a new union of coal miners in this district to be known as the Independent Union of Mine Workers of America.

INDIANAPOLIS—Officials of the United Mine Workers of America, at the organization headquarters in Indianapolis, declared the action of miners at the convention in Pueblo, Col.; in withdrawing from the parent organization was taken by only a small per cent of the members in Colorado and that the majority of the miners will remain in the national organization.

SEC'Y WILSON WORKS FOR HOUSING MEASURE.

WASHINGTON, D. C.—With the $50,000,000 administration housing bill in the hands of a committee whose disposition toward it is not known, Secretary of Labor Wilson hurried to the capitol today to secure the measure. He explained the need of the measure to the house committee on public buildings and grounds. Production of munitions and supplies was being seriously retarded, he said, by lack of labor. Workmen will enter these industries only if livable conditions at plants are provided.

A surprise sortie by Representative Frank Clark of Florida, chairman of the committee considering the bill, upset the administration plan for quick passage of the measure. The labor committee had merely completed its hearings and was ready favorably to report the bill when, by a sharp parliamentary fight, Chairman Clark had the measure transferred to his committee. It meant simply that the public buildings committee was tired of having bills belonging to it referred to other committees, Clark said.

Organized boiler makers of Baltimore, Md., have won their strike against the Crook Company, which accepts the eight-hour day and the union's new wage scale.

SHOPMEN LOOSE STRIKE MEN WANT JOBS BACK

BUNGLING LEADERS BRING MEN OUT ON STRIKE THEN FORSAKE THEM TO SEEK JOBS IN OTHER FIELDS OF LABOR.

The shopmen who are members of the ornamental iron workers, after a strike lasting 18 weeks, have returned to work under the old conditions, having gained nothing through the long struggle which began last October and continued until definite action was taken declaring the strike off.

The strikers were told to secure employment wherever they could, as no agreement could be made with the employers to take back any of the old hands.

It is said the men were induced to strike under the pretense that they could force employers to meet terms which were most reasonable. A business agent named Gaynor was said to be at the head of the men, and that the strike was one of the worst blunders committed in the Pittsburgh district. An effort was made to have the bridge and structural iron workers lend assistance by declaring a sympathy strike, but the latter refused to be made a part of any such confusion which foreboded absolute failure. The building trades are causing it to be known that they will assume no responsibility for the loss sustained by the workmen, who threw up good jobs to join the strikers. The strikers, the labor leaders charge are themselves responsible for their plight in demanding at this time 30 per cent advance and other conditions which could not be granted owing to the deplorable conditions of the market.

One thing offers relief to those who joined in the strike, that is employment may be secured in other lines. There are men, however, who have lost good paying places which have been held by them for years. These men are compelled to suffer for their folly in following the leadership of those who have nothing to loose and everything to gain. The men say the big salary agent still collects his salary and expenses, but the strikers are compelled to suffer all the loss caused through idleness during the time they were on strike.

GOMPERS JOLTED HARD BY WILLIAM J. BRYAN

BIG LABOR LEADER MISREPRESENTS TOILERS IN AN EFFORT TO MAKE IT APPEAR THAT ALL MEMBERS AFFILIATED WITH THE A. F. OF L. ARE BOOZE LUSHERS.

What a remarkable paradox is that in which Samuel Gompers, President of the American Federation of Labor, figures when in Albany, New York, he attempted to ally the American workmen on the side of the whisky horde who have always been recognized as manufacturers of a scab product.

Were any other representative of labor to defend a scab product Mr. Gompers would be the loudest and most vicious in an assault, yet he assumes to throw the influence of labor on the side of the liquor and the brewery interests.

This is the Gompers who says he represents 3,000,000 toilers, but there are 100,000,000 people in the United States. Mr. Gompers does not speak for the remaining 97,000,000. There are, according to the Bureau of Labor Statistics, Washington, D. C., 38,000,000 in the United States engaged in gainful occupation. Mr. Gompers pretends to champion the cause of but 3,000,000. Who is speaking for the remaining 35,000,000? The truth is Mr. Gompers represented not the toiling masses at Albany, but the Bartenders' Union, the Beer Bottlers' Local and the brewery drivers with a few other of the off-scourings and parasites who have fastened themselves upon those who earn their bread in the sweat of their face.

Practically every coal mining industry in the Pittsburgh district, after a pay-day, is paralyzed for the want of men to operate the mines. They have taken their money and squandered it on intoxicating liquors and the production of coal is cut 50 per cent if not 100 per cent. The mills, shops, factories and construction work are suffering similarily.

The boys at the front must be protected and must be given impliments of warfare. How can this be done when mines are unable to operate, when the cars are on hand and in all probability the workmen have lost several days waiting on car supply, now waiting until the effects of the booze have worn off.

Here is what one of our exchanges says:

During the past few weeks hundreds and hundreds of letters have come from manufacturing concerns, coal operators, those who have to do with transportation and distribution, addressed to the Scientific Federation, of Boston, all deploring the loss of efficiency in war operations caused by the liquor dealers.

Letters from practically every large coal operator in the United States variously estimate this loss of efficiency, due to drink, their estimates ranging all the way from 5 to 33 1-3 per cent.

Remove this cause of inefficiency and the coal supply of the nation immediately increases from 5 to 33 1-3 per cent.

Hundreds of ships lay at anchor in Atlantic harbors because they cannot get coal, and the reason they cannot get coal is because disloyal liquor dealers make a profit by preventing their getting the coal.

This shortage of munitions output, ranging from 5 to 25 per cent, is caused solely to enable German brewery corporations, through their network of saloons, to make a profit hampering the output of munitions.

In advertisments the Anheuser-Busche Brewing Co., of St. Louis, boasts that, in their home establishment, they give employment to 6,000 men, and 1,500 more in their various branches, making 7,500 in all.

These men are engaged in destroying from fifty to sixty million bushels of grain annually—the official estimate of Food Administrator Hoover—grain so acutely needed for the allied armies at the front.

These 7,500 men are engaged in spreading sloth, inefficiency, disloyalty and misery in American homes, among American munition workers, among men in our coal mines, among men engaged in transportation functions and among men employed in every sector of the American defense, both at home and abroad.

Transportation facilities on the railroads are also interfered with by the booze business. We have been asked to limit travel as far as possible in order to release cars for the transportation of troops and to do as little shipping as possible in order to transport munitions and war materials. The Anheuser-Busch brewery, in an ad in 1912, boasted that this brewery required 50,000 cars a year to haul their booze. It is estimated that the brewers monopolize 700,000 cars yearly in carrying grain, coal and booze.

The Anheuser-Busche people claimed that they used up 325 tons of coal per day. They are still burning coal in enormous quantities.

All over the nation schools are closed, churches are closed, munitions plants are closed, hospitals are closed, business houses are closed or running on short time, and scores of army supply ships stand idle in the Atlantic harbors for lack of coal.

(Continued on Eighth Page.)

PASTOR RUSSELL'S SERMON.

HOPE FOR THE RECOVERY OF MANY IN THE RESURRECTION OF DAMNATION

PITTSBURG, Pa., March 12, 1906.—Pastor C. T. Russel preached Sunday evening at Carnegie Music Hall, Pittsburg, on "The Resurrection of Life and the Resurrection of Damnation." (John 5:28, 29.) The large auditorium was crowded, extra chairs being placed upon the platform and many standing, while some were turned away. The speaker said:

Our text has been one of the bug-bears of ignorance and superstition, chaining us to an irrational and blasphemous view of our Creator's character and plan. Thanks be unto God that in the dawn of the Millennial morning, which is bringing us blessings of a material kind on every hand, the eyes of our understanding are gradually opening to a discernment of the grandeur of the divine purpose respecting our race—to a realization of the same precious truths which enthused the apostles and the early Church, but which were so sadly buried under ignorance and superstition during the "dark ages."

How many absurd theories were built upon this text! The most unreasonable of them all is one which claims that a part of man goes into eternal torment when he died, and that God is so ferociously revengeful that he is not satisfied with this, but by and by will resurrect a body for the suffering spirit, that he may there by add to the awrfulness of its torture. This text is supposed to be the basis for that thought. Before seeking the real meaning of the text we call attention to the contemptible, mean view of the Creator's character and plan which all eternal-torment theories foster. The God who declares himself to be the embodiment of justice is pictured thus before our minds as the very embodiment of injustice; the God who declares his name to be love, as the very embodiment of anger, malice, hatred or revenge.

The merest glance at our text shows it a poor translation. It declares a resurrection of life and a resurrection of damnation. Has life been dead that it needs a resurrection? Is damnation a thing which died and also needs a resurrection? What sense is there in this translation anyway? It is nonsensical! There is not the slightest ground for the word damnation in this text; the Greek word krisis is the word here improperly rendered damnation, in utter violation of the Greek and out of harmony with the various renderings of the same word elsewhere. This word krisis occurs four other times in the same chapter with our text and is properly translated judgment. For instance, in the very next verse our Lord uses the same word, saying, "My judgment (krisis) is just"—not, My damnation is just. Why the translators rendered it damnation is utterly inexplicable, except upon the hypothesis that they thought they knew the mind of the Lord on the subject and that they could explain it better than he did. Such a course is always a mistake.

The translators had the fog of the "dark ages" in their minds. Their thought was that the judgment of every man is past when he dies, and that hence our Lord must have made a mistake when referring to any as coming forth to a resurrection of judgment. They were evidently trying to help the Lord to state matters according to their understading of his plan. Our only safety is in holding fast to the Word of the Lord. The translators in this case remind us of James and John, the beloved apostles, who in the beginning of their ministry were offended at the people of Samaria, and asked permission of our Lord to call down fire from heaven to destroy those men and their city. But what were Jesus' words,—"Ye know not what manner of spirit ye are of: the Son of Man came not to destroy men's lives but to save them." (Luke 9:56.) So the translators erred because they had not a sufficiency of the spirit of Christ, the spirit of love, to enable them to discern the meaning of the words. Hence they turned upside down what we shall show was a gracious promise, and made of the statement a most diabolical threat.

THIS TEXT IN THE REVISED VERSION.

In the revised version of the New Testament you will find a better translation, in that it renders krisis judgment instead of damnation. It also, however, labors with the false thought in speaking of a resurrection of life and a resurrection of judgment. The proper translation of the verse would be, "They that have done good unto a life resurrection and they that have done evil unto a judgment resurrection." Let no one get the impression from our vigorous opposition to the doctrine of eternal torment that we believe the Scriptures to teach that there is no punishment for sin. Quite to the contrary, our teaching is in accord with the Bible, that the Lord will render a just recompense of reward to every soul of man that doeth evil—that they who sin against much light shall revei many stripes, while those doing evil and sinning against little light will receive correspondingly fewer stripes or lesser punishment.

It is a mistake to suppose that the horrible doctrines which have been taught us have drawn men to righteousness. It is truth and not error that sanctifies and draws us to God. As an illustration: In Atlanta, Ga., a man whom I had never before seen approached me and said, "I want to tell you, Pastor Russell, that I am a new man, that I have given my heart to God, that I hate the sins I once indulged in. Your presentations of the Scriptures affected this change. I was a very, very wicked man, a liquor dealer; I indulged in every kind of sin. On the basis of my ignorance of the teaching of God's Word I supposed that my eternal future was sealed, that God would never recognize me, that I would spend an eternity of torture. I determined that I would merit all that I might get, and went from bad to worse, until your teachings showed me the real wages of sin, the real stripes, the real punishments which every wrong doer would receive according to the Scriptures. Now by God's grace I shall endeavor to spend the remainder of my life seeking to build up character, and trusting to his grace to assist me. With a better knowledge of my Creator's character I can praise him for the blessings and mercies and forgiveness which he has promised me."

There are twelve readers of ZION'S WATCH TOWER in the Columbus, O., penitentiary, earnestly striving to cultivate the spirit of Christ, because they have learned the way of the Lord more precious. When they entered that prison as criminals they held the usual view that eternal torment was the wages of sin, yet it did not deter them from sin. The love of God and justice of God as seen in a proper view of the Word will change the heart and transform the life where error fails to do so. Hearken upon the streets as you pass how men damn one another to eternal torture, and reflect that faith in that wrong doctrine has probably driven them to their present attitude and blasphemy.

L. L.

Notice that almost every murderer executed professes to have been reared under the dogma of eternal torture and to be a full believer in it, yet the misbelief did not hinder him from being a murderer. On the other hand, note the transforming influence of the Truth upon the hearts, the characters, the lives of those who receive it into good and honest hearts. Let us remember, however, that according to Scriptures a certain attitude of heart is necessary before the Truth can be received and appropriated—that, as the Scriptures declare, "None of the wicked shall understand." (Dan. 12:10.) It is not, therefore, our expectation, dear friends, that wicked people will be interested in our presentations—we keek the wheat, "Light is sown for the righteous and truth for the upright in heart."—Psalm 97:11.

THE GOOD UNTO LIFE RESURRECTION.

Our text divides the world of mankind into two classes, the good and evil. Similary the Apostle writes of a "resurrection of the just and of the unjust." (Acts 24:15.) That neither the Lord nor the Apostles meant to intimate that any of mankind are good, perfect in the absolute sense, is most evident from the trend of the Scriptures, which assure us in various forms that the whole race is fallen, that "there is none righteou; no not one." (Rom. 3:10.) The "good" of our Lord's statement, the "just" of the Apostle's statement, are those who are justified in God's sight through faith, justified from sin, their sins covered, imputed to them, because of their accepting the divine arrangement and because they are seeking to walk in the Lord's way. The Aopstle explains the situation elsewhere, saying, "The righteousness of the Law is fulfilled in us, who walk not after the flesh but after the spirit." (Rom. 8:4.) These can not walk up to the spirit of God's law, because of their inherited blemishes under the fall, but since these are covered by God's grace in Christ, such as are walking to the best of their ability after the spirit of God's law are reckoned as though walking up to the spirit of that law. In their minds they are up to the standard, and their flesh approximates perfection as closely as may be from day to day.

But if only these received the life resurrection how few they are! How few you know and how few I know who are thorough regenerated, and who would even claim to be walking not after the flesh but after the Spirit. Only these few, therefore, need hope for a part in the life resurrection. All the remainder will have their part in what our text refers to as the resurrection of damnation. But thank God, we find that a mistranslation in our common version has seriously beclouded the true import of our Master's words.

We might say something in defense of those here listed as doing evil. Many of them are heathen who know not God, whose eyes of understanding have never opened to a knowledge of the grace of God in Christ, and the hope there is before them of eternal life through the precious blood. Many of this class even in civilized lands could have something said in their behalf, as, for instance, that, although they have heard something respecting God and the Redeemer, what they have heard has not been good tidings of great joy to all people, but in the main the very reverse—bad tidings of great misery for all people. They have thus been deceived by the confusion which abounds in all the creeds of Christendom on this subject, as the Lord declares through the Prophet, "Their fear toward me is not of me but is taught by the precepts of men."—Isa. 29:13.

Moreover the entire race is mentally, morally and physically impaired through the fall, and God alone knows how to make proper allowances for these conditions as they bear upon the various members of our race. It is for this reason that he warns us that we shall not attempt a final judgment of one another, "Judge nothing before the time." (I Cor. 4.5.) When God's time shall come another judgment will be effected, no room for doubt will be left; every member of our race shall come to a clear knowledge of the Truth, that he may be destroyed from amongst the people in the Second Death."—Acts. 3:23.

How our translators fell into the mistake of giving this dreadful mistranslation of the word krisis is difficult to understand. The Greek word here rendered "damnation" is krisis, and whether Greek scholars or not you all know the meaning of the word crisis. Our English language absorbs words and phrases from all languages, and thus it has absorbed crisis from the Greek. We frequently use it, especially in connection with fevers. The physician when asked about the patient will sometimes say, On the fourteenth day or twenty-first day we will expect the fever to reach its crisis, and the decision for better or worse will be prompt. This is the legitimate meaning of the word crisis, wherever it occurs, and it is the meaning of it in our text. The crisis or judgment of the unjust will be reached at the time of their coming forth from the dead—in that day—in the Millennial day.

An explanation is here necessary, because the majority of people seem not to discern between awakening or coming forth and resurrection. Notice carefully that the implication of our text is that they who have done evil shall come forth unto or in order that they may have resurrection by judgments. The coming forth is not the resurrection, but merely the awakening, such as Lazarus and others of that time had. They were not resurrected in the Scriptural sense of the term; they were not brought to the full perfection of life; they were not lifted completely out of death. Indeed the Scriptures in so many words assure us that Jesus was the "first that should rise from the dead." (Acts 26:23), that he "was the first-born from the dead."—Col. 1:18.

Those referred to as having done evil—that is, as not having come up to the divine standard of worthiness for the life resurrection—will include many fine, noble men and women who, like Confucius, for instance, had never even heard of the only name given whereby we must be saved, and it will include also the depraved characters who have never yet received their share of the glorious opportunity secured through the great Atonement sacrifice for sin. The intimation is not that all these shall come forth at the same time, but rather that the awakening of the world during the Millennial age will be a gradual one, in the reverse order to which they went down to sleep in death. In other words, that Adam and his contemporaries will probably be amongst the last of the race to be awakened. Nor can we suppose that any of them will be awakened until the knowledge of the Lord shall have been well established amongst the living of the nations.

RESURRECTION BY JUDGMENTS.

But we are specially interested in the resurrection which will be their privilege, their opportunity, after they shall have been brought forth from the tomb by the voice and call, the authority and power of our Lord. We notice the contrast between the resurrection promised to these and the promise to those who have passed divine approval. These are to have a resurrection by judgment. What does this mean? Notice first the meaning of the word resurrection, in the Greek anastatis. It signifies to raise up again. It implies that a thing was once up and got down, and is to be brought up again to the place where it originally was, if not higher. Applying this to the human family, we see that Adam was created perfect, in the image of God; that by disobedience he came under divine condemnation, and fell from the high position into sin, degradation, death, mental, moral and physical decrepitude and blemish into absolute extinction, for such was his penalty, and from such extinction he was saved by the great Atonement sacrifice of Christ, and because of this redemption he is not only to be awakened from the tomb under the favorable conditions of the Millennial age, with Satan and all evil under restraint, and the knowledge of the Lord filling and enlightening the whole earth, but he is to have the opportunity of coming back again to all that was originally lost.

If we take the place of Adam himself we have no difficulty in seeing that he lost the image and likeness of God, mentally, morally and in every way, under the sentence, "Dying thou shalt die," and that for him to be raised up again to what he was before would mean a wonderful blessing of restitution, restoration. Thank God! We shall be glad to see father Adam come back again to all that he lost. But more than this, although his children were born in sin and shapen in iniquit, as the Scriptures declare—although they never were on the mountain heights of perfection of life as he was—nevertheless they were counted in with him also in the redemption accomplished by Jesus. Hence the uplift that is coming will not only bring father Adam back to all that he lost, but will bring all the willing and obedient of his children as well back to the original perfection, to all that was lost. Those who will refuse to come back under favorable conditions, and the clear knowledge of that Millennial day, will die the death—not again on Adam's account, however, not the Adamic death, but on their own accounts; and this death for their own sins is Scripturally called the Second Death—"everlasting destruction from the presence of the Lord and the glory of his power."—Rev. 20:14; II Thess. 1:9.

THE JUDGMENT OF THAT DAY.

Our text tells us that this resurrection will be by judgments, and we want to undestand what this means. The Apostle comes to our assistance, declaring, respecting the Millennial age, "God hat appointed (a thousand year) day in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17-31.) He tells us further that when Christ shall judge the world in righteousness, the Church will be associate judges. His words are, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) We see, then, that the judgment of the world is separate from the judgment of the saints. That the judgment of the saints takes place during this Gospel age is evident, and it will be after they have been judged and found worthy of the life resurrection, after the little flock shall be with the Lord as His Bride and joint-heir in His throne and in His Kingdom, that the judgment of the world will proceed.

That judgment will not be accounting for present sins and weaknesses and failures. Present wrong doing, in proportion as it is committed against light and knowledge, makes its mark up to the characters of men at the time committed, and the characters thus broken down and depraved will be the more ignoble; and when the future awakening time shall come and the opportunity for restitution, then each notch of degradation will be that much more to be overcome in their attempt to work righteousness and to be obedient to the laws of the Kingdom, the conditions of eternal life. Thus indeed every transgression of the present time will receive a full, just recompense of reward.

But this judgment which is recorded in the characters of men is not the judgment referred to in the Scriptures as belonging to the Millennial age. The whole world will start in the Millennial age on a footing of forgiveness under the terms of the New Covenant, just as believers by faith have such justification start in their trial now during this Gospel Age. As our sins and iniquities are passed over by the Lord, so will also the sins and iniquities of the wolrd be passed over—not held against them for future retribution. But as our wrong doings still trouble us through the aggravated disorder and degration of our mortal bodies, so with the world in their flesh, awakened in practically the same condition in which it went into death—they will have the harvest of the present life according to their degree of righteousness.

When the Scriptures speak of the Millennial age as a day or age or epoch of judgment of the world, they are contrasting that time with the present time, thus: Now the Lord does not judge among men. Earthly prosperity is not proof of divine favor, and earthly adversity is not a proof of divine disfavor. On the contrary, as the Scriptures point out, it is "he that will live godly that shall suffer persecution," in this present time; stand out with fatness, and they have while as for the wicked, "their eyes more than heart could wish." (11 Tim. 3:12; Psa. 73:7.) The divine judgments are now in the earth, but they will be everywhere manifest during the Millennial age. We have already mentioned that the little flock, the overcomers, the Church, when glorified, will be judges of the world. Our Lord thus presents the matter in two of his parables: Some shall have dominion over two cities and some over five. Let us suppose the Millennial Kingdom established and its rule to begin this very night; let us suppose that this city of Pittsburgh has been placed under the supervision of Martin Luther or John Wesley; let us remember that of the glorified saints and their judgment it is written, "They shall not judge by the hearing of the ear nor by the sight of the eye, but they shall judge righteous judgment."—Isa. 11:2, 4.

JOHN WESLEY AS A JUDGE.

In his transformed condition as a spirit being, Wesley, for instance, would be able to know all the affairs of this city, good and bad, able to read the hearts of all. Suppose he saw in one the purpose, the intention or robbery, and allowed him to go the length of making every preparation, and then just before the committal of the overt act suppose he smote his hand with paralysis. Suppose another crook about the same time attempted a confidence game and was smitten with blindness, and similiary with others. Suppose that, obtaining cures for these ailments, these same persons subsequently attempted other mischief, and again received a just recompense of reward for their wrong course. What think you would be the effect?

I answer that the Word of God tells us what the results would be, saying, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) In a very short time the world would learn to rightly apply a proverb that is sometimes of doubtful application now, namely, "Honesty is the best policy." From the moment that God's Kingdom begins to exercise justice and power, from the moment the judgments of the Lord are abroad in the earth, the world would have no further use for policemen or jails and prisons; the saints would be judges, and all matters would come to them through prayer and through earthly representatives, respecting making possibilities. Price returned if not pleased. Address

MRS. M. CAROLL,
Anacostia, D. C.

(Continued on Second Page.)

ANOTHER OUTRAGE

The following item was rushed all over the country by the Associated Press to cast odium on the work and teachings of Pastor Russell:

PASTOR RUSSELL'S OFFICES ARE RAIDED BY U. S. AGENTS

NEW YORK, Feb. 27.—Agents of the United States Army Intelligence Service raided the headquarters in Brooklyn of the Pastor Russell Foundation, a reputed religious organization, late today, and seized a number of books and papers. The literature was turned over to the Federal district attarney to determine if it contained seditious matter.

The raid was said to have been made in connection with the arrest recently of followers of the Russell sect in Toronto, Ont., where five persons are on trial charged with publishing and circulating a book called "The Finished Mystery," alleged to be seditious.

CARL DORST DRAFTED.

The Tribune force were surorised Tuesday morning to read the following in the daily papers. We all know Carl personally, and we were led to believe he had been exempted. We can vouch that Carl is a conscientious objector, as in all our talks with him he was against killing any man. The folowing is the item:

Among the selectives sent from County Board No. 17 was a conscientious objector, Carl M. Dorst of Sample street, Millvale. Dorst, it is said, when notified that he had been drafted, told the board officials he would refuse to go. He regretd for entrainment with the others, however. It is said he refused any contribution from the Red Cross society and even a luncheon prepared for the draftees by the Millvale Business Men's Association. Dorst is a follower of the late Pastor Russell.

FAITH

To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

To choose the right when others think you wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way unto the end—
Ah! This takes faith.

To wear a smile where you receive but frowns,
To take the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

To fix your eyes on that within the veil,
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!

GERTRUDE W. SEIBERT.

Indianaola, Ind.

Please find money for last year subscription to your paper. I am sorry I cannot renew again. You kept sending paper and I thought it was paid but on looking at date notice it is 1917. So do not send the paper anymore until you hear from me.

MRS. H. KING.

Union City, Pa.

You will find enclised $1.00 to pay my subscription to your paper for another year. I want to thank you for giving up so much space in your paper to the Truth as that is the part we appreciate the most. And I also want to thank you for sendinr the paper right along although my time was out in January.

Yours respectfully,
MRS. T. R. CHURCH.

PERSONAL

Eczema and Piles is the frequent cause of profanity, but that won't help the matter any. Nature providentially provides an antidote for these afflictions. Send your address and say which you suffer from. I'll gladly send information that will lead to immediate relief. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

SAVE SOAP. use Crystal Compound, cuts soap bill more than half. Saves time, money and clothes. A pleasure to sell Crystal. Cleans, brightens, purifies everything in the house. Satisfies the whole family and makes mother's work easy. Teaspoonful in hot bath makes the water delightful. Sells like blazes, repeats over and over. Send twenty-five cents for package. Manufacturers name, wholesale prices, with full particulars of its money making possibilities. Price returned if not pleased. Address

MRS. M. CAROLL,
Anacostia, D. C.

THE FINISHED MYSTERY

Extracts from *Studies in the Scriptures*, Vol. VII, chronologically Arranged.

This posthumous work of Pastor Russel (arranged for the use as a textbook) is such condensed, including extracts from the pen, and of which are referred back to his works. The abbreviations used are: A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURES."

(Citations to E in italic figures refer to old editions, figures in ordinary type to later editions.)

B. S. M.....“THE BIBLE STUDENTS MONTHLY.”
H.....“What Say the Scriptures ABOUT HELL?”
P-D.....“PHOTO-DRAMA OF CREATION” Scenario.
T.....“TABERNACLE SHADOWS.”
S.....“SPIRITISM” Pamphlet.
Z.....“ZION'S WATCH TOWER,” followed by year and page.

Other abbreviations used are:

Barnes.....Barnes' “Revelation.”
Brit.....“Encyclopedia Britannica.”
Buck.....Buck's “Theological Dictionary.”
Coffin.....Coffin's “Story of Liberty.”
Cook.....Cook's “Revelation;” a compendium of the presentations of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.
Edgar.....Edgar's “Pyramid Passage,” Vol. II.
McC.....McClintock and Strong's Encyclopedia.
Mosheim.....Mosheim's Ecclesiastical History.
S. B. D.....Smith's Bible Dictionary.
Smith.....Smith's “Thoughts on Daniel and Revelation.”
Weym.....Weymouth's New Testament in Modern Speech.

† Words in Sinaitic MS. which do not appear in “Authorized” Version are printed in capitals. * Words not in Sinaitic MS. are enclosed in brackets.

(Continued from last week.)

The Four Seals and the Papacy.
(A. D.73-1518.)
Rev. 6: 1-8.

6:1. And I saw.—“God does not display His plans to satisfy mere idle curiosity. If we would comprehend what is revealed within the scroll we must be sincerely desirous of knowing the details of God's Plan in order to an earnest co-operation with it. Such and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God writing within the scroll. Such are the righteous for whom the light (Truth) is sown. This worthiness is inculcated for not only at the beginning, but all along the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23.)”—Z.'02-332.

When the Lamb opened.—“The opening of the seals has progressed during all the Gospel Age. It has required all of the present Age and will require all of the next Age to complete the Plan. We may suppose that the Lord Jesus was made aware of all its features after His ascension to the presence of Jehovah. The Master declared that as the Father revealed them unto Him, so would He reveal them unto us.”—Z.'16-253; Rev. 5:5-8.

One of the SEVEN seals—“Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting ‘the mystery of God’ to be a little more clearly discerned.”—Z.'97-257.

And I heard (as it were the noise of thunder).—“The roar of a Lion.

One of the four beasts.—Justice, typified by the Lion.—Rev. 4:7.

Saying, AS IT WERE THE NOISE OF THUNDER, Come and see.—Come and see Infinite Justice permitting one of the greatest acts of injustice ever perpetrated.

6:2. And I saw—John beheld in vision the first standard and most vital feature of the Divine Plan for the permission of evil as it related to epochs of the Church beyond his own epoch —that of Smyrna.

And behold a white horse.—The doctrines, teachings of the Lord and the Apostles recognized as the one and only rule of faith and practice of God's Church.

And he that sat on him.—The Bishop of Rome, the embryo Pope, the personal representative of Satan.

Had a bow.—“They bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not Me, said the Lord.”—Jer. 9:3.

And a crown.—Great honor and authority in the Church.

Was given unto Him.—“Under the reign of Constantine (who murdered his own son in the same year in which he convened the Council of Nice) the opposition of the empire to Christianity gave way to favor, and the imperial Pontifex Maximus became the patron of the professed but really apostate Church of Christ; and, taking her by the hand, he assisted her to a place of popularity and splendor from which she was able afterward, as the imperial power grew weak, to put her own representatives upon the religious throne of the world as Chief Religious Ruler—Pontifex Maximus.”—B190.

And he went forth conquering, (and to conquer) AND HE CONQUERED.—Thus we see the apparent defeat of Infinite Justice in this first epoch. Apparently, God forsook His Church, having jeopardized all its interests by placing the power in the hands of a self-seeking ecclesiastical system. But worse things are coming!

6:3. And when He had opened the second seal.—Revealing the second period of the history of the Antichrist.

I heard the second beast.—Infinite Power. See Rev. 4:7.

Say, Come and See.—Come and see Infinite Power consecrated to a thing apparently in victorious opposition to it.

6:4. And I beheld and lo there went another horse.—Another horse, quite different from the Scriptures which it misrepresented.

That was red.—The color of sin—imperfection. “Though your sins be scarlet.”—Isa. 1:18.

And power was given to him that sat thereon.—The same rider, the Antichrist.

To take peace from the earth.To embroil in controversy those who were under religious restraint—in other words, the entire professed church of God.

And that they should kill one another.—Depose and destroy one another as teachers, by inveighing the Roman power against all offenders.

And there was given unto him a great sword.—As the Lord has a great and powerful sword, the Sword of the Spirit, which is the Word of God (Eph. 6:17), and as it is represented as coming out of His mouth, so the papacy has a great and powerful sword, in opposition to the Sword of the Spirit, and it, too, comes out of Papacy's mouth. (The word here is different from Rev. 1:16 and refers to the butcher knife—Gen. 22:6, 10.) “The pope (each pope in his turn) is the head of the false church, which is his body, even as Christ is the Head of the true Church, which is His Body. Since the head is the representative of the body, and its mouth speaks for the body, we find as we should expect, this feature of Antichrist prominently referred to in the Scriptures. In Daniel 7:8, 11, 25, Rev. 13:5, 6, the mouth of Antichrist is brought specially to our notice as a leading characteristic.”—B304.

This period, beginning with the year 325 A. D. and extending to the year 539, was the period of formation of creeds. “Come near, put your feet upon the necks of these kings.” (Josh. 10:24.) Once they were very powerful, but they are quite harmless now. The Lord (Joshua-Satan) has humbled them all by His own Sword or the Spirit in the hands of Pastor Russell.

“Neither Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes mention of an assembly of the Apostles for the purpose of forming a creed. Had the Apostles composed it, it would have been the same in all churches and ages. But it is quite otherwise.” (McC.) So much for the well-known “Apostle's Creed,” which, it is alleged, “contained in its leading articles of the faith in the triune God.”

But this was not triune enough, so the Nicene Creed improved the matter, A. D. 325:

“We believe in one God, the Father, Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the son of God, begotten of the Father, Only-begotten, not made, of the same substance of the Father; God of Light; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in Heaven and things of earth; who for us men and our salvation became flesh, was made man, suffered, and rose again the third day. He ascended into Heaven; He cometh to judge the quick and dead. And in the Holy Ghost. But those that say there was a time when He was not; or that He was not before He was begotten; or that He was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or variable, or mutable, such person doth the Catholic and Apostolic Church anathematize.”

Fifty-six years later, at the second Ecumenical Council of Constantinople, A. D., 381, the Nicseno-Constantinopolitan Creed was put on the market: “I believe in one God the Father Almighty, Maker of Heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into Heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, whose Kingdom shall have no end. And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who speak by the Prophets. And I believe in the one catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.”

This did very well until the fourth Ecumenical Council, A. D. 451, when the Chalcedon Creed was worked up. But very little is said about this creed nowadays; for t'he two parties in the council were roused to the highest pitch of passion, the proceedings, especially during the early sessions, were very tumultuous, until the lay commissioners and the slaughter had to urge the vishops to keep order, saying that such vulgar outcries were disgraceful.” However, we give it for what it is worth:

“We confess and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father accordinc to the God-head, and constantial with us according to the manhood; all things like unto us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last days the same was born, according to the manhood, of Mary the Virgin, Mother of God, for us and for our salvation; who is to be acknowledged one and the same Christ, the Son, the Lord, the Only Begotten in two natures, without mixture, change, division or separation; the difference of natures not being removed by that union, but rather the propriety of each nature being preserved and concurring in one person and in one hypostasis, so that He is not divided or cut in two persons, but the only Son, the Word, our Lord Jesus Christ, and one and the same person.”

A merciful oblivion has hidden the name and the date of authorship of the creeds, but it was probably manufactured by Satan for use about 539 A. D. By 570 A. D. it had become very famous. “The creed is received in the Greek, Roman and Russian churches, but is left out of the service of the Protestant Episcopal Church in America.” The nature of this creed may be judged from the following extract from an issue of the Church of England Quarterly:

“The Athanasian Creed finds few real lovers as a portion of a public service. We suppose that it was the work of Athanasius. (Athanasius originated the monastery-convent system. He was Bishop of Alexandria and friend of the Emperor Constantine who caused the banishment of Arius.) No one is now, at least among us, in any danger from the errors it denounces; for no one believes that all the members of the Greek Church are necessarily consigned to everlasting damnation; and thus, every time the creed is read, the officiating minister has some difficulty in finding that neither he nor any of the hearers believes. It is true that by distinguishing between the creed itself and the damnatory clauses he may save himself, meanwhile, from declaring a falsehood; but surely this is reason enough for the removal of the creed from our Liturgy. We have had too much in our Church of mental reservations, oft far as the doctrine of the Trinity is concerned, it is avowedly insisted on in the Apostles' and Nicene Creeds.”

(To be continued.)

Blue Rapids, Kansas.

I am sending a one dollar bill to renew my subscription which expired December 31, and thank you for your patience and good will in sending your paper the last two months. I have been hampered financially by lack of cars, as I am shipping corn, at the elevator so often was more than full. Got in two loads last week, wanted to sell six loads. Efforts of world war brought about by entirely ignoring right principles given to man by our Father in Heaven in government, such has always been ignored by every nation that ever lived upon earth. The song of the angels at the birth of Christ is so comforting today to God's people. “Glory to God in the highest on earth, peace and good will toward men.”

JOSEPH E. BOTHWELL.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

The world would thus speedily have an opportunity of coming to a knowledge and appreciation of righteousness, as now every member of our race has some opportunity for learning the disadvantages of unrighteousness, of sin working in themselves and in their fellows, working unhappiness, sin, sorrow or death. The future would teach all not only what righteousness is but what the joys of righteousness are, and each one accepting the situation and coming into harmony with God would begin at once to have a reward for every good endeavor, and thus to rise up, up, up in a social uplift, mentally, morally and physically, until by the close of the Millennial age not only the living, but all in their graves having been awakened and come forth, would thus have experienced the resurrection, the raising up which the Lord declared he would accomplish for them at that time. Only those who intelligently and willfully reject the divine arrangement will then be utterly destroyed from among the people in the Second Death.

"SOME TO SHAME AND CONTEMPT."

The Lord speaking through the Prophet (Dan. 12:2) declares, respecting this coming forth from the tomb, that some shall come forth to "shame and everlasting contempt." The word everlasting here is an inaccurate translation; the Hebrew word signifies to an end instead of without an end. The thought would be more accurately rendered in English if "ever" were omitted. The awakening of those who have not made good use of opportunities will certainly mean shame to them, and in proportion as they in the present life have gone downward instead of upward they will deserve and have the contempt of all the right-minded. We can imagine, for instance, Nero, the murderer of his own mother, the murderer of many of the Lord's faithful disciples, coming forth, his history known to the world, his own meanness of disposition recognized by himself—he would surely be an object of shame and contempt.

Nevertheless the great Atonement sacrifice in redeeming the race included Nero, and he must have a share, an opportunity, for profiting thereby. Whatever source of light and knowledge he lacked previously he will surely get in the world to come, in the Millennial age, when he shall have been awakened under the favorable conditions then prevailing. And his shame and contempt, thank God, may gradually be lifted, until he will be free from them, provided he shall be responsive to the blessed conditions of that time. He will have a hard road to travel because of his misdeeds in the past; but his shame and contempt will culminate either in his full acceptance of the divine blessing of restitution to perfection or in his utter destruction in the Second Death, and this illustrates the blessed righteous judgments which God has arranged for the day of Christ.

"FLIES IN THE OINTMENT"

Duquesne, Pa., Feb. 26, 1918.
Editor National Labor Tribune:

Being one of your readers of your various departments I take in the privilege of expressing my appreciation through your columns of the many interesting side-lights to the sermons of Pastor Russell. The sermons and the instalments of the "Finished Mystery" constitute the principal features and is splendid material for evangelical purposes by passing them on to others. But the special features seem to be what many of your subscribers appreciate and you try to be impartial in giving space to those who offer their material. In order to keep your paper clean up to the highest possible standard would be to have it express the sentiments of the majority of those you are endeavoring to serve. To this end I beg to offer a word of criticism.

I have specially in view your issue of February 21, page 2, column 3 and 4, which contains an article under the caption: "The Mark of the Beast", by W. W. Giles. I appreciate your spirit of fair play in granting your readers the privilege of expression, even though they do not always voice the sentiments of the majority, but the particular article is no credit to your paper, nor to the cause of the I. B. S. A. Perhaps you are not aware of it, but this article contains seditious teaching, and since the writer poses as a representative of the I. B. S. A., in advocating resistance to paying war taxes to the United States Government it is requisite that it be repudiated through your columns.

The writer of this article sets forth a hazy and libelled proposition that the "Mark of the Beast" is an intellectual assent or a willing paying of taxes to the government because it is at war. Every one has a right to his opinions on all questions, but this article states that "we of the I. B. S. A. etc., implying that all members of that association stood for the principle as defined by him. I am not speaking for the association in repudiating this, but I know of no such proposition being promulgated officially by the proper representatives of our association.

As far as my observation goes this writer seems to be irresponsible, for he is not consistant in this article with statements made in other publications accredited to him; he is on record as calling the I. B. S. A. as a "Second Babylon" and now he includes himself as part of that "Babylon" by his "we of," etc., and then insinuates those who do not agree with him in his nonsense are through fear hiding behind Rom. 13:1, apparently forgetting that the Roman Empire to which St. Paul referred and to which Joseph and Peter payed taxes, was the great oppressor of God's true governments—so cruel that it is called the Devil in Revelations. Let us have no more "dead flies in the ointment."

Also, in your issue of Feb. 14, page 2, is an article, "Elijah Type and Anti-Type," by C. W. Chamberlain. This article purposes to be "Some interesting thoughts deducted from Pastor Russell's writings." I have no desire to start a controversy in the Tribune, but since you have given such liberal space to this article, which does not accurately represent Pastor Russell's teachings, and is also a concealed repudiator of "The Finished Mystery" now running in your columns (and this repudiation represents only about 3 per cent of the rank and file of the I. B. S. A.), I respectfully request that you publish the enclosed extract from The Watch Tower of February 15 as a reply to Brother Chamberlain.

I take this opportunity of suggesting to Brother Chamberlain, and those who share his opposition to what is not expressly stated in "The Finished Mystery" by Pastor Russell's pen, the words of John Robinson in parting with the Puritans who were about to set sail for the shores of America: "If God should reveal any thing to you by any other instrument of this, be as ready to receive it as you were to receive my truth my truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word. For my part, I cannot persuade myself the conditions of the churches, who are come to a period of religion, and will go no further than the instruments of their reformation * * * This a misery much to be lamented; for they were burning and shining lights in their time, yet they penetrated not into the whole council of God, but were they now living, would be as willing to embrace further light as that which they first received."

Hoping the Tribune will follow the suggestions of this letter I am yours

Respectfully,
NELS E. NELSON.

DID JOHN THE BAPTIST ACT IMPUDENTLY?

(From the Watch Tower, Feb. 15, 1918.)

A SAFE RULE

Where a brother gives an interpretation of a Scripture which differs from that given by Brother Russell, and Brother Russell's interpretation seems reasonable and in harmony with the plan of God, then we believe it a safe rule to follow Brother Russell's interpretation, for the reason that he is the servant of the Church, so constituted by the Lord for the present period; and therefore we should expect the Lord to teach us through him. Where there arises a doubt in the mind as to which interpretation is correct, then it is always safe to resolve that doubt in favor of Brother Russell's interpretation. We believe such to be in harmony with the Lord's will.

THE LAST WORK OF THE CHURCH

God clearly outlined the commission given to the entire Christ class, as set forth in Isaiah 61:1-3. This commission plainly says that such are to preach the good tidings unto the meekness; to bind up the broken-hearted, to proclaim liberty to the captives; and amongst other things to proclaim the acceptable year of the Lord and "the day of vengeance of our God." Clearly, then, the Lord intimated that at some time those who would compose the little flock, or kingdom class, would be the ones to declare the day of his vengeance. This would mean to tell all those who would have the hearing ear what that be the natural results of not heeding the Lord's instruction. The Lord sent his holy prophets and apostles to mark out the course that should be followed by those who profess to be his and what would be the result to those not following instruction.

Through his prophets, Isaiah, Jeremiah, Ezekiel and others, God foretold what would constitute Babylon and foretold that some of the true saints would be found in Babylon. He caused these prophets to write all the evil that shall come upon Babylon. Surely the Lord purposed that those in Babylon should know something about this, and that some one should deliver the message concerning Babylon. Did he design that the great company or the little flock should deliver the message? It is very clear from the Scriptures above cited concerning the day of God's vengeance that he intended the little flock to give this message. It must be conceded by all who are in harmony with the teachings of present truth that we are in the closing days of the harvest period; and before harvest would entirely close it would become necessary for some one to declare the day of God's vengeance. Surely it would be only those who have the seal peculiar to the Lord's house that would have the joyfully declaring the message against Babylon.

"The Finished Mystery," Volume Seven, page 3, in the Scriptures brings together all that the messenger of the Laodicean Church has written concerning Babylon, and, in the light of what he has written, further expounded in other parts of Revelation and Ezekiel, thus putting in compact and pointed form the Word of the Lord, the day of present truth that we are in the closing days of the harvest period; and before harvest would entirely close it would become necessary for some one to declare the day of God's vengeance. Surely it would be only those who have the seal peculiar to the Lord's house that would have the joyfully declaring the message against Babylon.

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"The Finished Mystery."

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

LABOR NATIONAL TRIBUNE

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OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 15 PITTSBURGH, PA., THURSDAY, MARCH 14, 1918. Subscriptions payable in advance.

L. GOSHORN OR WALTER CHRISTY TO FILL DR. KERR'S PLACE WHEN THE LATTER RESIGNS

SCHWAB AND I. W. W.'ISM BOOST ANARCHISM

BIG STEEL MAGNATE WITH BIG COPPER MINE OWNER FALL IN LINE WITH LENINEISM, TROTZKYISM, ALEXANDER BERKMAN, EMMA GOLDMAN, "BILL" HAYWOOD AND THE SLAUGHTER HOUSE MOB.

By RALPH M. EASLY,

Chairman Executive Council The National Civic Federation, New York.

Well, the dream is over! The bubble has burst! The pipe has gone out! Bolshevism will not save the world, nor democracy, nor anything except its own malodorous record!

While the headlines of the New York morning papers of February 5 disposed of the fantastic camouflage whereby the Bolsheviki were going to instigate revolutions in Austria and Germany and lead the Kaiser to sue for peace, the headlines on the 11th disposed of that greater illusion that the Bolsheviki would never make a separate peace and that before they would surrender to the criminal demands of the "Potsdam Gang," they would again gird up their loins and put on the armor for the fight.

Of course, between those two dates, a great illumination was shed upon the whole Lenine-Trotzky game, by the publication of the documentary proof that Lenine, Trotsky and other leading Bolsheviks had engineered their revolutionary movement in Russia with German funds. In fact, the correspondence shows that the Imperial Bank of Germany had ordered half a dozen different bankers to honor checks not only from Lenine and Trotzky but from five other Bolshevist leaders, including Madame Alexandra Kollontay, head of the Department of Public Welfare—who, by the way, was lionized in this country by the Hillquit Socialists at the same time Trotzky was being entertained here. And finally—which disposes of another illusion—Scheidemann, the leader of the Socialist Party in Germany (and the personal "friend and collaborator" of Morris Hillquit in the United States), whom the "soft-heads" of this country have been counting upon to overthrow the German Military Party, was, it turns out, the very man through whom the money was sent, he having been the official "go-between." These irridescent dreams had been given tangible and concrete shape in this country by radicals and disloyalists of all shades—pacifists, pro-Germans, anti-English Irish, etc., and a few well-meaning but misinformed patriotic Americans who thought it would be a good joke to have Bolshevism undo Junkerism and save democracy for the world; and so it would have been—a very good joke! But more of that later.

It is not surprising that the anarchists, revolutionary socialists and I. W. W.'s should start a propaganda for the Bolsheviki in this country, because they are all one and the same when it comes to the ultimate aim—te confiscation of all the means of production, distribution and the land. In other words, Lenine, Trotzky, "Bill" Haywood, Emma Goldman and Alexander Berkman are urging a revolution in every country on the face of the globe that will enable the unskilled, those of little skill, the most ignorant and the most gullible to take over and operate all the factories, all the mines, all the railroads and other public utilities, all the banks, all the stores and all farms—in fact, all the productive forces, and operate them "in their own sweet way."

I say, it is not surprising that the Trotzkys, the "Bill" Haywoods and the Emma Goldmans should start a movement in the interest of this crazy, this mad and impossible program. But the fact that a single "business man" espousing it could be found in the United States, outside of an insane asylum, is certainly astounding. These are it is true, hair-brained professors and preachers who have been defending the anarchistic methods of the I. W. W.'s, their infamous sabotage and all—on the mistaken notion that they only reach the unskilled workmen, not knowing that the American Federation of Labor has thirty times as many unskilled men in its organization as the I. W. W.; and we have Professor Edward A. Ross of the University of Wisconsin, who has just returned from Petrograd shouting the praises of the Bolsheviki, and who two years ago made a speech before the American Economic Association in praise of the I. W. W.; also there is Roger W. Babson, "statistician, economist and financial expert," who has been openly advocating I. W. W.'ism (Bolshevism) in this country for several years. In the case of Bab-

(Continued on Eighth Page.)

FRENCH MAKING A TRENCH RAID IN THE SNOW

The snowfall in France has been unusually heavy and the soldiers in the trenches are experiencing, besides, the rigors of the weather, which in many cases are harder to bear. As this photo shows, the Poilus are not letting up on the Boches, despite the snow and the cold. They are making a raid on the enemy trenches over the snow-covered fields in the Oise district. The men in the foreground are evidently trench cleaners.

KERR MUST RETIRE THE POLITICIANS SAY

GOSHORN OF THE PITTSBURGH DISPATCH, OR CHRISTY OF THE GAZETTE-TIMES, TWO OPPOSING FACTORS IN NEWSPAPERDOM, URGED AS CANDIDATES FOR COUNCIL. BOTH QUALIFIED AND CAPABLE MEN OF EXPERIENCE.

Dr. James P. Kerr, is going to resign City Council,—some day—after he has been assigned to duty by the War Department at whose orders he will report as Major.

There are those who say Major Kerr will have to resign because the councilmanic manuel sets forth that no one may hold a government position and an elective office also. There are also some who say that Major Kerr has been cheated by Mayor E. V. Babcock as well as by former Mayor William A. Magee. This has not yet been settled, but some one is going to get the worst of the bargain if the truth can be established. There are those who are still waiting to see on which side the cat will jump. However, if Major Kerr resigns Mr. L. R. Goshorn, correspondent of the Pittsburgh Dispatch, is being urged for the place, providing the Magee forces have the votes. This would be very agreeable to many who are not particularly favorable to Magee. Mr. Goshorn is capable, he is well equipped for the work there is no one in Council who is more familiar with municipal affairs and none so advanced in matters of state. Goshorn has been connected with the City before and his familiarity with the details from both the side of politician and the trained newspaper writer makes him a valuable acquisition. That the present body need a man of ability and training in its midst is very apparent and to turn the place over to some parlor politician would be a crime. A practical man is needed as the present aggregation in the opinion of the taxpayers do not rise even to the dignity of a joke. What a rude farce is being enacted in the daily sessions. What monstrous proceedings are being conducted and, too, in this military age. There is day coming when the taxpayers may suddenly put an end to it all and even against the interference of the police. The high cost of living is sufficient grounds for complaint but when the taxes are to be paid there is violent protest in the minds of many small home holders. It requires but a spark to ignite indignation that may burst into a fury which might not be so readily extinguished. The sinicures are becoming lothesome and the extravagance appalling. Russia was finally loaded to the guards, but now there is anarchy there.

Should not the Magee forces control Council with sufficient votes to elect them the Babcock forces are urged to make Walter Christy of the Gazette-Times a councilman. Mr. Christy has made Mayors and Councilmen for generations and his intimate knowledge of municipal affairs are such that he will make a worthy representative.

(Continued on Fourth Page)

Another Advance for Puddlers

According to agreement made in conference the Boiling and Finishing sixty day settlement is to be made in the latter part of the last month of the statement instead of early in the first month. Hence this announcement prior to that of the sheet and tin which will be made at the usual time.

We, the committee appointed to examine the sale sheets of the Republic Iron and Steel Company, Union Rolling Mill Company, Fort Wayne Rolling Mill Company and Highland Iron and Steel Company for the sixty (60) day period ending February 28, 1918, find that the average price was $3.10, hence the price for Boiling and Flinshing mills for the months of March and April, 1918, will be based on a $3.10 card rate or $15.05 per ton.

J. S. McGinley,
Fred Keightly,
John Williams,
Committee.

NATIONAL "DRY" FEDERATION FORMED; HEADQUARTERS HERE

CHICAGO, Ill.—Formation of a National "dry" federation, which will be composed practically of every leading prohibition society in the country and will be the biggest organization in the world opposing liquor, was announced here tonight. William Jennings Bryan is president of the organization. Active speaking campaigns will be started at once.

National headquarters will be in Pittsburgh. Branch offices will be opened immediately in Chicago, Washington, New York and many other cities. The federation has more than $100,000 paid into the treasury and several hundred thousand dollars pledged, it was announced.

Dr. Charles Scanlon of Pittsburgh, who was appointed by President Taft, and later by President Wilson to represent the United States at international congresses against alcoholism, becomes general secretary.

TWO MEN CAUSE EXPLOSION

HALIFAX, Nova Scotia—Blame for the collision between the French munition ship Mont Blanc and the Belgium relief ship Imo, resulting in the explosion of the former vessel, killing 1,500 persons, injuring several hundred and destroying a large part of Halifax on December 4, was placed upon Pilot Mackay of Halifax and Captain Lamodee of the French ship, in a judgment by the government commission which investigated the collision. The accused have been arrested on manslaughter charges.

AL. HAMILTON ACCEPTS PRESIDENCY OF COAL MEN

BRILLIANT YOUNG CAPTAIN OF INDUSTRY HAS MANY REMARKABLE EXPERIENCES GRIPPING THE GOLDEN RUNGS UP THE LADDER OF FAME, BUT SUCCESS COMES AT LAST.

Alfreed Reed Hamilton, formerly editor of the National Labor Tribune, has been elected President of the Northwestern Pennsylvania Coal Operators' Association, an organization which promises to be one of the most important in the bituminous coal producing sections of the greatest coal centers in the world.

The new association is composed of the leading coal operators of Butler, Mercer, Lawrence, Armstrong, Clarion, Westmoreland, Jefferson and Indiana counties, and has for its primary object cooperation with the government officials in increasing the coal productions of the district.

A. R. HAMILTON

The meeting was held in the William Penn Hotel and Mr. Hamilton consented to accept the presidency until such time as the organization is perfected and thoroughly established. Mr. G. H. Francis, of Greensburg, was elected vice president; F. B. Reimann, secretary of the Butler-Mercer Coal Operators' Association, which will be absorbed by the new organization, secretary, and Fred Stover of Butler, treasurer.

To meet the desires of the fuel administration at Washington this organization will be pushed to a 100 per cent basis. An annual production of 10,000,000 tons will ultimately be represented and approximately half of this was voted at the meeting yesterday. These producers comprise one of the zones recently defined by the fuel administration at Washington.

There can be no doubt as to the success of the new association, as the official board is made up of the most capable men in the operation of coal mines. Mr. Hamilton has long since proven his remarkable executive ability and has mastered many difficult problems. As a planner he has long since demonstrated his worth and as a young man of force, foresight and genius he has displayed his talents for not only meeting the inevitable but extricating himself and those whom he has lead out of situations that were delicate in the extreme.

From the employees point of view it may be said that to Mr. Hamilton belongs the credit for the powerful organization—the United Mine Workers—which the miners enjoy today and well can the miners afford to pay tribute to him for the phenomenal success they have achieved in many of their disputes which at times threatened the overthrow of their organization. That he held undisputed sway in the Pittsburgh district for many years none will dispute; that he met and defeated problems that seemed overwhelming all must agree, and while there were many in the district, who knew more about the details of mining in days gone by, there were none that were able to solve the most harrassing and nerve racking problems with the keenness of precision, daring and the ultimate success as he. When the operators were wrestling with the individual mines Mr. Hamilton aided them in their dilemma after the combine was formed he dictated terms, drafted agreements and adjusted disputes in which strikes were imminent if not actually declared.

This, too, at the suggestion of the late Frank M. Osborn, who was at that time President of the Pittsburgh Coal company, the largest coal combine in the world. He continued later to do this practically all through the administration of President Francis L. Robins, who succeeded Mr. Osborne.

May it be impressed, indelibly impressed, upon the memory of all concerned that after waging bitter conflict against Mr. Robins and his coterie who represented the thin vein coal operators, Mr. Hamilton, although a most obstinate opponent, became the champion of Mr. Robins and led President Robins to easy victory in difficult wage scale adjustment at Indianapolis. No man better equipped to handle both miner and operator than Mr. Hamilton, none so well fortified, few with the rich experience and diplomacy. Well trained in newspaper work, having gained his early education in this

(Continued on Fourth Page)

PASTOR RUSSELL'S SERMON.

WEEPING AND GNASHING OF TEETH IN THE OUTER DARKNESS—JESUS' WORDS OFTEN MISINTERPRETED—WHAT THEY DO MEAN.

WHEELING, W. Va., March 18, 1906.—Pastor C. T. Russell addressed large audiences here today. His 3:00 p. m. discourse for the celebrated Cure for Infidelity—"Hope for Many in the Resurrection of Damnation," previously reported. His evening discourse, which we report below, was from the text "Bind him hand and foot and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called but few are chosen."—Matt. 22:13, 14.

The expression, "weeping and gnashing of teeth," occurs altogether seven times in the New Testament. To the average mind, filled from childhood with thoughts of devils and pitchforks, flames and torture, the expression includes all of these at a glance, and is taken as an endorsement of the doctrine of the eternal torment of all who do not become saints. And yet we are all familiar with weeping and wailing, as the poet has expressed it.

"Now the world is full of suffering,
Sounds of woe fall on our ears."

It is the "gnashing of teeth" that seems to be the unusual feature. What in this expression, looked at with deliberation, indicates eternal torture? True it is not a common expression in our day, but we can readily see that it signifies chagrin, disappointment. We have the same phrase used elsewhere in the Scriptures, not as representing a future torment either, but by men in the present life. For instance, when Stephen, the first Christian martyr, preached to his opponents, we read—"When they heard these things they were cut to the heart, and they gnashed on him with their teeth." The expression, "gnashed on him with their teeth," is evidently no more a figurative expression than the associated one, "they were cut to the heart." The meaning is evident: they were angered, vexed, chagrined, and manifested their feelings outwardly. Evidently we should not attach any other than this correct meaning to the words of our text, and any other analogous statement.

On this occasion we will examine carefully, with the context, three of the occurrences of the words "weeping and gnashing of teeth." We begin with our text, which is a part of the parable of the King's marriage feast. This parable represents the work of this gospel age—the period between the first advent of our Lord and his second advent. The privilege of being participants in the Kingdom is figuratively represented by participation in a feast. The heavenly Father had planned this feast, and during the Jewish age had, through the law and the prophets, informed Israel, his friends, of his intention to have such a feast—that he would in due time establish his kingdom, and that they should have the first invitations. When the due time was come, at the first advent of Christ, the message went forth to the Jewish nation, "Come to the feast, for all things are now ready."

This parable shows how the people of Israel made light of the matter, and refused and neglected to avail themselves of the opportunities first offered to them. Some made excuses of being too busy with other affairs, while others beat the King's servants shamefully and killed them—a prophetic statement of how the Lord and his apostles would be mistreated and killed by the Jews, who said, "His blood be upon us and upon our children."

As this parable shows, the great King, the Almighty, took them at their word, and destroyed them as a nation and burned their city. The King, the Almighty, then said to his servants, "The wedding is ready, but they which were bidden are not worthy—as a whole, as a nation." The worthy ones of that nation were not rejected—"as many as received him to them gave he power to become the sons of God." John 1:12. The King then sent the servants into the highways to bid any and everybody come to the marriage feast. This represents the breadth of the gospel invitation, which recognizes neither Jew nor Greek, Barbarian nor Scythian, bond nor free, male nor female, but includes all who will accept the call with a true heart when they hear it. The parable, however, does not teach that all heard the invitation to the feast, and the facts of history demonstrate that the servants of the great King have not succeeded in reaching the ears of any but a comparatively small proportion of humanity. We rejoice to know from the Scriptures that the Lord has another feast of fat things for all nations, which he is about to spread for them during the Millennial Age. We rejoice in the assurance that in connection with their feast the knowledge shall be world wide and ocean deep. On the other hand, the Kingdom feast now proclaimed is intended only to gather a little flock, who, by the grace of God through faith in Jesus as their Redeemer, and their obedience to his instructions, are privileged to become heirs of God, joint-heirs with Jesus Christ our Lord in that Kingdom—participants in that great feast.

INSPECTING THE GUESTS.

The number of guests was limited—it was the same number originally intended when the offer was made to the Jews alone, 144,000. The remnant of the Jewish nation found worthy to be guests, augmented by the calling done during this gospel age, and restricted by the narrowness of the way, will accomplish this work of finding the predestined guests at this feast. The predestinated number will surely constitute the "body of Christ," the elect Church. The particular point of the parable claiming our attention at this time occurred at its close, after the full complement of guests had been found—hence in the end of this gospel age, in the "harvest" time of this age. It was when the supper was about to be served that the King came in to inspect the guests, to determine that they were of such as he could approve.

The King here we understand to represent our Lord Jesus at his second advent, making inspection of those about to become his bride and joint-heirs in the Kingdom. This thought of inspection at the end of this gospel age is everywhere made prominent in our Lord's teachings; for instance, in the parable of the net after it was full it was drawn to shore, and the suitable fish were gathered out, separated. In the parable of the wheat and tares, in the harvest time the wheat was separated from the tares and gathered into the barn. In the harvest time in the parable of the virgins, the wise were separated from the foolish and entered into the marriage. In the parable of the pounds and talents the king returned before taking his Kingdom, reckoned with his servants, chastised unfaithful ones and rewarded the faithful variously with dominion over two cities, five cities, etc.

REMOVED HIS WEDDING GARMENT.

In olden times at such a feast given by a king it was the custom for the host to provide a wedding-robe for each guest. Thus all appeared alike—on one plane, whether rich or poor. So the Lord has provided for all who accept his invitation to the great feast a robe of Christ's righteousness, which covers all of our natural blemishes and imperfections which we repudiate and are seeking to avoid. This robe is the free gift of our bridegroom, our host. The wearing of it signifies our acknowledgement of our unworthiness of his favor, and our acceptance of the blessings we enjoy as of his grace.

In the parable a guest was found without a wedding garment, contrary to the rules of such a feast. The King in kindly manner inquired where the fault lay that he was without the garment—was it the fault of his servants, who had neglected to give him the garment or had admitted him without? Assuredly not! Or was it the fault of the guest in having received the garment and by it gained entrance, and then had removed and discarded that garment, preferring his own, thus slighting his gracious and hospitable King? Evidently it was the latter, because the guest was speechless—he could make no defence, he was guilty.

The fulfilment of this feature of the parable is not difficult to find in this day, in which so many of those who once trusted in the merit of the precious blood of Christ as their robe of righteousness, covering of their imperfections, are discarding it. How frequently we all take note of the fact that professed ministers of Christ and teachers of his flock, as well as agnostics, declare that while they accept Jesus as a teacher they totally reject the covering of his robe of merit—the imputation of his righteousness as the offset of their inherited imperfections. Alas that the one represented in the parable finds so many illustrations in fact in our day. Alas, too, that those who deny that the Lord bought them (II Pet. 2:1) include so many of the noble and well educated. Another testimony, however, is that not many wise, or great or learned, according to the wisdom of this world, will be found ultimately in the Lord's little flock, who shall be heirs of the kingdom.—Luke 12:32.

CAST INTO OUTER DARKNESS.

In the parable the guest who did not appreciate the robe provided was rejected from permission to share in the feast. The fulfilment of this part of the parable here signifies that those who reject the value of Christ's sacrifice, "a ransom (a corresponding price) for all" (I Tim. 2:6) will be rejected of the Lord, and can not occupy any place in the Kingdom, whatever other blessings they may or may not get at the hands of the great King to whose grace they do despite.

Again, in the parable, the expression "outer darkness" is in harmony with the declaration that the feast is a supper, and also conveys the thought that the room in which the guests were assembled awaiting the supper was brilliantly lighted, making the outer darkness the greater contrast. The application of this to the present time would be that now in the end of this age much light is shining from the divine Word, our lamp, upon all who have knowledge of the Kingdom, who have accepted of its invitation, who recognize the parousia (presence) of the King, and are awaiting the inauguration of the Kingdom. Amongst these guests we must look for the one without the wedding garment. We need not look for him amongst those who are in the outer darkness and have not seen the inner light of the feast.

The casting into outer darkness evidently signifies that those who reject our Lord as their saviour, their redeemer, their ransomer can not remain in the light—they must go out into the outer darkness respecting these subjects, into the condition common to the whole world of mankind. The statement "bind him hand and foot" implies that such may desire to resist and have a preference for the light but that none will be permitted to enjoy it except those appreciating the robe of Christ's righteousness and wearing it.

WEEPING AND GNASHING OF TEETH.

As we have already seen, nothing in these simple words necessarily implies eternal torment, or any other kind of suffering or disappointment than such as is frequently experienced amongst men in the present life. But various Scriptures show us that, following the inauguration of the Kingdom of God's dear son, when all of the elect shall have experienced the change of the first resurrection and entered into glory, there will forthwith follow in the world "a time of trouble such as was not since there was a nation."—Dan. 12:1.

We have seen on previous occasions that this trouble is referred to as a shaking of the earth, the social structure, in its financial, social political relationships, and that it is also a time of the shaking of the heavens, the shaking of religious institutions. It will be in that time that the guest without a wedding garment will have his weeping and gnashing of teeth, his disappointment, his chagrin, when he perceives the fall of human organizations called churches, and that many things highly esteemed amongst men were an abomination in the sight of the Lord. What could be simpler than this interpretation of this parable? Can any one give a different interpretation and show that weeping and gnashing of teeth in outer darkness refers to eternal torment? They can not, we challenge them to do so.

Our Lord's use of these words, "weeping and gnashing of teeth," in Matt. 8:12, is evidently the same as that recorded in Luke 13:28; hence we consider these two statements as though they were one. Luke's account is the more elaborate; hence we follow it. Our Lord, teaching the Jews, said: "Strive to enter in at the strait gate (the narrow door), for many I say unto you will strive to enter in and shall not be able, when once the master of the house has risen up and hath shut the door." This may be understood to refer to the closing of the door of Israel's favor eighteen centuries ago. Undoubtedly, as the Jewish nation began to find the troublous times coming upon them which ultimately destroyed their national polity, many of them began to seek afresh for the Kingdom taught by Jesus; but it was too late for them to return to divine favor as a nation and to receive the chief blessings of the Kingdom priveleges. As the Apostle declares "Israel hath not obtained that which he seeketh for, but the election obtained it and the rest were blinded."—Rom. 11:7.

"YOU YOURSELF CAST OUT."

On the other hand, we may understand these Scriptures as applying to a class in the end of this age, at the second coming of Christ, similar in many respects to the class which he dealt with at his first advent, not ready for the Kingdom as those were not ready. Both views are true to the facts and to the Scriptures, though the latter fits to some further details. It illustrates that not all who say "Lord, Lord," will enter into the Kingdom—constitute the Kingdom class. Nay, verily: the Lord is choosing a "little flock" of very zealous ones for joint-heirship with his Son. Again, another says, "Have we not in thy name cast out devils and done many wonderful works?" The implication would be that at our Lord's second advent, when inspecting those who professed to be his followers, some would be found to be very prominent, very confident, very boastful, whom he would not be willing to acknowledge as his bride. Perhaps some of them will be found very busily engaged in building up Babylon in some of its wards or denominations, but neglecting the divine Word and their own character building. They evidently think well of themselves, and remind us of the Lord's declaration that many things highly esteemed amongst men are abominations in the sight of God. We believe that sectarianism is one of these abominations by which many are deceiving themselves.

When the last member of the Gospel Church, the elect little flock, shall have been secured, taught, tested, approved and received to glory, the door will be shut. Not the door of mercy, thank God! but nevertheless a door—the door of opportunity of entering into and becoming members of the Kingdom class, the elect Church. This door is distinctly referred to in the parable of the ten virgins. When the wise virgins had all entered into the marriage feast "the door was shut," and no appeals for entrance could be entertained. None but the wise virgins could constitute the bride class, though the foolish virgins, made wise by getting the oil they previously lacked, will surely have a good portion of blessing on a lower plane than the bride, as shown by the Scriptures.

This is the same thought represented in the passage under consideration. These foolish virgins are the ones "who will seek to enter in and shall not be able when once the master of the house has risen and shut the door." How evidently this is a class in the end of this gospel age who will share in the great wave of trouble which will engulf the whole world directly after the Church shall have been glorified. Many will then begin to understand what they are not able to appreciate now because of pride and self-will; they will understand that the Kingdom class has been made up, that they are thrust out of the honors and dignities represented in the gracious call of this gospel age. Thank God, although they shall have weeping and gnashing of teeth, great disappointment and chagrin respecting their loss, and although that loss will be an irretrievable one, and although that door they failed to enter will not open again, yet in the divine plan all the families of the earth are to be blessed by the glorified Christ, and a wave of blessing will sweep over the earth, ocean deep, following the wave of trouble whose anguish caused the gnashing of teeth.

How evidently there is no foundation in any of these Scriptures considered upon which to build a theory of eternal torment. The theory was conceived in darkness and malevolence of spirit by those who were far from possessing the spirit of God, the spirit of holiness, the spirit of truth, and it has descended to us as the "tradition of the ancients" from the "dark ages." As our minds are released from the incubus of this hoary error, and as we find that the Scriptures do not support it, all the true hearted of the Lord's virgins, of the proper guests at the feast, will rejoice, and will love and praise and serve their Redeemer and Lord with increased joy, and more and more realize in their hearts "the peace of God which passeth all understanding."

The Lord willing, we will next Sunday continue this subject, examining other texts containing these words, "weeping and gnashing of teeth." Our text will be Matt. 25:30—"Cast ye the unprofitable servants into outer darkness, there shall be weeping and gnashing of teeth." It will be reported in the National Labor Tribune.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$137.00
Paid in	10.00
Total	$147.00
Paid out	$152.00

Appreciations.

Findlay, Ohio.

Enclosed please find draft for $1.50 for which extend my paper 6 months from date of Jan. 27, 1918. I see by tag I am in arrears 1 year. I trust you will pardon me for my gross neglect for I surely appreciate your kindness and patience. I also wish to express my thanks for the many good things given us through the good old Tribune and send greetings to all the dear truth friends through its columns and to you Mr. Editor that the Lord of the Harvest may richly reward you in Due Time.

J. A. SHULER.

Niles, Ohio.

It seems as though you did not pay much attention when I requested you to drop my name for the Labor Tribune, for which I am glad that you did not, and thank you very much for the same. For I do heartily enjoy the reading of your valuable paper and especially the part which you apply to Pastor Russell's teachings and many other of the dear friends. That one article in last week's issue. "The Mark of the Beast" which W. W. Giles brought forth, is worth a great deal to those that desire to keep themselves clear from the beast and the image of the beast. You will please find enclosed post office order for payment of 1917, and renewal for 1918, thanking you for all past favors, and may the Lord add his blessings upon you and your valuable paper, for the efforts which you put forth in sounding forth God's praises which are good things to know. We remain.

Yours respectfully,
ENOCH JONES.

Rivesville, W. Va.

Enclosed please find order for one dollar for which please renew my subscription to your paper for another year. I am glad to see you are still publishing the P. R. sermons and the "Finished Mystery" with the many other good things. Let the good work go on, and may the good Lord bless you and the good old Tribune.

JAS. O. MORRIS.

Indianapolis, Ind.

Kindly find enclosed check to renew my reading in interest of the Truth and sermons which edify the peculiar people, the temple of, he Living God I am rejoicing to see your continued spreading the good tidings over this country and Canada, from sea to sea.

Yours very respectfully,
LINCOLN SMITH.

Montaville, Oregon.

My subscription to your excellent paper expired in January and I beg you to excuse delay in renewing. Please find postal money order for $1 enclosed for which please continue your paper to my address for another year.

Sincerely yours,
G. H. McKEE.

Mosier, Oregon.

I am just one year's subscription in debt to you, for your very able paper. We have appreciated the weekly visits of the Tribune very much as it has contained such soul satisfying food from the pen of our beloved Pastor Russell, who has gone to his reward, having finished his work this side the veil that hid from our mortal eye, his glorious work, which will never be finished, but continue from age to age.

Dear Editor, wefeel compelled now to give up the Tribune. May you receive a proper reward for your service of the Truth. Inclosed find $1.00 to pay for the Tribune for the past year, from March 14, 1917, to March 14, 1918. And thank you for your patient waiting.

We are respectfully yours,
J. W. BLAKELY.

THE SANDAL-WOOD

How strange the story of the Sandal-wood,
That grows in distant lands, beyond the Sea!
The said this curious tree perfumes the axe
That lays it low, and from its riven heart
There flows a wondrous fragrance, sweet and rare;
Ofttimes to incense ground, and powdered fine,
Its burning fills with languorous scent the room.
And yet, for centuries the tree might stand,
But yield no perfume on the tropic air;
It needs must fall, its very heart be crushed,
The sweetness of its odours to reveal.

Dear Lord, Oh! make us like the Sandalwood,
Oh! may I pour Love's fragrance on the hand
That wounds me so, and help me realize
Without a bruised and humbled heart I'd be
Unfitted for the Master Workman's use!
As Sandal-wood oft cools the fevered brow,
Let me refresh and soothe the anguished mind;
When fires burn fiercest, may my presence be
Like sweetest incense on the evening breeze,
Or like God's angel in Gethsemane,
To comfort, strengthen, calm, inspire and bless!

GERTRUDE W. SEIBERT.

Lusterne, Pa.

Enclosed you will find money order for paper. I want to endorse the Tribune as one of the most foremost papers printed today upholding the Truth on all subjects, particularly that of the Bible, and the unwavering support to it of Truth as has been presented the last forty years. Wishing you continued success I am.

Yours truly,
S. L. STULL.

Columbiana, Ohio.

Enclosed is money order for one dollar. Kindly renew my subscription to the Tribune for another year. We greatly appreciate the Tribune because it devotes its pages to Pastor Russell's writings and the letters of the Truth friends.

Yours in love of the truth,
JACOB W. LAU.

Milwaukee, Wis.

Enclosed please find one dollar for the renewal of the Tribune. I am very glad you are still publishing our beloved Pastor Russell's sermons, which are the means of comforting and encouraging all who read them. Let the good work go on.

Respectfully,
MRS. WM. HASKIN.

Levant, Maine.

Enclosed you will find one dollar for the Tribune renewal for another year. May God bless you for the good work you are doing in publishing the truth, thereby feeding the famishing ones that they may gain strength during this dark night that is settling down upon the world.

MRS. W. W. WILEY.

Westbury, N. Y.

Enclosed find one dollar, please renew my subscription for your good paper. I thank you for printing Pastor Russell's sermons and all the other good things that appear in your paper.

Respectfully,
JANE HELWIG.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards pospaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

PERSONAL

Rheumatism and Heart trouble are annoying, dangerous afflictions. If taken in time they may be easily overcome. Nature, providentially, has provided natural antidotes for these distressing maladies. I'll gladly send valuable information if you will send your address and say which you suffer from. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

SAVE SOAP, use Crystal Compound, cuts soap bill more than half. Save time, money and clothes. A pleasure to sell Crystal. Cleans, brightens, purifies everything in the home. Satisfies the whole family and makes mother's work easy. Teaspoonful in hot bath makes the water delightful. Sells like blazes, repeats over and over. Send twenty-five cents for package. Manufacturers name, wholesale prices, with full particulars of its money making possibilities. Price returned if not pleased. Address

MRS. M. CARGILL,
Anacostia, D. C.

THE FINISHED MYSTERY

Scranton Man Author of "The Finished Mystery," and Salesmen for Book Under Arrest.

HARMFUL TO RECRUITING

Volume Containing Alleged Offensive Statement is Seventh in Pastor Russel Series.

Clayton J. Woodworth, of 432 Bloom street, Dunmore, was held in $2,000 bail by United States Commissioner P. E. Kilcullen yesterday afternoon, charged with the authorship of "The Finished Myster,' a book from the press of the International Bible Students' Association, which, it is alleged, was issued for the purpose of obstructing recruiting into the military service of the United States. Gilbert Berlew, of Scottdale; Maurice Herr, of Brooklyn, and Stanley L. Young, of Reading, were also held in $2,000 bail on the charge of distributing the book. George H. Fisher, of 735 Jefferson avenue, this city, was also held as a material witness in $500 bail.

Mrs. Susan Hessler, of North Washington avenue, furnished bail for all five of the men. Unusual developments compelled Assistant U. S. District Attorney McCourt to ask for a postponement of the hearing until Thursday afternoon, and to request that the defendants be obliged to furnish bail until that time. Chales P. O'Malley and Walter L. Hill, of the law firm of Knapp, O'Malley, Hill & Harris, who represented the defendants at the hearing, registered no objection to a postponement, and it was accordingly granted. Mr. McCourt stated, however, that the government had completed its case and was quite willing to fight the matter to a finish if the attorneys for the defense insisted.

ARRESTED IN MARSHAL'S OFFICE.

The arrest of Mr. Woodworth was a clever bit of camouflaging on the part of agents of the Department of Justice, who rounded up the other men Saturday and Sunday. The agents gave out the information that Young had been arrested and it was published in all the newspapers of either Sunday or Monday. As it was intended, Woodworth read the newspaper accounts of the arrest of Young, and yesterday afternoon he walked in to the office of the U. S. marshal and asked if he could see Young. That was just what the agents were looking for, and they immediately placed Woodworth under arrest. Mr. Fisher was notified by telephone that he was also wanted and he came in of his own accord and gave himself up.

The book is the seventh volume of a set. The previous six books are from the pen of Pastor Russell, and this volume is a sort of posthumous work, being a compilation of the writings of Pastor Russell, together with annotations and explanations, of which Mr. Woodworth and Mr. Fisher admit being the authors. The following preface printed in all copies of "The Finished Mystery" explains just how these residents of Scranton came to be connected with the work:

"By his last will and testament Pastor Russell designated George H. Fisher, of Scranton, Pa., as one whom he would approve as a member of the editorial staff of The Watch Tower—the most important journal published on earth. For many years Brother Fisher has been consecrated to the Lord, a careful student of the Bible in the light of the message brought from the Lord by the messenger to the Laodicean Church, and for some time he has made a careful and prayerful study of the Book of Ezekiel.

AUTHORITY ON RUSSELL WRITINGS.

"When Pastor Russell was with us he gave direction that the 'Bible Student's Manual' should be prepared by Clayton J. Woodworth,' also of Scranton, Pa. This manual was published by the society and has proven a great blessing to the household of faith. The preparation of this manual required a critical examination of everything Pastor Russell had written, and thus Brother Woodworth was enabled to become more familiar, probably, than anyone else with the explanation of the Scriptures which had been given by Brother Russell. In this manner the Lord seemed to have qualified him for some special work. With the 'key' which Brother Russell, as the Lord's servant, had placed in his hands. Brother Woodworth, by the Lords grace, has been enabled to bring together everything that Brother Russell wrote on Revelation, and to explain and harmonize the other parts of that book with the Divine Plan, also to treat similarly the Song of Solomon.

"It seemed pleasing to the Lord that Brothers L. J. Woodworth and George H. Fisher should prepare the seventh volume, under the direction of the Watch Tower Bible and Tract Society. While both residing in the same city, they have worked separate and apart from each other, not even comparing notes. The reader will be able to judge how fully the work of each harmonizes with that of the other, and with the Divine Plan, thus giving further evidence of the Lord's direction in this matter."

CHARGE BASED ON ONE PARAGRAPH.

The arrest of Woodworth and the three men who were selling and distributing the book is based upon a paragraph on page 247 of the book, which is headed: "Come Out of the Mouth of the Dragon." Mr. Woodworth explained this by saying that in his conception the dragon signified civil government. The offensive wording in the paragraph is as follows: "Satan has placed three great untruths, human immortality, the anti-Christ and a certain delusion which is best described by the word patriotism, but which is in reality murder, the spirit of the very devil. + + * The wars of the Old Testament were all intended to illustrate the battings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery which has turned the earth into a slaughterhouse. Nothing in the New Testament is patriotism (a narrow-minded hatred of other peoples) encouraged. Everywhere and always murder in its every form is forbidden; and yet, under the guise of patriotism, the civil governments of earth demand of peace loving men the sacrifice of themselves and their loved ones and the murder of their fellows, and hail it as a duty demanded by the laws of Heaven."

Mr. Woodworth admits that he wrote that particular paragraph, but says that he had no intention of obstructing the United States in the prosecution of the war, and he further states that the book contains no more German propaganda than the Bible. Nothing of a seditious nature has been found in that part of the book attributed to Mr. Fisher and he was therefore only here as a material witness.

HERR'S LETTERS DAMAGING

At the hearing yesterday afternoon the special agent of the department of justice who was instrumental in the arrest of the five men told of his part of the affair and read a number of more or less damaging letters which had been found in a valise carried by M. L. Herr. These letters were from various parts of the country and called attention to the arrest of several members of the International Bible Students' association in Toronto, Canada, for selling this same book, "The Finished Mystery." One of the letters also told of a visit made to a member of the association in Brooklyn by six drafted men from Camp Upton together with three officers. The letter was somewhat vague, but the impression it left was to the effect that these men had refused to serve in the draft army and were under arrest. One of the men the letter said, was "giving under pressure" and would probably go into the army.

Attorney O'Malley asked to have all the testimony of the special agent stricken out because he had drawn his prisoners out and had not told them that anything they might say would be used against them, and also because he had confiscated the letters belonging to Mr. Herr and had invaded his privacy without any legal right. Commissioner Kilcullen ruled that the testimony could stand. Assistant U. S. District Attorney McCourt and Mr. O'Malley had quite a verbal tilt over those letters. Mr. O'Malley demanded that they be returned to his client, and Mr. McCourt refused to give them up and the commissioner sustained him.

Corporal Freeman of the state police, testified to making the arrests of Berlew, Herr and Young and told of finding the men in possession of a hundred copies of "The Finished Mystery." Young had been arrested by the village constable at Nazon. Corporal Freeman said, and when he arrived there he said he found Young in the custody of the constable and about 100 volunteer constables. In fact he said that constable was ably assisted by the entire village.

WERE NETTING GOOD MONEY.

Herr and Berlew were arrested the next day by the constable when they were driving in from the latter's farm near Nazen. These men were selling the books for sixty cents apiece and they cost them thirty. Corporal Freeman was complimented by the department of justice agent for his good work. He received a telegram on Friday night to arrest three men and he never stopped until he had them all in the barracks at Wyoming.

George Woehrle, of 124 North Everett avenue, 25 years old, testified that he had been visited by one of the agents selling "The Finished Mystery," and that he had refused to buy the book after reading part of it. He said that the agent refused to take it back, however, and he produced a copy which he said was the one that had been left with him.

It was just after these three witnesses had completed their testimony that Mr. McCourt asked to have the hearing postponed and bail was accordingly fixed for the five men.

Mr. Woodworth, author of the book, came to Scranton in 1894, and became connected with the advertising department of the I. C. S. He remained with them until the release of T. J. O'Sator, former president, when he went with Mr. Foster and helped form the Foster Correspondence Schools.

HAZELTON, Pa., March 4.—American Protective league agents of this city tonight raided the local headquarters of the Russell Bible Students circle and confiscated two hundred copies of "The Finished Mystery." Four men are under arrest as a result of the raid. They are: William Kimmell, at whose home the students meet each Sunday; Jonas Davies, Rueben Platt and Benjamin Kimmell.

Amos K. Smoker, a son-in-law of William Kimmel and his wife were arrested at Weatherly today and forty copies of the book in their possession was confiscated. The couple is held for the arrival of federal agents today.—Scranton, Pa., Republican.

APPRECIATIONS.

Chicago, Ill.

I notice by the address tag my subscription to your paper has expired. I write this to have you discontinue it. We have enjoyed the paper for the past four years, but feel we cannot take it for the present. Thanking you for your work in the spreading of the Truth,

I am Yours truly,
MR. W. O. CLINGLER.

Oxford, Ohio.

I see my subscription to your paper expires on the 6th of next month. I feel compelled to ask you to stop sending it to me, for I feel unable to pay for it any longer. I have been a subscriber for more than 9 years, I think. I still like it, mostly on account of the religious part.

Respectfully,
O. R. WILKINS.

Central Falls, R. I.

I am enclosing $1.00 for the renewal of my subscription for another year, hoping you will continue to publish our dear Pastors' sermons and other Bible Truths.

Yours very respectfully,
C. WATT.

Denison, Texas.

You will find enclosed one dollar to renew my subscription. I am glad to see the Scripture writings continue in your paper. I enjoy your paper on that line especially. I would like to call your attention to some of the friends sending out new ideas. I would say the Lord has a channel to carry on His work, and I think it would be proper for any of the friends that have new thoughts to send them to the Bible House for publication. All the Lord's people I am sure would appreciate this way of receiving any Truth more than merely sending it out on their own accord. I like your paper very much. I hand the paper out to my friends and find this a good way to circulate the Truth and I find some will read this way that otherwise would not. May the Lord bless you for the work you do in His name.

Yours longing for home,
A. M. YORK.

Los Angeles, Cal.

You will find enclosed a check for $1.00 for which you will please renew my Tribune subscription. I do not like to miss one copy on account of Pastor Russell's sermons. I am

Yours with christian love,
MRS. LOUISA COOKMAN.

Los Angeles, Cal.

I cannot use language to express my appreciation to you for your kindness and am ready to state that this is the most valuable and accommodating and Truth supporting paper in all the land. No one can well afford to be without it.

Yours with kindness,
MARY COOKMAN.

Plymouth, Mich.

The fight for Truth is nearly won; only about 6 years longer and then truth will flow from pole to pole. Won't that be grand! Hallelujah!! Who would not wish to live upon this grand old orb then. Shall we not continue to strain every nerve for a successful finish? Who has done more nobly than our good old Tribune? Who was one of the first in the fight and may be the last? Shall we forsake her now? No. Never. We are giving up our secular news for the sake of a new subscriber. We all know how secular matters are to turn out (present conditions must give way for the new) so why worry our brains over that. Better worry over how to make our calling and election sure. The time is short. Much to do on every hand. Never was there a time in all the history of Truth when the people are looking for the whys and wherefores as this minute. Are we doing everything in our power? We know of some cases where the local colporteur can not get enough books (7 vols.) out of the class to sell. How about this for Joshua courage, or a warm loving soul? Please find enclosed P. O. M. Order for $2.60. One for renewal, one for a new sub, 60c for extras on showing up Billy Sunday in his true light by Scott Anderson. That article ought to be in pamphlet form.

Yours for truth and righteousness.
E. H. NELSON.

Boonville, N. J.

Through someone's liberality and kindness I have received the Tribune for the past year. As I stated a year ago, I have the old sermons that I can re-read, and I do not feel able to subscribe, so please discontinue the paper. I am sorry not to be a help in sustaining the paper.

MRS. ETTA CANFIELD.

Mahto, South Dakota.

Looking through some papers of more or less value today, to my astonishment I found the subscription payable to you for the Tribune for 1917-18, which I bought December 26th and laid aside in error. I am sending the enclosed money to pay for the Tribune as aforesaid.

I shall continue to take the Tribune so long as it continues to publish those old sermons of the late Pastor Russell.

I am unable to accept the book entitled the "Finished Mystery" as being the posthumous work of Pastor Russell, notwithstanding it has established manuscripts of an author for the first time following his death. Not one of a line of it that is posthumous. True there is quite a good deal of it Pastor Russell's writings, but all of such has been published in books, tracts or sermons for many years, and the compilers were very careful to give the reference each time they quoted the Pastor. The rest of the comments are as the Pastor said of many things on different occasions in my hearing, "That's all imagination!" Charles Dickens left one of his novels, "The Mystery of Edwin Drood" in his and unfinished. It was subsequently published in its unfinished condition as a posthumous work of its author. Later, Wilkie Collins, another novelist, wrote a last chapter for the story, but no publisher ever had the temerity to publish the novel with Collin's addition, as being the sole, or posthumous work of Dickens.

Pastor Russell's book and sermons had a colossal circulation, and as the seventh volume had been promised and was eagerly looked for by multiplied thousands of Bible students the world over, here was the chance of a life time, viz., to get the Mss. together that the Pastor had made up, use their own minds for the balance of it, and without any previous hint of any kind, suddenly it bursts among Bible students as Pastor Russell's work, and many hundreds of thousands of copies are sold rapidly. Yes, I would get out and dig before I would use another man's name and reputation just to get out a big lot of books. I'm page five it says that Pastor Russell did write it, while on page six it says that the work was done in Scranton, Pa., by Bros. Woodworth and Fisher, who worked apart, not even comparing notes. Did Pastor Russell write the notes? No. It was the work of Bros. Woodworth and Fisher. Pastor Russell said he did not understand all of Revelation. Therefore he was not to write the seventh volume.

H. J. KAIL.

FAITH

To follow where an unseen Captain leads,
To heed commands unheard by mortal ear,
To battle with a known, yet unseen foe—
Ah! This is faith.

To choose the right when others think you wrong,
To stand for Truth while Error laughs in scorn,
To tread the lonely way into the end—
Ah! This takes faith.

To wear a smile where you receive but frowns,
To kiss the hand that wounds your poor heart so,
And pray for those who fain your life would take—
Ah! This is faith.

To fix your eyes on that within the veil,
Your heart's devotion set on things above,
To wait with patience till God calls you home—
Faith's victory won!
GERTRUDE W. SEIBERT.

SEND IN A DOLLAR BILL.

There are many of our subscribers who don't seem to realize the dollar the "crow flies." You will feel better if come in mighty handy at this time, when everything that goes toward the making of the paper costs us nearly twice as much as it did eighteen months ago. Put a dollar bill, a money order, an express order, a check, in fact any legal tender that we can negotiate, in an envelope and address it to us and it will come as straight as the "crow flies." You will feel better and sleep sounder after having discharged this obligation. DO IT TO DAY!

BEE AND AIR SUPREMACY.

The common honey bee may aid in giving America full air supremacy. Orville Wright, so we are informed by newspaper reports, has been studying the honey bee's flying system and his wing paraphernalia, says Peoria Journal. Wright had previously studied birds and bats in order to help him work out some satisfactory system of air navigation and now, if the notes are to be believed, the bee is under his microscope. Wright might have picked out the butterfly, the moth, the house fly or the gnat as a flying model. He might have selected some bird, as did the French airplane developers. He might have chosen the hawk, as did some of the German airplane students. But he selected the bee. And as he is working on war models perhaps he did a wise thing—because the bee is not only a producer, a good flier, a common sense being, an antifuss creature and a quiet brute, but he has one of the best fighting weapons known. May Orville Wright produce airplanes that will swarm like bees, fly like bees, tumble like bees, tumble over in the air without falling—like bees, and that will have a practical business end for fighting. Behold the bee! He may help us win the war.

"British workmen are not going to submit to scientific management imported from America or elsewhere," declared the archbishop of York in a democratic speech on the labor question he delivered the other day in the house of lords. "They regard it as 'Prussianizing' industry and they will resist it," said the archbishop. He declared that it was surprising there had been so little unrest among British workmen, and declared that their higher wages had been, more or less, neutralized by higher prices, which they believed to be due to profiteering. Prices had been harried and they harassed, he said, by the confusion of recruiting and medical examination orders and by the suspension of trade union regulations. Yet vast numbers of them from overcrowded houses in slums had come forward with the greatest readiness to the help of the country.

What should America bring to the war as its most vital contribution to the present crisis? A correspondent of "Collier's" on the battle line reports the conclusions of a dozen French officers of high rank. "The conclusions," he says, "are important because they are shared by the commander in chief of the French army." They are: "If America will build for her own use and the use of her allies 200,000—six and nine-inch—and will put into the air 10,000 bomb-dropping airplanes (and keep these numbers good), she and at a very trifling loss of allied lives, can the rond be opened to Berlin—and beyond."

It is not an avenging angel, called Death, that kills us. We kill each other by our clumsy, bad intelligence, by our ignorance, and by lack of human sympathy one with another. And as it has gone on through all the ages, and the only thing that can put the world right will be that some of them use another means nations, and between each of us in small communities, under which we each of us try to understand the other man's point of view, and act with perfect justice.

A wholesale grocer in New York has had his license revoked for the period of the war for profiteering in overcharge for sugar, says Baltimore American. With a power like this in active operation on all offenders who attempt to gouge the public, the practice will become too unprofitable to continue if the public is on the alert and ready to complain promptly of the men who are unpatriotic enough to capitalize the nation's necessities.

Some of our greatest philosophers are now of opinion that the well-known human race looks at the present moment like thirty cents in Chinese money. The unfortunate victims of the animal kingdom simply must damp its autocrats and militarists and renew its acquaintance with the golden rule.

German editors are telling the public that opposition to the war in this country is growing daily. The well is father to the editorials, but the same awakening is due as took place about the time of the bringing England to its knees in a few months by the submarine war campaign.

Greece wants the Greeks in the United States to enlist in the American army and offers to suspend the punishments. We fancy, however, that many of the Greeks in this country think there would be no chance for them to "shine" in the American army.

The decreased losses by the British army in December supplement the decreased losses of British shipping for the same period in furnishing a measure of increasing confidence in tightening its hold on the enemy.

Marshal Joffre has been made an Immortal. And history stands ready to confirm the honor.

SAN FRANCISCO—The carpenters' new wage scale of $6 for an eight-hour day is now effective. Carpenters employed in ship yards receive $6.60 a day.

January Hats Foretell Spring

Among the bright and beautiful hats that are assembled and displayed for the benefit of those who go to the south in January there are always some models that may be worn in the north. Women who have no intention of running away from winter and snows nevertheless indulge themselves in hats that herald the spring. So it has come to pass that January and February are apt to find heads crowned with hats of satin, or mallines, or even dark, brilliant straws. They are not summer hats and they are not winter hats; they are hats that are adaptable to any clime.

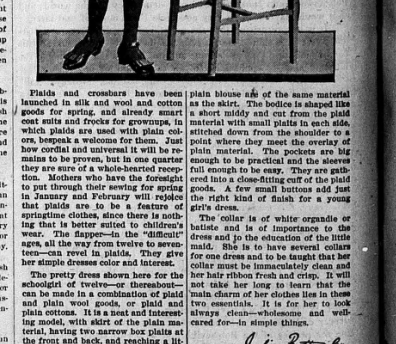
Among those that rejoice the eyes of those who answer the call of the North, and make glad the hearts of those who tarry in the North, there has appeared this year the hat covered with fine, dark purple violets. The flowers are very natural-looking, of silk, and this model first bloomed in Paris. It is a small shape with a covering of purple satin. Over this the violets are crowded and a band of purple violet ribbon is tied about them. There is no good reason why the southern tourist should have a monopoly of good things, and this beautiful and fine bit of headwear will flourish amid the snows of Canada or under the sun of Florida.

Besides the all-flower hat, hats of satin and hats of crepe with chenille braids are already gracing the heads of those who stay in the North. The dark, lustrous straws are trimmed with chou of velvet, or wings and worn with heavy furs—a promise of spring that keeps a happy thought in mind in the depth of winter. The hat of millinery patent leather is another that offers itself for numbers now that our faces are turned toward spring. Lovely hats for afternoon or evening, made of black mallines and panne velvet, in picturesque and daring shapes belong wherever they happen to be found, and that is everywhere, from New York to San Francisco—from Canada to the Gulf.

Unless she wants to be enticed into spending money, "safety first" argues that the smart millinery establishment is a good place to stay away from during the next two months.

Julia Bottomley

Plaids Tone Up Children's Clothes



Plaids and crossbars have been launched in silk and wool and cotton goods for spring, and already smart coat suits and frocks for grownups, in which plaids are used with plain color, begin to welcome the season. Just how cordial and universal it will be remains to be proven, but in one quarter they are sure of a whole-hearted reception. Mothers who have the foresight to put through their sewing for spring in January and February will rejoice that plaids are to be a feature of springtime clothes, since there is nothing that is better suited to children's wear. The flapper—in the "difficult" ages, all the way from twelve to seventeen—can revel in plaids. They give her simple dresses color and interest.

The pretty dress shown here for the schoolgirl of twelve—or thereabouts—can be made in a combination of gold and plain wool goods, or plaid and plain cottons. It is a neat and interesting model, with skirt of the plain material, having two narrow box plaits at the front and back, and reaching a little below the knees. The sleeves, pockets and decoration of the short plain blouse are of the same material as the skirt. The bodice is shaped like a short middy and cut from the plaid material with small plaits in each side, stitched down from the shoulder to a point where they meet the overlay of plain material. The pockets are big enough to be practical and the sleeves full enough to be easy. They are gathered into a close-fitting cuff of the plaid goods. A few small buttons add just the right kind of finish for a young girl's dress.

The collar is of white organdie or batiste and is of importance to the dress and to the education of the little maid. She is to have several collars for one dress and to be taught that her collar must be immaculately clean and her hair ribbon fresh and crisp. It will not take her long to learn that the main charm of her clothes lies in these two essentials. It is for her to look always clean—wholesome and well-cared for—in simple things.

Julia Bottomley

CLEVELAND—The Standard Oil Co. of Ohio has declared a regular quarterly dividend of $3 a share and an extra dividend of $1 a share.

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CITY EMPLOYES SEEK BREAK WITH GOMPERS TO FORM NEW ORGANIZATION

STATE SENATOR SPROUL NOW FOR PROHIBITION

BREAK WITH THE BREWERS AND DITCHING THE LIQUOR INTERESTS MAKE DELAWARE SENATOR STRONG CANDIDATE WITH MILL, SHOP, MINE AND FACTORY HANDS AS WELL AS EMPLOYERS OF LABOR.

The declaration of State Senator William C. Sproul, candidate for nomination at the approching primaries for Republican nominee for Governor of Pennsylvania by his announcement that he will support ratification of the prohibition amendment and urge the election of assemblymen to further this end has had powerful effect in holding in line a vast army of stalwart supporters and winning others back who refused to trail behind the brewery wagon.

The Chester Senator's announcement is the "stop, look and listen" signal to prohibitionists who have been leaving the Republican ranks for a quarter of a century. The anti-liquor forces are made up chiefly of those who have been Republicans, but being unable to inject a prohibition plank into the platform they have sought other parties for relief. Influential and enthusiastic supporters of the prohibition party like Mr. John E. Gill, president of the Manufacturers Light and Heat Company, Pittsburgh, left the Republican party more than thirty years ago and allied themselves with the prohibitionists. These men have been most persistent in their efforts to destroy the liquor traffic. In late years that sentiment has been growing until the present time when employers and employees have taken up the cudgel. The move of Senator Sproul who is looked upon as the candidate of the organization has even startled men like Mr. Gill and they are in a quandry. Mr. Gill recently said: "The issue which I am fighting for is prohibition and as soon as the Republican party accepts prohibition I shall return to the ranks of the Republican party." Senator Sproul strips O'Neil of his battle cry and Sproul's invitation is looked upon as one of the most startling in the history of the Republican party. The statement not only sets the pace for Pennsylvania, but assures the Republicans of the country that the Republican party will insert in its next national platform a plank against the liquor traffic.

STATE SENATOR SPROUL

In giving out his statement Senator Sproul says:

"It seems strange that the Governor and his friend, J. Denny O'Neil, are so anxious to keep everybody else off the prohibition band-wagon. They seem to want it for their own exclusive benefit."

It is predicted by his friends here that in the normal announcement of his own candidacy for the Governorship, which is expected not later than next Monday, Senator Sproul will urge the election of Assemblymen and State Senators who are pledged to support ratification of the prohibition amendment. This is indicated in an editorial in the newspaper of which he is the editor, which says:

"The question of national prohibition has received a great impetus through the national patriotic uplift occasioned by the participation of this country in the great world war. From a local issue it has become a moral and from a moral issue it has grown to be a great economic and patriotic issue. It looks as though the vote of the State upon the question would be almost unanimous.

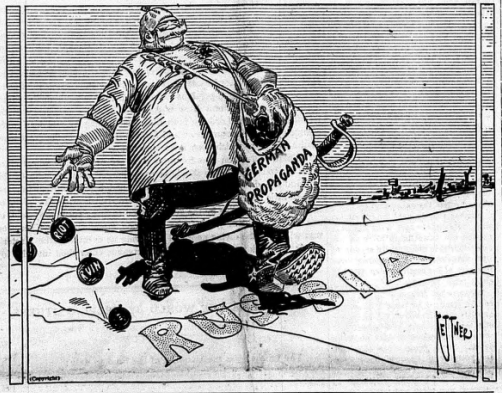
"Whether Pennsylvania ratifies the amendment or not, it will, without question, become the law of the land and there is no reason why Pennsylvania should not ratify it. We believe that the overwhelming sentiment of the people of the State is in favor of its ratification. The question will be settled by the next Legislature.

"Even in the big cities, the movement is gaining great force and in Philadelphia probably a majority of the members of the House and Senate will be found upon the prohibition side.

"We believe that the sentiment of the people of Delaware County is in accord with the rest of the State upon this question, and the local political organizations of both parties will undoubtedly select men pledged to this program. There can be no question that the

(Continued on Eighth Page.)

The Sower



CITY FIREMEN BREAK AWAY FROM GOMPERS

CITY EMPLOYEES SAY LABOR UNION OF LITTLE SERVICE TO CITY FIREMEN AND POLICE OFFICERS, AND OATH OF UNION CONFLICTS WITH OATH OF OFFICE —FIREMEN SEEK EDUCATIONAL ORGANIZATION FOR GREATER EFFICIENCY.

The members of the Pittsburgh Fire Department are preparing to withdraw from the American Federation of Labor on the grounds that their affiliation with that organization brings them no benefits.

The members of the fire department can derive no support from the A. F. of L. and being sworn to duty the members of the department are violating a solemn obligation which they had taken when sworn to uphold the constitution and protect life and property.

In all probability a measure will be introduced in the next legislature prohibiting employees of the state, county, and municipal departments from affiliating with any labor organization. Already the police of the city of Pittsburgh are organized into a labor union and this is contrary to principle and demoralizing in discipline.

The police department like the fire department is organized for the protection of life and property, but should any trouble arise in any industry and anarchy with property destruction break loose the police would be powerless to interfere because of the oath taken to stand by union members in times of struggles.

The members of the police force realize their unfortunate position and, while they desire to be loyal to toilers, yet every police officer knows his duty when riot breaks out and a vast majority never hesitate to do on the impulse what should be done. The trouble is with the new and inexperienced men with whom sentiment plays havoc.

Many of the county and municipal employees are home-holders and pay property tax, and to organize a labor union among themselves is regarded contrary to a sworn duty which conflicts with their obligations. A city fireman has the same authority and is duty bound to arrest and preserve the peace. His duties are in a large measure the same as a police officer, but in the event of industrial disputes as a member of a labor organization his position is in opposition to his duty as an officer of the peace. Neither police officers nor firemen, it is contended, are aided by forming a union, but are harassed. The firemen say the A. F. of L. has nothing to offer them and a movement is now on foot among the firemen to form a national organization among the firemen for education purposes. This organization will have for its basis a system of training whereby men in the employ of municipalities may be made more efficient and thus promotions may be secured even by accepting places in other cities which may be made available through a national organization.

SHEET BI-MONTHLY EXAMINATION.

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for sixty (60) day period ending February 28th, 1918, find that the average invoiced selling price of 20, 27 and 28 gauge plain sheet steel, f. o. b. mill, to be 5.35, which will give sheet mill workers for the months of March and April a sixty-four (64) over base price of 2.15. This is ninety-six (96) per cent above base of 2.15 on prices contained in scale book of 1917-1918.

TIN PLATE BI-MONTHLY EXAMINATION.

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for sixty (60) day period ending February 28th, 1918, find that the average invoiced selling price of a box of 100 pound Coke Tin plate prime sheets, f. o. b. mill, to be 8.40, which is ninety-eight (98) points above the base of 3.50. This is ninety-eight (98) per cent above base prices contained in Scale Book of 1917-1918. This settlement governs the wages for April and March, 1918.

John Williams, President.
Francis W. Wheale,
Brinley R. Owen.
John Williams,
Committee.

STANDARD UNDERGROUND CABLE COMPANY

Pittsburgh, Pa.

(B. W. Smith, Vice President and Assistant General Manager.)

We are strongly in favor of national Prohibition as a desirable move for employe and employer and one that is justified on both economic and moral grounds.

BIG PROFITS IN STEEL

CHICAGO—The Inland Steel company presents the most remarkable statement of earnings yet reported by a major steel company. On gross sales of about $53,000,000, the company shows net earnings of $21,840,732. After all charges, except federal taxes, the profits are $19,035,066.

BALTIMORE—Track walkers and road laborers on the Columbia and Port Depost branch of the Pennsylvania railroad suspended work to enforce a fivecent-an-hour increase.

MILL MEN SUPPORT NATIONAL PROHIBITION

IRON AND STEEL WORKERS ADMINISTER REBUKE TO GOMPERS AND UNANIMOUSLY RESOLVE TO WIPE OUT BOOZE BY PASSING STRONG RESOLUTION

MIDDLETOWN, Ohio—Miami Valley Lodge No. 20, Amalgamated Association of Iron, Steel and Tin Workers, which has a membership of 600, has unanimously passed a resolution supporting national prohibition, and this is looked upon as a terrific rebuke to President Samuel Gompers, who assumes to speak for the toilers affiliated with the American Federation of Labor.

This jolt is regarded with much greater force since it comes as it does at a time immediately following the presence of President Gompers before the New York legislature at Albany at which time the labor leader pretended to voice the sentiment of all who may be directly or indirectly connected with union labor.

The men are those employed in the great mills of the American Rolling Mill Company and the resolution is in accordance with the practices of the mill men throughout the entire industry.

President Gompers would have the people believe that the mill workers are beer guzzlers and an army of rummies, when in reality there are those among them who were among the charter members of the Good Templers who began the battle against booze throughout Great Britain away back in the fifties.

There is no question that Mr. Gompers is prostuting his trust in delegating to himself the power of representing men in the iron and steel mills throughout the country. The public is not aware that President John Williams of the Amalgamated Association is a prominent layman of the Baptist church and he has a brother who is a minister of the Gospel. The President of the American Federation, with brazen audacity, would assail the respectability of all toilers and have the public believe they are wanting in character; that the men whom he represents squander their earnings in the saloon and waste their time at a bar or idle away their spare moments in a speakeasy. He does not seem to know that President Padgett, of Typographical Union No. 7, Pittsburgh, does not indulge in the Gompers' brand of "swell Swill," yet Gompers would appear without authority before a legislative committee and throw every local union and every toiler into his scab whiskey still, and his foul smelling beer vats. All on the side of the rabble and riotous hoard whose fermentations are always visible in strikes, lockouts and riots in which property is destroyed and industries are wrecked and the jails filled.

Here is the kick that is given to Mr. Gompers by Miami Lodge and it expresses the true sentiment in every industrial plant throughout the Pittsburgh district, as well as throughout the country.

The resolution as adopted declares that:

"Our organization hereby declares its intention to enlist in the fight to drive the liquor traffic and its influences from the trade union movement and our nation and, as a means to that end, pledges its support to the movement now in progress to make the states and the nation free from this traffic and its destructive influences."

The preamble to the resolution points out that America is in a struggle for liberty and democracy; that every ounce of energy and efficiency is required; that the liquor traffic prevents the proper and natural growth of the American labor movement and that the traffic and its influences "cause many leaders in the trade union movement to forget the sound democratic principles upon which trade unionism is founded."

The annual convention of the association will be held in Joliet, Ill., in May, and that gathering will be urged to go on record and express its determination to give its support to the movement "to banish the wasteful and destructive liquor traffic from the state and nation."

The preamble and resolution was adopted by the Miami workers without a dissenting voice.

EUROPEAN LABOR MEN PLANNING VISIT TO U. S.

PARIS, France.—A delegation of workmen and socialists of France, England and Belgium is about to start for the United States, and it is going with the intention of clearing up the misunderstanding which the members maintain was responsible for the abstention of American workmen from the inter-allied labor conference in England last month, the Associated Press was told today by Marcel Cachin, a deputy of Paris, and representing the Socialist party.

"We have no doubt that on coming into contact with the American labor party we shall readily arrive at a perfect understanding as to the means to accomplish a democratic peace, such as President Wilson desires, as well as measures to be taken after the war in favor of the working class.

"We shall propose to the American labor leaders that they join us in imposing the condition that labor delegates be received at the peace conference. Before leaving America we shall go to Washington and submit our memorandum for approval of President Wilson."

PASTOR RUSSELL'S SERMON.

"CAST THEM INTO A FURNACE OF FIRE"—WHEAT FOR THE GARNER, TARES FOR THE FURNACE. WHERE THE FURNACE, WHAT THE FIRE.

LOUISVILLE, Ky., March 25, 1906.—Pastor Russell preached Sunday afternoon to an audience of over 2,000, and as many were turned away unable to gain admission, in McCauley's theater from the text, "So shall it be in the end of this world (age), The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."—Matt. 13:40-42. The speaker said:

To those who fail to note that these words are part of a parable, to those who think of these words as a literal description of the future punishment of the wicked, and who, out of their imagination, supported by other passages of Scripture which they do not comprehend, believe that the furnace and the fire and the burning will endure forever and ever, the thought is not only terrorizing, but repulsive to every reasonable conception of justice as well as of mercy. It is safe to say that no sane mind and no good heart would be inclined to take these words as a literal description of the heavenly Father's arrangements for his creatures were it not from childhood they have been mistaught after this manner. Alas! how seriously the heavenly Father's character has been maligned by his children! Alas! what aspersions have been cast not only upon his character but upon the book through which he reveals himself to his people.

We hope, by the grace of God, to make clear to you all that our Lord's words which constitute our text are reasonable, just, and loving, when rightly understood, and that they do not refer to an eternity of torture, as they indeed make no mention of torture or eternity. One point should be noticed in advance, and that is that those who hold the theory of eternal torment usually claim that the poor victims pass into it immediately at death. To such we give at least measure of comfort in calling attention to the fact that no one will be cast into this furnace at death, but, as the record reads, "In the end of this age." We hope to show that the fiery furnace then to be established will much resemble the fiery trials which now test and approve and refine the Lord's truly consecrated saints; that it refers to an experience in the earth—a period of world-wide anarchy, a dreadful suffering, described by the prophet as "A time of trouble such as was not since there was a nation."—Dan. 12:1.

THE PARABLE OF WHEAT AND TARES.

In order that we may have the entire context before our mind let us examine the whole parable. (vs. 24-30, 36-43.) Our Lord calls it a parable of the Kingdom of Heaven—not a representation of the Kingdom in power and great glory, not a representation of the Millennial Kingdom, but a representation of the Kingdom in its development—of mankind and prepared for the glorification promised at the end of this age. Our Lord intimates that the Truth would be the power of God by which this would be developed. He himself sowed the good seed—the Gospel or message of the Kingdom—which, falling into good and honest ground, brought forth some thirty-fold, some sixty-fold and some a hundred-fold, as shown in the preceding parable, some of the good seed, however, being choken with thorns, and for various reasons not bringing forth results.

Our Lord after sowing the seed left the field and went to a far country, even heaven itself, leaving his servants in charge. The apostles were the earliest servants, and while they lived they carefuly guarded the interests of the wheat field, so that the enemy found no opportunity for bringing in false doctrines and thereby producing a spurious crop, whose influence would tend to choke and check the developmnt of the wheat. By and by, however, when the apostles fell asleep in death, Satan the great enemy found his opportunity and sowed the wheat field liberally with tare seed. The false doctrines planted produced a wonderful crop of tares, overshadowing the wheat and choking its development.

This is a picture of Christendom as we see it today: the truths of the Divine Word are represented in the true wheat class, who recognize the terms and conditions of fellowship with the Lord and of prospective inheritance in the Kingdom to be faith and obedience to him who speaketh from heaven, to the extent of a full surrender of their wills, time, talent, all, to the Lord and his service. These are the true wheat, and the Lord knoweth them that are his in whatever corner of the field they may be, for by this, contrary to the Master's word and example, the wheat field has been divided by various credal fences.

WHO ARE THE TARES?

"The enemy came and sowed tares." In the night time, the "Dark Ages," our great Adversary, Satan, planted the seeds of error which have developed so wonderfully, so alarmingly. We are not to understand this to mean that the Adversary publicly inculcated immoralities, idolatries, etc., nor are we to expect that the tares will be immoral, vicious, murderers, thieves, gamblers, etc. If they were the danger to the wheat would probably be far less, for the outward immoralities and misconduct of such would but cause a wider separation between themselves and the wheat class—there would be nothing whatever in common. No! The fallacies inculcated by the great Adversary had a form of godliness but were without its power. He established a rival class in the wheat field, imitations of the true wheat, and the deception has become so great that the world in general, looking at the wheat field admires the tares and considers the occasional stock of wheat which they see as abnormal, fanatical, visionary and deluded. In other words, the tares pass for the best of wheat amongst those who know no better, and the true wheat are discredited.

The Adversary's method for discouraging, discountenancing, choking and dwarfing the wheat was a clever one, worthy of such a Past Master in deception as we know the great Adversary to be. Did the Adversary teach that there was no God? Not so: he taught that there were three gods in one—beyond anything that the Lord or the apostles ever taught. Did he seek to belittle Christ in claiming that he was a mere man like other men? Not so: on the contrary, his teachings affected to more abundantly glorify the Savior, asserting that he was more than he claimed to be, more than the Son of God—that he was the Father himself. Did these seeds of error contain a suggestion to the effect that no worship should be rendered to the Saviour and to the heavenly Father? No, indeed! Going beyond anything that Jesus and the apostles had taught, he established would-be systems of worship, altars, incense, genuflections, not only to the Father and to Jesus, but also to the virgin, the apostles and various saints.

The seed of error, moreover, inculcated the thought that the simplicity of worship in upper rooms, by the river side, etc., as practiced by Jesus and the apostles, was quite inadequate; that great temples should be built, and the structural effort should be such as would appeal to the children of this world and bring them into a form of godliness without its power, without a regeneration of the holy Spirit and an adoption into the family of God. Did it succeed? As we look all about us and note the records of the various denominations of Christendom respecting the numbers of their adherents, counting them by hundreds of millions, so that the flock of the Lord's true wheat are scarcely to be recognized in any quarter of the field, and where recognized they are—for Christ's sake, for the Truth's sake, because they are loyal to the teachings of the divine Word—counted as were the early members of the Church—"fools," "the filth and off-scourings of the earth."—I Cor. 4:10-14.

LET BOTH GROW TOGETHER.

For the purposes of showing how prosperous would be the tare development, the servants are represented as inquiring of the Master of the wheat field whether or not they should pull up the tares. The answer was that such a procedure would never do, as it would mean the uprooting of the wheat also—so greatly do the tares prevail in numbers, influence and strength. The command was that the separation was not to be made until the harvest. So it has been for centuries: the true and the false have grown side by side, and the general name of Christian has been applied to all in every quarter of the wheat field. Wheat and tares bear so close a resemblance to each other in outward appearance that a person not acquainted with the distinctions would be unable to discern the one from the other, and even those familiar with the distinctions would need to look closely. So it is today with nominal Christians everywhere throughout the world—the prominent in official positions, in the pulpits as well as in the chief seats of the synagogues, are sent forth and regarded as being examples of the true wheat. Yea, more, we doubt not that many of them, begotten of these errors, truly suppose that they are the genuine thing, that they are the real children of the Kingdom, the real wheat class.

A distinguishing difference between the wheat and the tare is found in the seed produced. The one is valuable, nutritive; the other is comparatively worthless. So those who are taught of God know the real distinction between a true saint of God and a nominal Christian. The former, trusting in the precious blood of Christ, and fully consecrated in his thoughts, words and doings to do the Master's will, in seeking to bring forth fruitage of meekness, patience, long suffering, brotherly kindness, love, in his own heart and in his conduct toward others. The latter has merely a form of politeness, a genteel drawing night to God with his lips while his heart is far from him, and continually manifests the spirit of pride and wordly ambition, selfishness, and frequently the grosser qualities of anger, malice, envy, hatred, strife—works of the flesh and of the devil.

"IN THE TIME OF HARVEST SEPARATE"

Those who have the impression that the present conditions are designed of the Lord to continue indefinitely, should note carefully that this parable indicates that a harvest time is at hand with the end of this age—that then the Lord would make a complete separation between the true wheat and the imitation. The parable tells that at the appropriate time the Lord of the wheat field will send forth his servants to accomplish the separating work. Although these in some instances are spoken of as "angels" in the parable, it does not follow that the entire work will be accomplished by invisible spirit beings. Doubtless they will have to do with the harvest work of separating wheat from tares, but doubtless also the Lord in this as in other matters will make use of human instrumentalities for the accomplishment of this separation.

To our understanding we are now living in this harvest time, and this separating work is taking place. Truth is the sickle—not only truth respecting spiritual things, which the Scriptures represent as "meat in due season" that will be supplied to the faithful of the Lord's people in this time of trial, but it consists also of other sickles of truth in the hands of other reapers than the saints, for be it remembered that the Lord permits the "wrath of man to praise him," and that any overplus that would work injury to his plan would be restrained. As we look about us we see the higher critis with their sickles gathering multitudes of the intelligent people; we see the evolutionary theory as a sickle gathering mulitudes; we see Christian Scientists with their sickles gathering multitudes; we see Spiritism in its various forms gathering many and we see the siekle of Present Truth gather the ripe wheat, and it alone.

What will the harvest be? Ah! evidently, as prophetically described, the proportion that will fall under the sickles of error will be as a thousand to one that will be gathered by the sickle of Truth. And we are to remember that the reapers of the tares will gather in the great mass of nominal Christians, especially its shining light, for the Lord specifically informs us that not many great, not many wise, not many rich, not many learned according to the course of this world will be found in the "little flock," which he will gather and acknowledge as His own in the Kingdom.—I Cor. 1:25-28; Jas. 2:5; Luke 12:32.

"GATHER TOGETHER MY SAINTS"

Speaking through the Prophet respecting this harvest time, the Lord says, "Gather together my saints unto me—those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) Several points here are worthy of notice. This gathering with the sickle of Truth is not to be into new denominations or secets or parties, but reversely is to be a gathering out of secets, parties and denominations unto the Lord, "unto me"—to a recognition of the fact that the true Church of Christ are to be members of his body, under him as the Head, and that they have no right or authority longer to be identified with the false bodies or denominational systems which for centuries have posed as bodies of Christ, whereas there is but one body of Christ under the one Head.

Another point to be noticed is that all these to be gathered have made with the Lord a covenant of sacrifice. This differentiates them entirely from the average nominal Christian, who draws nigh with his lips but having no heart-knowledge of the Lord nor heart-fellowship with him. Such have entered into no covenant relationship with the Lord through Christ, and have not pledged themselves to become living sacrifices in his service. Such will not be of the jewels which throughout the Gospel age he has been selecting and polishing, fitting and preparing for the Kingdom glories and honors.

The worth of gathering to the Lord in the field is the one we have just described; then follows the gathering of the wheat into the barn, the garner, which represents the first resurrection change from earthly to heavenly conditions. When this change shall have been accomplished in all of the true wheat class, the jewel class, speedily "then shall the righteous shine forth as the sun in the Kingdom of their Father"—to bless the world, to bring in the reign of righteousness, peace on earth, good will amongst men.—Matt 13:43; Luke 2:14.

GATHERING THE TARE BUNDLES.

There is no intimation of any bundling of the wheat, but the bundling spirit has long been manifest among the tare class. A disposition which the Apostle terms the carnal mind has long influenced them to say, "I am of Paul, I am of Apollos, I am of Peter, I am of Luther, I am of Calvin, I am of Wesley," etc., etc., etc. Naturally, therefore, in the harvest time the gathering of these, the masses of Christendom, will be in bundles. The bundling spirit is more manifest today than ever in the great federation arrangements which the Scriptures foreshow will be successful, not only in bringing about a confederation amongst Christians, but in effectually throttling all liberty of thought on religious questions—that none might buy or sell withouth the "mark of the beast" or the number of his name—that only such as would come within the lines of the federation and its consorts will be permitted any liberty in respect to selling in the marts of truth and Christian knowledge.

But the same Scriptures show that this triumph of tare organizations will be but a brief one, that suddenly the great system, Babylon, will be cast as a millstone into the sea of anarchy and confusion, desolation and trouble, financial, political and religious. The figure in the parable we are considering is reversed—Babylon, after all the ripe wheat shall have been separated, will as tare bundles go into a furnace of fire, of tribulation such as the world has never before witnessed. The French Revolution with its awful scenes is set forth in the Scriptures as a figure or limited illustration of the trouble which may be expected to engulf nominal Christendom as soon as the wheat class shall all have been gathered out in this harvest time.

In another parable our Lord, under the figure of wheat and chaff, represented the Jewish nation and the harvest which took place in the end of the Jewish age, and the separation there of all the true wheat and the chaff of that age, the latter being cast into the furnace of fire. As we look back at the fire which burned as a furnace, consuming the Jewish polity, we have a limited picture of what may be expected throughout Christendom now in the harvest, the end of this age. The trouble which came upon the Jewish people after the work of their harvest had been completed, after all the true Israelites indeed had been brought in contact with the Gospel message, lasted for several years with more or less intensity of burning or trouble, culminating in the year 69 A. D. in an awful experience which not symbolically be better represented than by fire. History tells us of the famine, the pestilence, the anarchy which prevailed in Palestine, and especially in its capital city, Jerusalem, and that in the latter upwards of two million lives were sacrificed, the city and Temple having been utterly destroyed. This being an illustration of what is to come upon great Babylon, nominal Christendom, explains very well why the Lord has used such a terrible picture as a fiery furnace to symbolize it.

THE PARABLE OF THE NET.

In the same chapter (vs. 47-52) the same general lesson is taught under another figure or parable. There the Kingdom influence, the nominal Church, is represented as a great drag-net cast into the sea and dragged for the shore. The representation is that this net has been catching all kinds of fish during the past eighteen centuries and more, and that it is not to be kept forever swimming in the sea, but is finally to be brought to the shore, that the ones desired should be found and the others rejected. The bringing of the net to the shore corresponds to the commencement of the harvest time, and the examination and sorting of the good fish into basket corresponds to the gathering of the wheat into the barn, and the casting away of the unsuitable fish corresponds to the burning of the tares.

This parable concludes with a statement very similary to the words of our text, "So shall it be in the end of the age; the angels shall come forth and sever the wicked from amongst the just and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth." Again we note that the statement has a particular time of fulfillment; that it does not refer to anything that has been in progress throughout the age, but to certain condition that will prevail in the end of the age, in the harvest of the age. Again we note that there is no intimation of the furnace and the weeping and gnashing of teeth being perpetual, everlasting. All thoughts of this kind have come from other sources than the Word. Destruction is the end of the wicked according to the divine law, as we read: "All the wicked will God destroy;" "He shall be punished with everlasting destruction;" "The wages of sin is death."—Psa. 145.20; 11 Thes. 1:9; Rom. 6:23.

NO SALVATION FOR THE TARES.

Are we to suppose that the tares in this furnace of fire, in the furnace of affliction to which they all go, will be refined or otherwise benefited by those experiences? We answer, No, not as tares. As tares they will be utterly consumed;—for a tare is an imitation Christian, a deceiver, a false or spurious Christian. As such they should be destroyed. God will not longer permit any to masquerade as saints of God who know not and love not the Truth, and whose godliness is only form. All such misrepresentation and ignorance must cease and be no more.

In the parable of the field, the ground, is the world of mankind; the wheat are some who rise up out of the world, separate from the world, and rise above the ground, although still having rooting in and drawing physical nourishment from the ground for earthly conditions. The true wheat profess to be the Lord's people living in the world, with their rooting in it, world, separate and actually not of the worldly people. "Of the earth earthy."

The "tares" are really well-mealing they have never been begotten of the holy Spisit to a newness of life, to a separateness from the world, and hence their rising up out of the world in imitation of wheat is a deception and a falsity unrecognized and unauthorized by the Lord. The fiery furnace of trouble, following the gathering of the wheat into the garner, will utterly destroy these as tares by reducing them to their original condition as part of the earth, as part of the world of mankind. As such they will be prepared then for the great blessings that are to come through the glorified Church to all the families of the earth—

(Continued on Second Page.)

APPRECIATIONS.

Waukesha, Wis.

In your issue for March 7th, I read with interest Nels. E. Nelson's article, "Flies in the Ointment," but the paragraph that attracted my attention most was where he says ("and this repudiation represents only about 3 per cent of the rank and file of the I. B. S. A.")

On reading this the question arose in my mind, is this a safe logical, and Scriptural reason for accepting anything, simply because the majority accept it?

We have ample proof both in sacred and profane history that on moral and religious questions the majority have always been lamentably in the wrong.

We have a very notable instance of this in the seventh chapter of Judges where the followers of Gideon, (type of the Lord Jesus) were brought to the water to be tested by the Lord, and exactly 97 per cent of the rank and file of the Gideon army failed under the trial, and only 3 per cent proved to be the kind the Lord would permit Gideon to use.

As the National Labor Tribune stands for truth, and a square deal for all, I feel justified in asking that you permit this to appear in your paper.

Yours truly, a long time reader,
WILLIAM LOWRY.

Baltimore, Md.

Please find enclosed Post Office money order for $1.00 to pay for the Tribune for another year, although my subscription does not expire until March 17th, but I want to be sure that it reaches you in ample time this renewal.

I want to say that I appreciate the paper very much, especially the sermons of our former and beloved Pastor Russell, who has given us so much comfort and joy through the knowledge of the Bible which he so wonderfully and plainly expounded unto us through the aid and power of the Holy Spirit, as in God's providence it became due to be known.

The article in the issue of February 21st entitled, "The Mark of the Beast", by W. W. Giles of Brown Summit, N. C., is far from being the proper one according to my understanding of the Scripture presentation of the matter, and also not in accord with that given in Vol. 2, pages 257-262 and in Vol. 7, pages 193-221 of the "Studies in Scripture," which plainly points out "The Beast and also the Image" and what the mark consists of, which I hope will be read by the aforesaid Mr. Giles if he has never done so.

Trusting that you will still continue to publish the various "Truth features," as heretofore, and praying the Lord's blesing upon you I am,

Yours in the service of our Lord and King,
SAMUEL Q. APPLER.

Person, Florida.

Enclosed find one dollar to pay my subscription to your valuable paper, which I notice is very much in arrears.

When my subscription expires please discontinue by paper unless otherwise ordered, as I am going north and into the colporteur work and will have no fixed post office address.

I appreciate the work you are doing in disseminating the Truth and trust you will have a great reward in due time.

Yours very truly,
MRS. J. W. LAUGHLIN.

Athens, Texas.

Please discontinue my subscription to your paper as I am not able to renew. I have always used the Tribune as a tract to hand to others. I can't get out to do much work for the Master as I am 72 years old. May the Lord bless you and keep you for the stand you have taken for the Truth.

Yours in Christ,
MRS. V. S. HUBBARD.

McVeytown, Pa.

Sorry to have so long delayed sending in subscription for your valuable paper. Herein you will find one dollar for same. Thanking you I am,

Yours respectfully,
SAMUEL L. STEWART.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

PERSONAL

Rheumatism and Heart trouble are annoying, dangerous afflictions. If taken in time they may be easily overcome. Nature, providentially, has provided natural antidotes for these distressing maladies. I'll gladly send valuable information if you will send your address and say which you suffer from. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION.

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

INTRODUCTION.

One of earth's Sages is on record as saying that, "Every truth has four corners; as a teacher I give you one, and it is for you to find the other three." Whether this statement is true or not remains to be proven, but I have seen enough in the symbolism of Mathematics to convince me that the religious teaching of Pastor C. T. Russell of Brooklyn Tabernacle, is of Divine origin: that the wonderful order, system and beauty that exist in Nature also exist in the Millennial Dawn Theology, which indicates that the God of Nature, an Intelligent Designer and Creator, is also the Author of the subject matter that appears in his writing. This can be shown in many ways, but the mathematical properties that are interwoven throughout all Nature can also be clearly traced in Pastor Russell's writings, as well as God's Written Revelation, to such a singularly marked degree, of which so far as I know he is not aware, that they will substantiate his one claim that he is only used as an instrument in the hands of God in compiling the subject matter of his books.

The great are not always known by the commonplace individuals of which they write. To the youth the poetic romance "Evangeline," written by Longfellow, is a fascinating and pathetic story of an unrequited love; to the philosopher the same story is the adumbration of some deeper mystery of which the writer was not aware. The soul of the writer is not only infused into the incidents of the story, but it is an illustration of some great truth or principle. This is the case of works of all great men in literature of all shades and colors. Longfellow's beautiful poem is a novilized statement of Bacon's maxim, "If Love were not spent on one or few, it doth naturally spread itself towards many, and maketh man human and charitable." Longfellow pictures Evangeline, after her long and vain search for her Gabriel, spending the closing days of her career in a charitable institution, caring for the sick and helpless.

The Jewish ceremonies and rituals are all meaningless and the most ridiculous nonsense, viewed as history and fact, but they are the most unfathomable mine of spiritual truth and symbolism that God ever arranged with any people. In Pastor Russell's "Tabernacle Shadows" you will get a glimpse of the mysteries of God's ways, mysteries abode—the Tabernacle in the wilderness, its curious tapestries, embroidered robes, altar lights, vessels of wrought silver, copper and gold, the prescribed tools and measurements of its furniture and tabernacle apartments; the often repeated rites and ceremonies of the priests.

The lone pyramid in Egypt is also another mine of truth in its construction, proportion, measurements, material, etc. Some remarkable claims have been made respecting this huge edifice of masonry. Note, for instance, the remarks of Rev. Dr. Seiss regarding it:—"If half that learned and scientific investigators alleged respecting the Great Pyramid of Gizeh be true, it is one of the most interesting objects on earth. Simply as an architectural achievement, this mysterious pillar holds its place at the head of the list of "The Seven Wonders of the World." Under the researches and studies of mathematicians, astronomers, Egyptologists and divines, it has assumed a character more remarkable. It would really seem as if it were about to prove itself a key to the universe, a symbol of the most profound truths of science, of religion, and of all past and future history of man. All of the great doctrines of Revelation, all of the great characteristics of the ages, all of the mighty facts of human history and God's administration are found imbedded in this rocky symbolism."

This is an astounding claim to make for a stone structure and perhaps exaggerated somewhat, for it is not a symbol of the profoundest truths of Religion. The symbolism of the Tabernacle in the Wilderness teach truths respecting Christianity that cannot be found in the Pyramid. But the statement with regards to it being a symbol of the profundest truths of science is well attested by Prof. Piazzi Smyth, ex-astronomer royal for Scotland, in his scholarly work, "Our Inheritance in the Great Pyramid." And in the Third Volume of Pastor Russell's works you will find proof that in the dark and long hidden chambers of the Pyramid are recorded the dates of the Great Calendar of Time, and symbolism of some of the doctrines of Revelation. It is the grandeur of immortal stone, and an earlier and independent duplicate of God's volume of Inspiration. It has been well denominated by someone as the "Stone Bible."

Just as the writings of great men are the vestibules of a deeper insight into the soul of the writer, and the incidents of which one writes are illustrations of some principle; and just as the Jewish ceremonies on the surface are anything but instructive; and as the Great Pyramid of Egypt seems only to be nothing more than a tomb for the Pharoahs; similarly the types, symbols, parables, allegories and terms such as Mediator, Advocate, Bride, Ransom, Church, New Covenant, Abrahamic Covenant, etc., of the Millennial Dawn Theology are also the adumbrations of deeper truths that form a system of philosophy as complete as dexact as any system in other departments of research and are an endless source of delight to those who pursue this alluring quest. A view of mathematics is interwoven throughout the system which we wish to deal with, and it will develop of this feature, in the words of Proclus, "instead of a dry disquisition on the property of lines and curves, I found a mine of poetry and theology. Every dull mathematical formula seemed transfigured into a symbol of some deep and noble principle of the unseen world. Are we to study numbers merely that we may be able to keep accounts, or as Pythagoras did, in order to deduct from their laws the ideas by which the universe man, Divinity itself, consists?"

To make this feature of Millenial Dawn Theology appreciable to one that is not conversant with it is impossible without rehearsing nearly all that appears in the several volumes of Scripture Studies. For this reason I have prepared this introduction to a series of articles addressed to those who are perfectly familiar with presentations of the Studies and it is simply a statement of the facts of the case without the proofs. So it is not to be expected that the following will be fully understood except by those who have a previous knowledge of the works in question:

THE TABERNACLE, THE PYRAMID, AND THE EARTH.

SECTION I.

Triunity of the Tabernacle in the Wilderness.

That numbers have a significance will be admitted by all thoruytful observers. In almost every vein of Nature, you can trace a mathematical feature that is surprising. In Music, color; in your own constitution, physically, phrenologically; in the order of development, proportion of limbs, face, trunk, to the most conservant minds, bespeak an original triplicity, putting itself forth as a rudimental law, and if the Great Pyramid story is related to symbolize the universe, we should expect to find in it some recognition of this triplicity or triunity. Accordingly we do find this to be the fundamental figure of the Great Pyramid, which is at the same time the geometrical skeleton of the earth, if not also of the whole physical and spiritual universe."

This is a remarkable paragraph and a remarkable claim to make for the stone building in Egypt. But to those who are familiar with the presentations of the first three issues of Millennial Dawn, particularly the last chapter of the 3rd. Vol, this claim is not so remarkable. Perhaps the writer exaggerates somewhat in suggesting that it is the geometrical skeleton of the whole physical and spiritual universe. There are a good many things taught in the Tabernacle that are spiritual things in the strictest sense of that term, and are not taught in the Pyramid, although it does corroborate the Time features of the Divine Plan of the Ages, which can be appreciated measurably by natural man. But the Tabernacle teaches things that can be understood only by any except the spiritually minded.

The Number 3 is a Creative Number

The figure 3, he says, is the basic number of the Pyramid, and in reference to others authorities associates that number with creation, a sort of Creative Law. He says that scientists have referred to it, but does not give any details. He says also that the Artists have likewise referred to it but does not say in what way whether in form or color or time. But he does mention a few things that would show the reason that the number 3 is associated with Creation.

First; the crust of the earth is composed of three distinct strates that form the whole. Second; modern chemistry reduced the properties of matterto three distinct forces: Attraction, Repulsion and Vitality. All other forces in matter such as adhesion, chemical affinity, are but modifications of these original three in combination. Third: Comte's observation of the laws of the mind are made up of the three stages of development. He has a combination of condition and time. Three different conditions of mind in three different periods of developement. We have noticed something in human nature that corroborates his thought respecting the number three. For instance, character is said to be developed in the exercise of natural affection. The proper use of natural affection gives or contributes toward a good character, and an improper use of it, develops bad morals and behaviors, a bad character. Our natural affection may die, but character is the result. Character is the thing that remains and counts. This scaffolding by which the building of character is constructed, our affections, consists of three distinct kinds:—Love, Friendship and Benevolence. All human affection relationship come under one of these three heads.

To sum the matter up we have three out of six of the propositions presented. First, the foundation of the earth by three grand stratas. Second, the properties of matter reduced to three forces—Attraction—Repulsion and Vitality. Third, The character of man if formed and made in our relationship to another, which consists of Love, Friendship and Benevolence. These can be dealt with as facts and all associate the number three with Creation.

In line with the thought that the earth is divided into three stratas we note that the same applies to the air that floats about the earth; we quote from an authority: The atmosphere may be divided into three parts. The first extends from sea level to about 10,000 feet high, in this layer are almost all the water vapor or cloud and all the dust. In it all the storms take place. The temperature tends to decrease, but very irregularly. The second layer extends to between six and seven miles high. In it are the circus clouds; the temperature decreases uniformly. Man cannot go beyond it. These two layers together are called the troposphere, because in them all the vertical movements of the air take place. Beyond them is the stratosphere, in which occur any movements of the air in planes parallel to the earth's surface."

St. Joseph, Mo.

I noticed my subscription for the Tribune has expired. I just wish to ask you to please discontinue it. I certainly am glad to see you take such a firm stand for the Truth. Surely the editor will receive the Lord's blessing for the part he has had in the spreading of the Gospel Truths. I have enjoyed the paper very much.

Yours with Christian love,
ANDREW ROMIG.

Export, Pa.

Enclosed find $1.00 to pay my subscription for another year. Thanking you for giving so much space to the Truth, as that is the part I am interested in, and also thank you for sending paper right along although time expired in January.

Respectfully yours,
C. L. WIGLE.

Dear Mrs. Cargill:—Purely by accident I discovered Joss' Crystal Compound and I am so perfectly delighted with what it can do for the wash and for general cleaning purposes that I must tell you about it.

For many years I tried all the new Washing Compounds placed on the market, but found so many of them injurious to the hands that I would have to discontinue their use. But in justice to Joss' Crystal must state most positively that it does not injure the skin in any way. I also desire to tell you what a wonderful soap saver the Crystal is. Since using the "Crystal" for the wash, I only use one-half the soap that was formerly used, and no soap at all for the scrubbing purposes, simply the "Crystal" in a pail of hot water and I am simply charmed with the result. In conclusion will say that I shall be glad to recommend Joss' Crystal to my friends when the interest. Ias for myself I could wish for a barrel of the "Crystal" always at hand.

Sincerely yours,
MYRTA B. MCGUIRE.

NOTE—A package of Crystal Compound can be obtained by sending 25 cents in stamps to (Sister) Nellie M. Cargill, Anacostia, D. C.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

the Millennial blessings and glorious opportunities for coming into harmony with God and righteousness and truth and experiencing full restitution to all that was lost in Adam. It will then be for them to decide either for or against righteousness. To decide in favor of righteousness will signify an acceptance of the Lord and the laws and regulations and blessings of the Kingdom for their uplift; to decide against the Lord and righteousness will mean a resistance of the favorable conditions of the Kingdom and ultimately to be utterly destroyed in the Second death.—Acts 3: 19-23.

THE LESSON WE SHOULD LEARN.

Aside from getting rid of the confusion of the "dark ages," and therefore getting clearer views of our heavenly Father and His gracious plans for our salvation, there are lessons for us, dear friends, whether we belong to the wheat class or the tare class. One lesson is that many tares highly esteemed amongst men are an abomination in the sight of the Lord and another lesson is that some of the wheat counted foolish and as the offscouring of the earth are esteemed by the Lord as His jewels, and we are more and more to seek to know one another, not according to the flesh, but according to the Spirit—from the divine standpoint.

Although it is not in the power of wheat to change to tares nor of tares to change to wheat, nor of one kind of fish to change to another kind of fish, it is in the power of a nominal Christian to become a true one. If any of you have been living a sham Christian life, not founded upon the recognition of yourself as a sinner and the recognition of Jesus as your Redeemer, who gave his life as your ransom price, you should begin now and through the exercise of faith repent, reform, and accept of the great salvation so freely provided as a robe to cover your blemishes and imperfections. Go on, then, to make your covenant with the Lord by sacrifice, consecrating time, talents, influence and all that is dear and precious to you of an earthly kind, gladly counting all things as loss and dross as compared with the excellency of the relationship to the Lord by faith now, and hoping by and by for the change of the first resurrection and for a participation in the great work of the Kingdom which soon is to bless the world.

There is a lesson also for those who are of the true wheat class. Such are to heed lest they should be over-charged with the cares of this life and the deceitfulness of riches, etc., and become unfruitful, and thus be little better than the tares. If we are fruit-bearing Christians of thirty-fold let us strive by the grace of God to bring forth sixty-fold, or one hundred-fold of good fruits and good graces and good services, that will have the divine approval and bring us eventually the Master's words, "Well done, good and faithful servants, enter thou into the joy of thy Lord."

EVANGELIZE THE WORLD BY HELPING THERS

The following is the standing of the fund to date:

Previously reported	$147.00
Paid in	1.00
Total	$148.00
Paid out	$153.00

ON GROWING BETTER.

There are a thousand ways devised for the moving of society, feeding the poor, curing the sick, encouraging the moral habit and otherwise lifting the world out of the mud. It is a great thing and everybody should give a lift. But this thing of improving the mass takes a mighty lot of fruitless effort, where the principal good comes to those who begin on the lifting, says Ohio State Journal. So all moral reform and civic uplife begin with the individual, back in those days when his soul is not hardened by habit and his heart has not lost its love of the pure and good. There comes a time when it does, and then the sniffing, sneering attitude of mind take a large place in public sentiment and pushes righteous hope back to wait another century or more. We don't know that preliminary methods for making society better will bring success, but it is certain that society will grow better if we remove the hostile influences that beset it on every hand and which a materialistic religion and a materialistic education seem to be maneuvering all about them. The only way out of our civic and social troubles is to convert love, good will, courtesy, unselfishness and the beautiful graces of life into a personality that will stand forth bravely in every community and illustrate its virtues by its deeds.

"The latest refinement of German Kultur is apparently to be found in the thoughtful selection of appropriate stationery for the use of British prisoners of war. We have just received a choice sample of Prussian art from Frankfurt-on-Oder," says London Times. When the wife of a British soldier who is interned at that delectable spot opens her husband's letters she finds the upper half of the inside of the envelope adorned with an elegant picture representing the Prussian idea of an air raid on the English coast. Above the cliffs of perfidious Albion, and as far inland as the eyes can go, innumerable fires are burning, and pillars of flame and smoke mark the sites of successful explosions. Out at sea there is abundant wreckage, and a large ship is going down under the fire of a monster ship which is operating at pleasure just overhead. In fact, the whole production is in perfect Prussian taste, and as minutely calculated a courtesy as anything could be."

The Austrian domination of the house of Hapsburg is all that is left of that "Holy Roman empire" of which it was said, in the last days of its shattered pretensions that it was neither holy nor Roman nor an empire, says Springfield Republican. For a thousand years now or less Austria has been the dead center of political reaction in Europe. Even the French revolution did not seriously shake Vienna's alliance with absolutism. The French continued to serve autocracy, and the late Francis Joseph safeguarded it so long as he could without placing his crown in peril.

The fighting in Palestine has been resumed. One of the strange features of this Indian campaign is the fact that in much of it the British troops have been using maps made by their lost commander in chief, Lord Kitchener. In the early part of his career Kitchener, then a lieutenant, was engaged on the survey of Palestine, and the maps which he made in the '70s have been found useful by the British troops in 1917.

This is the kind of weather when householders must be continually on the alert to prevent fire. So many causes now arise to threaten combustion that especial care in handling the dangerous element will alone insure safety.

Some financier writes to the New York Sun that there is too much money in the country. From the way some men are grabbing for it you would think there were only about enough to go around, and that the mints were closing down for good.

A high British medical official has issued a warning against the dangers of contagion by kissing. But Cupid, who has so bravely held his own against even Mars, is not going to celebrate at the first attack of unromantic old Esculapius.

The street vernacular—"I should worry"—may seem frivolous and irresponsible, but strip it of its levity and let it stand for—"I shall smile"—and we'll have a philosophy priceless to both mind and body.

Now that the British have begun air reprisals, the chance of a German opinion may undergo a change as to the value or necessity of that particular form of harrassing the enemy.

The old joke, so dear to the burlesque comedian, about keeping a bucket of coal locked up in the safe, has proved itself another of the jests that finally come true.

Weather is one of the few things that can be had at the same old price.

ENID, Okla—The Enid City Railway company has averted a strike by raising wages of its motormen and conductors 3 cents an hour. The men demanded 4 cents, but compromised.

THE SNAPSHOT

By NAPOLEON S. ZARICK.

(Copyright, 1917, by the McClure Newspaper Syndicate.)

The west-bound express was distracted at Ancona waiting for the east-bound train. Bruce Carman, a British officer lame in the first stages of the disease, had photographed every attractive view from Albany and Niagara Falls to Ancona. From the back platform, from the steps of his own car, and from the observation smoker, he had "shot" the flying landscape.

At Ancona he was standing on the last platform of the side-tracked train, and had jotted down his photographic memoranda of snow-crowned Catskill mountains.

A shrill whistle, an oncoming roar, and the express thundered past on the main track. As it slowed up at the station Carman's train moved on, but not before he had indelibly fixed on the film of his kodak a glimpse of the back platform of the passing train. He raised his head and saw, vaguely, a girl bending over a kodak focused, apparently, on him, but before she looked up his car had rounded a curve and she was lost to view.

Carman returned to New York after several weeks, and one of his first acts was to develop his views. With the luck of the ordinary amateur, a few of them were good, but most of them were bad. Only one view was sharp and clear. Framed by the doorway of a sleeper, a beautiful young girl looked straight from the film into Carman's eyes.

"By Jove!" he exclaimed, "what a beauty! She must be the Ancona girl."

The Ancona girl she was and the Ancona girl she remained for days, weeks, and even months. Carman printed the picture off and she was immortal in blueprint she was beautiful, and blueprints are crucial tests of beauty; on carbon paper she was immortal in print with each experimental printing her image penetrated deeper and deeper into Carman's heart. At last he enlarged her, not quite at last, for the crowning point of his folly was to frame her in silver and place her on his dressing table as mistress of his heart and possessions. Then, one evening, she was christened, and it was in this way:

Jack Brennon ran up to Carman's rooms to communicate some bit of personal information; wandering idly about the room, he saw the photograph, picked it up, glanced at it carelessly, then put it down. "Good photograph," he said; "amateur, of course. I didn't know you knew Edith so well. She's a jolly girl, isn't she?"

"E—Edith—Edith," stammered Carman. Edith!—and there was a man who knew her! But what a fool he would be to ask the name of a girl whose photograph was enshrined in the privacy of his dressing table! In a moment more Brennon was gone.

By this time Edith's photographic presentment filled Bruce Carman's life, and the entire world was merely a dense veil hiding her from him. He went to every dance and dinner, he even haunted teas, hoping that he might find her. Once he was invited to a dinner to meet "My cousin, Miss Brennon from Ancona."

When he stood before his hostess that night his face was white and his knees bowed towards him with emotion.

"Edith, Mr. Carman; Miss Bainbridge, Mr. Carman." The words were spoken and Carman turned to the left. Alas! that this Edith was not his Edith, but only an elderly Scotch spinster. Carman never knew how he lived through that evening.

The winter drew to a close, and Carman was growing hopeless. Should he start out in quest of her, he asked himself? But what a hopeless quest!

It was Friday, and Carman was on his way to an afternoon reception, in hope of finding her led him there, but one of his girl friends had asked him to help her to entertain her guests. He waited for a moment in the anteechamber, realizing from the voices that only girls were in the adjoining room. Then he heard a name that made his heart stand still.

"Don't tell me, Edith Brennon, that you have worn his picture ever since."

"Yes, I have. You can call it silly if you like, but of all the snapshots that I took, from Denver to New York, his was the only one that came out. Of course, they thought it a fake in the Could anyone doubt it? It's in this very locket now, and I'll wear it until I meet him. I know I will some time. I am absolutely positive of that."

"Oh, how do you do, Mr. Carman? I didn't hear you come in," exclaimed the hostess. "It's awfully good of you to come so early. You know every one here, don't you? Oh, no—Miss Brennon, I want you to meet Mr. Carman. She's Jack Brennon's cousin from Denver, you know. You've heard him speak of his cousin Edith a thousand times, haven't you?"

The words flowed on in a melodious murmur. Carman heard none of them. Her hand was in his and—well, of course, Cupid was on hand to complete the task it had commenced on the sidetrack at Ancona.

Accounted for It.

Charles was invited into the house of a neighbor to inspect a baby, perhaps one year younger than his own brother ,of whom he was proud. The neighbor, to plague him, claimed the baby superior to his brother. Charles, too loyal to admit it, too polite to dispute with his elder, remarked thoughtfully: "Well, of course it's a 1917 model."

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FRANCIS J. TORRENCE FOR LIEUTENANT GOVERNOR IS THE PEOPLE'S CRY

SISTERS IN HOSPITAL MAKE PITYING PLEA

BUSINESS AGENT GORDON TURNS DEAF EAR TO PATHETIC PLEA TO PERMIT WORK ON MERCY HOSPITAL TO CONTINUE INSTEAD OF DELAY DORK BY SOME USELESS STRIKE TO FORCE UNJUST DEMANDS.

Are you going to award a contract for any size building in the city? If you are the electrical workers insist that you keep on the job a species of human uselessness called a maintenance man. The work of this biped is to remain about the building doing nothing save collect a day's wages for every day the work continues on the building.

There is at present a dispute going on about the maintenance man who held the soft snap of doing practically nothing on the new addition to the Mercy Hospital. This man it is charged was forced on the Craig Electric Company who has the contract for the wiring and electrical work on the addition. Last week the maintenance man left the job at 11 o'clock in the morning and did not return until 3 in the afternoon. The Craig Electric Company in the meantime was forced to tie up some work to await the "judgment" of this maintenance man. His judgment, as his work, did not materially aid in any way, but the Craig Electric Company was compelled to abide his return just the same. The work was suspended and men were compelled to remain idle but this made little difference, so far as the maintenance man was concerned. However, since the Craig Electric Company was compelled to employ the maintenance man and he was absent from "work" they refused to pay him from the time he left on the particular day in question at 11 in the morning until 3 P. M. This time was deducted from his pay and this action on the part of the employers was bitterly resented and a vigorous protest was made by the maintenance man. To think that the Craig Electric Company should have the audacity to deduct wages from a maintenance man. Business Agent M. P. Gordon of the Electrical was called in and it is said that this remarkable leader of the Electrical Workers, Kaiser like, ordered the Craig Electric Company to pay for the time the maintenance man was off and further since the dispute caused said maintenance man to lose several days before Gordon could adjust matters said Craig Electric Company was ordered not only to pay for the time intervening between 11 A. M. and 3 P. M. but to pay in addition a full day for every day said maintenance man lost since the controversy began until the time that he was reinstated.

The penalty for a refusal to meet these demands was the withdrawal of all electrical workers from the job. The Craig Electric Company it is said refused to meet the demands made by Business Agent Gordon. Work on the building even against the pathetic pleadings of the Sisters of the Hospital was suspended. The need for the addition is intense and many patients are inconvenienced as well as the health jeopardised.

Pleading during which the keen necessity for the immediate completion of the work was gone into in details by the Sisters but Kaiser like it is said continuation of work was refused unless the electric company would settle up for all time lost by the maintenance man. It is charged the Kaiser has nothing on the electrical workers even to extermination of suffering humanity. Disease or injury can move none of this element. Employers are forced to meet all kinds of injustices. Workmen then wonder why employers oppose so vehemenantly organizations. There is scarcely a building erected in Pittsburgh upon which this organization does not cause suspension. Public buildings such as theatres are sort of fat pickings and department stores against which the "UNFAIR" brand might be raised are charmingly welcomed. The contractors have not yet gathered sufficient courage to begin a real clean-up which will be most welcomed not alone by employers but by workmen who are compelled to lose months of work each year over some trivial matter that should not be tolerated.

METAL WORKERS GAIN

STAMFORD, Conn.—Sheet Metal Workers' union No. 189 has secured a wage increase of 45 cents a day. The union has an agreement with employers which does not expire until June 1 next, but the employers accepted the claim that continued increases in the cost of living made a higher rate necessary.

WANT PROFITS RETURNED

WASHINGTON — The government has asked clothing manufacturers to refund 5 cents for every soldier's service coat made without shoulder padding. The manufacturers reply that the change in style has cost them more than the alleged saving because they were compelled to disorganize their system to make the new rule effective. Thousands of dollars are involved.

OKLAHOMA CITY, Okla.—Five large printing concerns in this city have signed a two-year agreement with the Bookbinders' union. Journeymen rates are increased $1 a week each year and women's wages are increased $1.50 the first year and $1 the second year.

On the Wane

STONE NOT ALARMED BY PIGMY COUNCILMEN

MAGEE TRIES TO KEEP ON PAYROLL ATTORNEY WHO WILL HIDE USELESS PLUNDER FROM TREASURY OF STREET RAILWAY COMPANY.

The councilmanic farce continues and the hypocracy of the municiple "statesmen" is being forced upon the taxpayers with such alarming temerity that fear is really entertained that the people will eventually be awakened to the unmitigated game and brazen ignorance of the puny interests pulling down $6,500 a year as councilmen.

The most ridiculous and absurd statement is that City Solicitor Stephen Stone may by his determination to clean out worthless sinecures throw himself liable to impeachment. Think of it to rid his office of the political parasites of Ex-Mayor Magee to whom the latter gave comfortable berths at the munificent salary of $7,500.00 per annum is subjecting himself to dismissal from office.

The taxpayers are hoping that City Solicitor Stone will go the limit and continue to rid himself of the political pests who have been fattening at the expense of the home-holder at the instance of one Magee who does not pay into the city treasury a single dollar in the shape of property tax.

The subterfuge that political attorneys are playing havoc with the Pittsburgh Street Railways company is all tommy-rot; only part of a game by which the taxpayers have been worked. Mr. Magee was himself one of the Public Service Commissioners to whom his appointed attorneys might have gone for redress in the interest of the people but they sought not his advice or his counsel save as a "stall" through which the public might longer be trimmed.

"Overcapitalized" is the cry of Magee's council puppets. How was the street railways company *"overcapitalized?"* Ex-Mayor Magee's uncle Chris was responsible for the plunder. It was he who with his partner in crime secured the franchise for the cable line and later sold it to the Widener and Elkins Syndicate. The franchise down Fifth Avenue was a juicy haul. A big divide. After the Widener-Elkins Syndicate were beautifully trimmed another process was introduced.

Uncle Chris and his pal went into Council, demanded franchises for Forbes street and lines were built paralleling the Widener and Elkin cable lines. The latter Philadelphia bunch who had been trimmed were now to be skinned. The Fifth avenue line was old cable, tre-

(Continued on Fourth Page)

OPERATORS APPEAL TO GOVERNMENT FOR CARS.

The Pittsburg & West Virginia Coal Operators' association today appealed to the United States district attorney's office to obtain an equitable distribution of cars to coal mines in the Vella. Washington County, Pa., district. The operators allege that preference is being given on West Side Belt lines to mines controlled by the Pittsburg Terminal Railroad & Coal Co. The preference, it is alleged, is being given by the Pittsburg & West Virginia Railway Co., formerly the Wabash, and the West Side Belt Railroad Co.

LIVING COSTS SOAR; HIGH WAGE JUSTIFIED

WASHINGTON—If a worker, last year, raised wages 24 per cent, or from $3 to $3.72 a day, for instance, the increased cost of food that year would take away his increase, with nothing to meet higher prices for rent, shoes, clothing, etc.

If the same worker raised wages 52 per cent, or from $3 to $4.56 a day between 1913 and 1917, the increased cost of food during that period would consume this gain, with nothing to meet higher prices for rent, shoes, clothing, etc.

The above suppositions are based on food prices issued by the federal bureau of labor statistics, and published in its Monthly Review, March issue:

"In the year from December 15, 1916, to December 15, 1917, prices of food as a whole advanced 24 per cent. Potatoes and onions are the only articles that show a decline. Potatoes decreased in price 10 per cent and onions 12 per cent. The article showing the greatest increase in corn meal, which was 80 per cent higher in December, 1917, than in December, 1916. In this year, bacon increased 63 per cent; pork chops, 52 per cent; beans, 32 per cent; milk and ham, 31 per cent, each; lard, 28 per cent; rice, 27 per cent; hens, 26 per cent; flour, 3 per cent; eggs and bread, 20 per cent, each.

"Food as whole was 52 per cent higher on December 15, 1917, than on December 15, 1913, and 50 per cent higher than on either December 15, 1914, or December 15, 1915. During this four-year period, corn meal advanced 127 per cent; lard 111 per cent; flour, 108 per cent; bacon, 83 per cent; sugar, 76 per cent; pork chops and potatoes, 67 per cent, each; ham, 64 per cent; milk, 44 per cent; butter, 37 per cent; and eggs, 33 per cent. No article declined in price."

QUAY'S OLD FRIEND FOR LIEUTENANT GOVERNOR

FRANCIS J. TORRENCE STRONGLY URGED AS ALLEGHENY COUNTY'S POPULAR CHOICE FOR SECOND PLACE ON GUBERNATORIAL TICKET IN ORDER TO HARMONIZE ALL FACTIONS.

Francis J. Torrence, one of the foremost businessmen and philanthropists in Western Pennsylvania, has been suggested as a candidate for Lieutenant Governor as a running companion with State Senator William C. Sproul, of Delaware who has been accepted as the organization candidate to carry the banner across the state.

FRANCIS J. TORRENCE

Mr. Torrence has been recognized as one of the most influential leaders in Allegheny county for many years and his leadership was always recognized in the days gone by in Allegheny, a city to which he has given lavishly of his money and personal efforts.

Mr. Torrence has always been looked upon as a leader who sought the very best for the community which he represented as well as the citizens of the state at large. He has always been alert to the interests of the people and in days gone by was always found on the side of reform and the highest ideals. He having fought most vigorously the political tricksters and franchise grabbers while President of Seclect Councils in Allegheny. More than once he forced Senator M. S. Quay to recognize the demands of the people as against ring rule. Mr. Torrence sought and fought against the plunder of the municipality as well as the raiding of the state. He has gone through many strenuous conflicts and has always been looked upon as a splendid leader. It was his leadership that made Hon. William A. Stone first a Congressman and later Governor of Pennsylvania and it was Mr. Torrence who made Arthur Kennedy, a member of the Legislature from the Allegheny district. It was he who subsequently made Kennedy Speaker of the House in the most strenuous political battle ever fought and to Torrence should go the credit for the success of the most important legislation effecting the western end of the state during the years of Senator Quay's reign.

Prior to the election of Speaker Kennedy which resulted in the most bitter contest waked in many decades, Mr. Torrence pushed into the Lieutenant Governorship Hon. Walter Lyon who became the running mate of Daniel H. Hastings. The state administration of Hastings and Lyon witnessed some terrific combats among which loomed up the Hog Combine. This combination sought to devour everything in sight. During this battle Magee and Flinn were overwhelmingly defeated with Governor Hastings, the latter administering a stunning blow to Senator Quay as a reward for the friendship the Senator displayed in selecting Hastings as the standard bearer of the Republican party.

Mr. Torrence is not only capable but his candidacy will meet with general satisfaction. His reputation as a businessman of the highest standing and his acquaintance throughout the state places him at the head of the list of good men. Ably fitted in every capacity for the duties of the office and his familiarity with matters of state are such that he would make an exceptional man for Lieutenant Governor of the grand old commonwealth of Pennsylvania. For time immemorial Mr. Torrence has been giving freely of his time to the Board of Public Charities and his philanthropies in this line are exceptionally large. His candidacy would harmonize factional difference as he has a tremendous following on both sides and his presence as a candidate for Lieutenant Governor would assure an overwhelming vote in Allegheny county. Mr. Torrence has made friends all over the state and he is of the type who can hold them.

TO ADJUST DISPUTES

BUTTE, Mont.—The Anaconda Copper Mining company has created a labor department, where employes can go to secure the adjustment of minor disputes. The company has placed Thomas J. Chope in charge. The appointee was formely vice president and treasurer of the Montana state federation of labor.

FRANKFORT, Ky.—The State Journal company and its organized bookbinders have settled differences and these employes have returned to work.

PASTOR RUSSELL'S SERMON.

"THE LAMB OF GOD." TAKING AWAY THE SIN OF THE WORLD—WHAT THE SIN OF THE WORLD IS—HOW IT IS TO BE TAKEN AWAY—THE STEPS IN THE PROCESS, PAST AND FUTURE.

ALLEGHENY, Pa., April 1, 1906—Pastor C. T. Russel preached to a large congregation in Carnegie Hall, Allegheny, Sunday afternoon from the text, "Behold the Lamb of God who taketh away the sin of the world." (John 1:29) The speaker said.

Our text refers not to the sins of the world in the plural, but to the sin of the world in the singular. From the divine standpoint sin had its beginning in one act of disobedience on the part of our first parents; but the sentence of that sin falling upon them, a death sentence had gradually affected and undermined their powers, mental, moral and physical, until as a result imperfection, weakness, depravity, sin, is somehow associated with almost every word and deed of the children of men. In some measure the world is responsible, because these tendencies toward sin were inherited.

Mark the Apostle's words on the subject—"By one man's disobedience sin entered into the world, and death as the result of sin; and thus death has passed upon all men, because all are sinners." (Rom. 5:12.) Note again the statement of Scripture that we are "born in sin and shapen in iniquity, and in sin did our mothers conceive us." (Psa. 51:5.) We are not responsible therefore for the general fact that we have inherited these blemishes, but we are responsible to the extent we may have co-operated with sin, and intensified its blight in our own persons and in our children. Looking over the world we see that the mental, moral and physical degeneracy has not been equal in all parts.

If we would imagine a map of the world shaded from white to black, the white representing purity and the black grossness of degeneracy, we would find no community on earth that could be represented by white. The very best city or county or state would be a drab color, while sections of the world would be nearly jet black, representing almost total depravity. Thank God that the light of divine truth, which came into the world with the presence of our Savior, which set up a standard amongst the people, has had the effect of blessing in proportion as its influence has been accepted, and these lighter portions of the earth we call civilization. But, also, how unsatisfactory our civilization is! how far from purity our types of Christianization. How few there are today who could say with the Apostle, Brethren, be ye followers of us, even as we are followers of the Lord Jesus. (I Cor. 11:1.) How few there are even reckonedly, in the spirit of their minds, in their daily life, in their daily course, walking not after the flesh but after the Spirit.

GENERAL SIN AND PERSONAL SINS.

Thus we discern that there is a general sin in the world, that it is in our blood, in our organization from birth, and the child of but a day is a participant in this sin, in this sinful condition that God disapproves and has declared to be unworthy of eternal life—worthy of death. In other words, our race is not worthy of perpetuation, is the divine decree. The general penalty against this universal condition of sin is the one originally pronounced against father Adam, and still resting upon the world of mankind in general—Dying thou shalt die." Death is upon all because all are sinners are under this general sentence pronounced in Eden.

As already intimated, it is possible for the individuals of the race to either strive against this downward tendency in which they were born or to fall in line with it, and hurry down the broad road of destruction more rapidly. For such as run in the way of sin, practicing iniquity, the Lord declares there is additional responsibility—they are worthy of stripes. Some evil doers get these stripes, chastisements, in the present life through the natural course of affairs. Sowing to the flesh they reap the rewards of their wrong course under what we sometimes term natural laws. As, for instance, the libertine in many instances brings upon himself temporal and distressing sickness, which hastens his death and increases his sorrows and troubles.

In many other intances, however, the innocent suffer through laws of heridity as much as do the wilful transgressors, and hence there could be no evening up of matters to an exact point of justice were there no provision for a future life, a future probation. The infant of a day suffering from some loathsome disease unjustly shares with its parents the penalty upon wrong doing. The divine law might have left us in this position as a race and have done nothing for us. Justice could offer no plea on behalf of the suffering infant or other innocents, because the decree of Justice against Adam and all of his posterity is that by disobedience and by inherited blemishes they are found unworthy of everlasting life—worthy of death. Hence justice decrees that any and everything which tends to hasten death amongst mankind is working out the sentence of Justice, "Dying thou shalt die."

REDEMPTION AND REGENERATION.

We will notice presently in what way the Lord takes away the sin of the Church—the sins of believers in Jesus: but now we call attention to the fact that our text does not discuss this matter, but on the contrary deals with sin as a whole and the world of sinners as a whole. It points us to the fact that our Lord's mission is to take away the sin of the world—to take away the general blight and curse of death which came upon all mankind through father Adam's disobedience. To accomplish this work two steps were necessary. (1) Justice must be satisfied; a legal redemption must be effected. When we look out over the world and note the 1,600,000,000 living today, and reckon up the thousands of million who have died, our hearts would fail us as we would think of how a recompense would offset the obligation, the sins of all these.

But man's extremity is God's opportunity. As we look into the Word of God we find that divine wisdom had foreseen the entire matter and had arranged for it in advance. If each individual of our race had been personally sentenced for his own misdeeds, his own shortcomings, then indeed it would have required as a corresponding price that some one should die for each individual in order to release that one from death. This would be an awful proposition—that twenty thousand millions of perfect men must die as redeemers for twenty thousand millions of sinners. Where would such redeemers be found? Nowhere. Not a man on earth was found perfect, or capable of being his brother's redeemer. As we read "There is none righteous, no not one," and again, "all have sinned and come short;" "None of theme can by any means redeem his brother, nor give to God a ransom for him." (Rom. 3:10-23; Psalm 49:7.) Where, we ask, is the remedy, the hope?

Ah, we must look to God! Divine wisdom only could solve such a problem. Hearkening to the divine message we hear its statement that all mankind were tried and condemned with father Adam, and not individually; and hence the assurance that the redemption of father Adam, the payment of his death sentence, would not only redeem him from the curse, but likewise redeem all who were in him when he came under that death sentence. How amazing the divine wisdom! This very fact, that once in our blindness we supposed was injustice toward us, is really an evidence of divine foreknowledge and divine mercy. God condemns the race as a whole that he might have mercy upon the race as a whole. This, then, is the meaning of the Scriptural declaration, "As by man came death, even so also by man came the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive."—I Cor. 15:21-22.

The meaning is very plain, very simple. We know how we all inherit sin and death conditions through father Adam. We see the imperfection all about us, we feel many of them in us; and now we learn that as we have thus inherited blemishes and sin and imperfections and death, another one has acted on our behalf, has paid the penalty; and that by coming into relationship with him, by being regenerated, begotten again, born again, we may inherit eternal life, through him who loved us and bought us with his precious blood.

TAKING AWAY THE SIN.

From the foregoing we perceive that there are two steps necessary to the release of humanity from its present thraldom to sin and death. (1) It was necessary that the penalty against father Adam should be paid to Justice; (2) It is necessary that Adam and any of his posterity to be blessed must come into relationship to the Redeemer—must be regenerated, obtain a new life. The first father or life-giver, Adam not only failed to keep the life bestowed upon him in his creation but failed to hand it down to his posterity. His children have been produced under sin-and-death conditions, suffering and dying. Thank God for the lengths and breadths and heights and depths of the divine plan of salvation under which we were loved while we were yet sinners, and a full, complete preparation made for our individual release from our sin-and-death conditions.

The Scriptures tell us that this satisfaction of Justice for the sin of the world was somehow connected with the death of our Lord Jesus Christ—that "he died the just for the unjust that he might bring us to God." (1 Pet. 3:18.) He has died, yet the world has not yet been brought to God. Indeed, amazing as the proposition may seem, the world as a whole gets farther away from God day by day. Counting all the population of civilized lands as though they were Christians—though many of them are really as much without God as the poor ignorant ones whom we designate heathen—we find that those who are put down in statistics as the heathen people of the world are twice as many as they were a century ago, although the past century has been the most remarkable of all the world's history in the endeavor to carry the name of Jesus to the ends of the earth. How shall we understand this matter? Is the divine plan miscarrying?

No, we answer. Other Scriptures must be allowed to assist in clarifying our views of how the great plan of God is outworking. Other Scriptures assure us that before the times of restitution of all things, before the time of the blotting out of he curse, when "there shall be no more curse, no more sighing, no more crying, no more dying—before that time shall come God proposes the election or selection of a little flock, a kingly class, a Royal Priesthood, associated with the Redeemer in his work of glory during the Millennial age. These Scriptures assure us that the Gospel now being proclaimed is not intended for all the ears of mankind, but merely for a certain class—"He that hath an ear, let him hear." Amongst those who hear and are thus called, only a few will be chosen, namely, those who will be found so loyal to the Lord and to righteousness that they will take pleasure in walking in the footsteps of Jesus—in suffering with him, in being despised and rejected of men for his sake, in being separated from the company of the world for his sake, in having all manner of evil spoken against them falsely for his sake, in taking up their cross to follow him. These very properly in the Scriptures are called both a "peculier people" and a "little flock." (Titus 2:14; Luke 12:32.) The work of their selection began with our Lord's ministry, and especially at Pentecost.

LONG AND CAREFUL CHOOSING.

The work of selecting has since progressed, and we have reason for believing that the number of the elect is almost complete, that the time of the permission of evil for their testing in faith and obedience is nearly at an end. When complete the Church as the Bride of Christ will be klorified with him, to sit upon his throne, to be associated as the Royal Priesthood under him who is the great High Priest in communicating the blessing of God to all the families of the earth, in introducing the reign of righteousness under the Kingdom of God's dear Son, and in judging the world in righteousness, rewarding well doing and correcting and punishing misdeeds; and that thus in due time all the families of earth will have the glorious opportunity of being uplifted out of present sin-and-death conditions to the grand perfection that was lost in Eden, plus an increased knowledge and profitable experiences relating to the exceeding sinfulness of sin and the blessedness and rewards of righteousness.

We see, then, that it is the divine purpose that this select class, now being selected from amongst the world, shall have the spirit of Christ—the spirit of self-sacrifice, the spirit of love for righteousness, the spirit of hatred for sin—to such an extent that they will rejoice to lay down their lives with their Master, in his cause, in co-operating with him, under his direction and guidance. Thus we see that while the merit was in our Lord and in his sacrifice for sins, nevertheless the world is waiting for the finding of the elect and for their glorification as the sons of God. Before they can be glorified they must be proven, they must be tested, they must be sacrificers.

In harmony with this is the Scriptural exhortation, "I beseech you therefore, brethren, by the mercies of God (in providing the Lamb of God, to take away the sin of the world, including your sins, and in giving you a knowledge of His grace in advance of the world), that ye present your bodies living sacrifices, holy, acceptable to God and our reasonable service." Thus also the Apostle declares that the faithful of the Lord's people "fill up that which is behind the afflictions of Christ." (Col. 1.24.) From this standpoint the entire Gospel age from the time of our Lord's baptism to the present moment has been the period of sacrificing. Our Lord sacrificed his life, and we who believe—are specially blessed and informed in advance respecting the matter—have cast in our lot with him, to be with him, to suffer with him, to live with him, to reign with him. The work for the world—the taking away of the sin of the world, the opening up of the new dispensation in which all things will be made new—necessarily waits until the last member of the Church shall have finished his share in the sacrificing.

WIPING AWAY SINS AND TEARS.

While the sin of the world will be legally cancelled as soon as the great Redeemer shall make the application of his sacrifice to that end, and while this will be an instantaneous work, nevertheless the applying of the benefits of that work to mankind will be gradual, and will require all of the thousand years of the Millennial reign of Christ and His Church. Some grasp the one part of this work, some grasp the other feature, but few seem to see the absolute necessity of both features—the redemption of the world by the payment of the price, the death of Jesus, and the restoration of the world, its uplifting. Respecting the first of these many Scriptures could be cited, but we merely quote you one. The Apostle says, speaking of our Lord and His sacrifice, "Now once in the end of this age hath he appeared to put away sin by the sacrifice of himself." (Heb. 9:26.) This appearance, this sacrificing, was done in the end of the Jewish age, and it was done with a view to the putting away of sin. The sin of the world is not yet put away, but we are nearing the time therefor. The Apostle tells us that in the end of this age our Lord will appear a second time not as a sin offering but unto salvation of the Church, the Bride, to glorify her with himself, and secondly for the salvation of the world. As at the first advent the sacrifice for sins was made, at the second advent the putting away of the sins will be accomplished. This putting away, as we have already seen, is first a judicial putting away or a divine acceptance of Christ's sacrifice and the approval of the introduction of the Millennial reign of Christ for the world's uplift out of sin and death.

Notice that the Apostle describes this and tells of the time when sins will be blotted out—that it will be at the second coming of Christ—that it will be during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—that it will be a time of refreshing from God's presence. (Acts 3:19-23.) Now not even the Church's sins are blotted out, merely. As the Apostle declares, the sins of believers are covered, the merit of Christ's righteousness is imputed to them as a robe of righteousness, a wedding garment covers the blemishes of the flesh, their hearts being true and loyal to the Lord. But when in the first resurrection the Father shall raise us by his power to glory, honor, immortality, in association with our Redeemer. Then, being actually perfect, we shall see as we are seen, know as we are known, and have no deed to be covered by our dear Master's robe, so essential to our joy and peace and standing with the Father now.

AWAKENED THEN SLOWLY RESTORED.

But the instantaneous work of the First Resurrection, by which the Church will be made like her Lord in a moment, in the twinkling of an eye, does not appertain to the world in general nor to the sins of the world. The sins of the world are covered by Christ's robe now, for to those whom he accepts as his faithful he declares, "Ye are not of the world even as I am not of the world." (John 17:16; 15:19.) The world is still in its sins, but as soon as the Church shall have been glorified the great Redeemer will make general application of the merit of His sacrifice for the whole world, and the sins of the world will be judicially cancelled in that moment, in that instant. Thereafter there will be nothing to hinder the restitution of any who will to all the perfections and blessings which God is pleased to bestow upon those who are in his favor. Then will begin the work of Christ with humanity; for although the sentence of death is lifted from them, they are still in their blemished, depraved, fallen condition and will need then to be lifted out of it; and the divine provision of a thousand years for this restitution work must evidently be the exactly proper length of time in which fully to accomplish it for all the willing and obedient.

What beautiful pictures are used to represent the Millennial work of Christ and the Church in taking away from the world their sinful conditions! First of all we have the binding of Satan; second the shining forth of the Sun of Righteousness, to fill the earth with the knowledge of the glory of God; third, the water of life then freely flowing, with the invitation to all from the Spirit and the glorified Bride to take of the water of life freely; then, too, the leaves of the trees for the healing of the nations. The marks of sin which now are everywhere in evidence throughout the world not only in the deeds of mankind but in the very facial expression of all, will then be wiped out—not instantly but gradually. Wiping represents a gradual process, and sins and sorrows, pains and tears, are incidentals and concomitants of the death sentence. It is in perfect accord with this that we read that the Lord will wipe away all tears from off all faces in that day, and that there shall be no more sorrow and crying and dying because all the former things will have passed away.—Rev. 21:4.

GOD'S WAY PERFECT.

A few monments ago we noticed that had not the divine plan made provision for a resurrection of the dead, there would have been no evening up of accounts as between those who in the present life have sought to live justly and honorably and those who on the contrary have deliberately violated right principles. But in the arrangement which we find Scripturally set forth there is a provision whereby those who now seek to walk in the way of righteousness will then find their blessing for having so done, while those who have wilfully transgressed will now find a retribution. Not merely believers in Christ and consecrated followers in His footsteps have sought to stem the downward tendencies of the fallen flesh and to rise to higher and nobler conditions of mind and deed. Yet only the Church, the sanctified believers, get the blessing for which the Lord is now calling the little flock, the peculiar people.

Even amongst the heathen there have been some wonderfully

(Continued on Inside Page One.)

APPRECIATIONS.

Corning, N. Y.

Please find enclosed $1.00 for renewal of subscription for above—for which I am very pleased to receive so regularly, and oblige.

Yours very sincerely,
ROBERT SIMMONDS.

Mayodan, N. C.

I am sending you check for $2.10, $200 for paper and 10c in case you have to pay for collection.

I surely consider this amount well repaid to me in the article in re Bro. Fisher and Woodworth's arrest. Bro. Fisher, 11 years ago came to my house in Pittston, Pa., and explained to me the 24th chapter of Matthew as seen by I. B. S. A. through Bro. Russell's efforts and God's unfolding truth. I have read and have been much blessed ever since and Bro. Fisher can well rejoice and Bro. Woodworth in his privilege of suffering for Christ's sake.

If the brethren will only walk the narrow way faithfully a little long we will all be caught up to the Lord in the air and so ever be with Him.

With a prayer for the Lord's blessing on your efforts on behalf of the Truth which we love so much, I am,

Yours truly,
S. M. PETERSON.

AN EXPLANATION

Something awoke me from sleep one cold night last winter while I was dreaming about the "Mark of the Beast" of Rev. 13, 16, 17. Great anxiety had distressed me in my sleep, and confinued after I became fully awake. The thought of the national war tax had been presented to me as a fulfilment of the "Mark of the Beast," and I saw that it was an exact fulfilment. Though it was a cold winter night and no fire in the house, yet for fear of forgetting my dream I rose about midnight and wrote a brief account of it on paper.

In the morning I wrote tract No. 6, on the subject and am sending them free to all who want them. By reference to the 7th, Vol. of S. S., page 203, 214, thoughts are presented which when carried into effect will embrace my interpretation of the "Mark" exactly. I feel very diffident about calling this my interpretation for I verily believe this exposition of the "Mark of the Beast" was given to me by the same spirit which enabled Daniel to understand his dream. The seventh volume gives an explanation of the "Number" of the beast, "Anti-christ" and "Great Babylon", and now since the great war has come, we can see good reasons why the "Mark" could not have been understood before.

Trusting this humble effort may fulfil my duty to God I have the honor and privilege of being His servant.

W. W. GILES.

Brown summit, N. C.

P. S.—I notice in the papers that C. J. Woodworth has been arrested for his interpretation of Bible prophesy and am led to ask what has become of our "free country" and "freedom of speech". If I were chained to the stake ready to be burned for my faith, I could not use more truthful language than he used in his interpretation on Page 247 of the seventh vol. for which he was arrested.

Hopkinsville, Ky.

Will you please discontinue my Tribune. There is a gap in the 7th Volumn and we are not permitted to either have or circulate it. I think I had better not take any more. Several Toronto brethren have taken it and we have had trouble here. So do not send it any more.

With best wishes,
THOS. WHELTON.

Schoolcraft, Mich.

I am enclosing money to pay up arrears for the Tribune, and for the remaining subscription year, and if the Lord be willing will send renewal at that time. Thanking you for sending it on over due time.

I am most respectfully,
MRS. NETTIE C. BUDROW.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 25c, stamps. If you enclose this advt. J. F. Dodge, High Point, N. C.

PERSONAL

Rheumatism and Heart trouble are annoying, dangerous afflictions. If taken in time they may be easily overcome. Nature, providentially, has provided natural antidotes for these distressing maladies. I'll gladly send valuable information if you will send your address and say which you suffer from. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION.

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

GOD'S THREE REVELATIONS.

It can be properly said that we have three distinct sources of truth: (1) the Bible, (2) the Book of Nature, (3) and Man. We have already noted this fact elsewhere and will repeat it here. The Apostle Paul has outlined this fact in the book of Romans. The first of these three sources of truth is referred to by the Apostle in following expressions:—we will give the Revised version—(1) "What advantage hath the Jew?—Much every way: first of all, that they were intrusted with the oracles of God." (2) The second source of truth is referred to by the Apostle by the expression: "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." (3) The third source of truth is referred to by the same Apostle in the following expression: "When the Gentiles who have no law do by nature the things of the law, these, having no law, are a law unto themselves: in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts accusing or else excusing."

These three sources of truth should be used to check the deductions from either, the first—the Bible—being preeminent. That is to say, when we study the second or third we should check our deductions from what we by the Bible just as did Pastor Russell the lessons from Geology—he pointed out the Scripture that taught the same truths of Science in his sixth "Dawn." We will do the same in tracing the singular triplicity in all three departments. We cannot hope to trace it all—but just what appears on the surface. So next we note this mysterious trinity in the Cometary and Planetary Systems, then later we trace in the great creator week, then in the constitution of man; then in the Plan of the Ages and finally trace it further in the history of man individually and collectively.

COMETS AND METROS.

Pastor Russell's reference to the Aurora-Borealis, or great northern lights, reminds us of a theory advanced by Scientists respecting comets. Comets have no real existence in the sense that they are composed of physical matter. The light produced by these strange wonders of the universe is not a heat like that of the Sun. This light has no physical cause whatever. Like the northern lights, you could pass right through them without being aware of it. The earth passed through the tail of Haley's Comet in 1910 without any effects. If the earth would strike the head of the same comet, it would pass right through it just the same, as if we were to walk through the colors of a rainbow. The earth also passed through the tail of the comet of 1861.

The phenomena of light of comets is said to be due to three causes, 1st electrical action, 2nd incandescence, like a bubble of air passing through water, and reflected solar light. The last named cause perhaps accounts for the peculiar position of their tails—they are always in the opposite direction of the Sun. When the comet approaches the Sun, the tail follows—when leaving the Sun it is ahead of the Comet.

The question naturally arises: What are these tramps of the universe come here for? What is their function? God surely has a purpose for them—or they would not exist! The Scientists have suggested that the function of these is to gather up the dust of the universe to make worlds. They gather it up from one place and distribute it in another, just as the bee carries the pollen from one flower to another by its feet in its search for honey.

Pastor Russell suggests that the spirit of God moving or brooding upon the face of the waters or liquid gases was a vitalizing of them through an agency similar to the Aurora-borealis; since most comets are of the same nature as the northern lights, a sort of an incandescence traveling through either, like a bubble of air through water, producing the electrical effects. Identifying these two wonders of nature as being practically the same, the suggestion of pastor Russell and that of the Scientists amounts to about the same thing.

Astronomers have reasons to believe that there is a strange relation between comets and meteors. Meteors are something that we are all more or less familiar with. They are commonly known as shooting stars. But they are not stars at all. Everybody has seen them in the heavens on a clear night. They are always falling but in the months of August and November they are very numerous. We have records in history of meteoric showers that have struck terror to the hearts of the people in the years 1799, 1833, 1866—at intervals of about 33 years. This proves that the meteors have fixed periods and that they rotate around the Sun, the same as the planets. The earth crosses the orbit or path of the meteors every year, this is the reason we see more at one time than another. The orbit of these meteors around the sun are filled with millions of meteors but they are not uniformly distributed along the path. Where the earth chances to cross the path of the meteors when a cluster is going by, the earth plows a path through them and many are caught in our atmosphere which extends about 50 to 100 miles from the earth, and we get the remarkable showers of history. These meteors are small and are cold and barren, like the moon, which has no light of its own but is large enough to reflect the solar light. These meteors being so small they cannot be seen until they strike our atmosphere. Why? What happens? Let me illustrate! Suppose you take a piece of clay between your fingers and pass it through water. What it the result? The clay will crumble away between your fingers and leave a long muddy streak where it passed. What caused that? It was the density of the water. Had you passed the same clay through the air, it would not have produced the effects. Why? because the air is not so dense. The atmosphere that envelopes the earth is of a greater density than the supposed either that fills space. When the meteors are travelling through space they are invisible until they strike our atmosphere. The earth plowing along at the rate of 66,000 miles an hour and these small meteors being attracted to it, when it gets near, they increase their velocity. As soon as they strike our atmosphere, the friction is so great that the meteors begin to burn until there is nothing left but a streak of hot ashes that soon cool off and fall to the earth. The dust from these meteors is so fine that you cannot notice it, except when it accumulates. For instance, in mid-ocean, travelers have noticed it settling on the decks and railings of the Steam Ships and wonder where 't came from, being so far away from land. It could not come from their own smoke stacks for they find it on the bow of the ship.

When a meteor of unusual size strikes the atmosphere, it is not entirely consumed, as is the case with nearly all of them, but keeps burning until they strike the earth. They have been picked up and analyzed and found to contain no elements that are not in the earth. These meteors are not all alike, they differ in their material and appearance.

One singular thing about some of them is that they give evidence of being not cool through, that they have gone through three states or conditions. (1) Gaseous, (2) Liquid and (3) solids. This is proven by the fact that all of them are crystalline. This proves that at some remote period they were originally molten like the earth during the first day of creation, and that prior to this they were gaseous. Mark this well! They were at one time in a gaseous condition and something happened since to set them on fire—drive off the combustionable elements which leaves them a solid body. This body strikes the atmosphere and is again reduced to dust by the friction and heat.

These processes work chemical changes in the elements of matter, just as a piece of wood can be changed into charcoal. But the point we wish to make is this:—The comets are the agencies that are at work uniting the dust they gather up from all parts of the universe with the elements that exist, and gives it the property of being combustionable. How and when they are converted into a meteor through the burning process, we do not know. We do know how they are converted again into another kind of dust by the action of force and atmosphere and mingles with the minerals of the earth.

(To be continued.)

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.

Chas. B. Foll, 435 Chestnut St., Pottstown, Pa.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

noble characters—Confucius, for instance, as an illustration, an example. Likewise in civilized lands many noble people have never seen with clearness the reasonableness to a full faith in and a full consecration to the services of the Lord Jesus, such having sought to live justly and honorably in the world, will be advantaged in the coming age; they will come forth on a higher plane proportionately mentally, morally, every way they will be superior to what they would have been had they not put forth effort for righteousness. It still shall be required of them that they go on to perfection, but they will have fewer rungs of the ladder to climb than if they had misused their opportunities, and degraded themselves and brought degradation upon others, in proportion as they knew better they will undoubtedly receive, as the Master declares, stripes or punishments. That is to say, they'll find themselves that much nearer the foot of the ladder, and with that many more efforts necessary to be put forth to gain its topmost round, eternal life, perfection. In this way the Lord has arranged that each one, according to his honesty of heart, degree of knowledge and obedience or disobedience to the knowledge, shall have proportionate rewards or punishments.

How much more this Scriptural view is than would be any of the usual thoughts on this subject amongst Christians. Roman Catholics, with their view of Purgatory and varying degrees of suffering, have gone outside of anything that is set forth as a basis of faith in God's Word. Besides, their thought that the saying of prayers will relieve from these and cancel years of suffering is inconsistent with anything found in the Scriptures. Protestant views, that only those fit to go to heaven and that all others go to an eternity of woe, is thoroughly inconsistent, especially when they claim that there is no hope of relief, no hope of mitigation. If only those who are fit for heaven are received there, how few will enter in! It will be a little flock indeed.

Contrast such unreasonable propositions with the simplicity of the divine plan: the Church, the sacrifices, the Bride of Christ, glorified with Him in His Kingdom, rewarded for all their sufferings and self-denials exceedingly and abundantly more than they could have asked or thought. The world, coming forth to a fair and equitable trial, in which the conduct of the present life will have its weight and bearing on the advantages of the future life, and all with the prospect, if they will, of reaching life eternal through the merit of him who, as the Lamb of God, died for the cancellation of their guilt, shall at his second coming, under the blessed influences of his Kingdom, lift them out of sin and degradation and death conditions up to full human perfection, restoring to them the Edenic home and utterly destroying in the Second Death such as will not hear and obey the laws of his Kingdom.

"THE LAMB OF GOD"

It is not the sacrificing of the Church that takes away the sin of the world. We have nothing to sacrifice that would be acceptable at the bar of justice except those blessings which are counted ours through faith and devotion; the merit of the sacrifice for sins is all in the Lamb of God—all in our Lord Jesus. And so the Scriptures everywhere differentiate between the Lord and his perfection and the Church, which comes into divine favor through Christ's robe of righteousness, under his merit. The highest honor declared respecting the Church is that she shall occupy a position which figuratively is described as that of a Bride and joint-heir. She is to be "the Bride, the Lamb's wife." Having attested her loyalty to principles of righteousness by suffering with her Master now in the present time she shall be counted worthy to share with him the honors of his throne, as declared. "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

The expression, "Lamb of God," is a very forceful one. Man would not choose such a symbol as divine inspiration has chosen. Look at all the emblems of heraldry and note how various ferocious beasts and birds are used as symbols of the earthly great: some have the lion, some the unicorn, some have dragons, others eagles, others foxes, others wolves, tiger's heads, etc., emblems indicating the ferociousness and rapaciousness of the character behind, when it even did not intend to tell of its ungainly qualities, but sought rather to glorify itself. But look at our Lord's emblem, a meek, innocent gentle lamb. On next Lord's Day, in this auditorium at the same hour we hope to discuss this matter from the standpoint of the Passover, and to consider how our Lord Jesus was the Passover Lamb, and the general bearing of that type of Christ and his work of blessing upon the interest of the whole world. Today we content ourselves with noticing the general fact that the lamb was used in the Jewish symbolization and sacrifices as respecting our Redeemer, the Lamb of God which taketh away the sin of the world. John the Baptist, the last of the prophets, tells us that he was specially commissioned of God to bear this witness at the beginning of Jesus' ministry—that Jesus was the "Lamb of God," that he was the gentle, patient, unmurmuring one who would die on our behalf, that we by his stripes might be healed, that through his paying for us the death penalty, ultimately the whole world of mankind would be released from death, and so many of them as will would be brought up out of sin-and-death conditions to the full perfection of life everlasting.

John cried, "Behold the Lamb of God," let us behold Him not as the Pharisees and Scribes did, with eyes of malice and envy and hatred. Let us look at him in the light of the divine revelation, and perceive that he was without spot or blemish—that "in him was no sin—that "he was holy, harmless, undefiled, separate from sinners." We wonder how he could be of the seed of Abraham and of the seed of David according to the flesh and yet not be a partaker or sharer in the sin of the world—not be, therefore, under condemnation of death with the remainder, but contrarywise become holy, harmless, undefiled, able to give to God a ransom price for the world, able to pay the penalty of the perfect man Adam at the sacrifice of himself. How came it that all this perfection should be found in Jesus?

The Scriptures answer our query and assure us that he was not born like others of the race—that while he received his human organization from his mother, the life principle therein was from above, and that by the selective processes of perfection even in His embryo condition He maintained himself in mind and every attribute perfectly. The Scriptures tell us that he was born of a woman, separate from sinners, was previously with the Father, yea, from before the foundation of the world—indeed that he had been the Father's special representative in the creative work, as it is written, "All things were made by Him, and without Him was not one thing made that was made."

The more we look into the divine Word the more astonished are we with the lengths and breadths and heights and depths of the love and wisdom, justice and power of God which are being revealed to us through the Son and through the great plan of salvation. It will do us good, dear brethren and sisters, not only for the week beginning, I trust, but for the remainder of life, to frequently hearken to these words of the Prophet, "Behold the Lamb of God, which taketh away the sin of the world." Day by day we may behold him, more fully, more completely, as the eyes of our understanding open more and more widely and as we become more and more informed respecting the divine plan of which he is the hub, the very center. And as we learn of him and come more and more to admire him, let us not forget that all who are to be His Bride-class, joint-heirs with Him in the Kingdom, must in order to attain this position become copies of God's dear Son—copies of the Lamb of God—copies in the purity of our hearts, in our gentleness, meekness, patience, long suffering, brotherly kindness, love, the fruits of the Spirit.

Denver, Colo.

I feel it my duty to make some further statements in answer to the criticism in the Tribune of February 14th, by N. E. Nelson. His first statement is that my article does not properly represent Pastor Russell's teachings. In reply I ask the Brother, and all others interested, to re-read the article carefully and note that all Scripture and statements in the article are supported by quotations from Pastor Russell's pen; in fact, the whole article, with the exception of a few connecting sentences, is his. Second, it is also a concealed repudiation of The Finished Mystery. If the Brother can see anything in the article derogatory to the Finished Mystery, all I can say is that I am sorry, for my only desire is to uphold the banner of truth and plan of God as set forth in the Bible, and by that servant, whether it proves or disproves other writings true.

The Brother, to refute the plain statements of Pastor Russell in my article, asked a publication of an article in the Watch Tower of Feb. 15, 1918. While we appreciate very much the efforts put forth by those editing the Tower, we cannot accept all their thoughts as we did that servant's. I am in perfect harmony with the thought in the article stating we should accept Brother Russell's interpretation of the Scriptures in preference to others because he was that servant.

Under the heading of the last work of the church, they quote Isaiah 61:3 (our Pastor says the first part of this text applies all during the Gospel age and the last, the day of vengeance, the natural results of not heeding the warnings and instructions. This is the teaching of our Pastor and all the Church have been proclaiming all during this harvest time. There is quite a difference between proclaiming the day of vengeance and executing vengeance. In Watch Tower, July 15, 1912, Page 232, our Pastor says the work that Jesus was doing was merely the proclamation of these things, with a few illustrations of examples of healing, etc. The real time for Him to accomplish the deliverance of the captives, the liberating of the sin-bound prisoners, the restoring of sight to the blind; these actual blessings belonged to the Messianic Kingdom. Also comments in Bible, Vol. 1, Page 218, says this day of vengeance comes on the world after the church is gathered home; Vol. 4, Page 548, paragraph 1, again Page 550, paragraph 3.

The Lord by his overruling providence will take a special charge of the great army of discontented patriots, reformers, socialist, moralist, anarchist, ignorants and hopeless, and use their hopes, their duties and their discontent in bringing to his divine wisdom, to work out his own grand purpose in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness; for this reason only, it is termed, "The Lord's great army, none of his saints, none who are led by the spirit of God as sons of God are to have anything to do with that part of the battle." On Page 624, paragraph 1, our Pastor says our Lord assured his faithful that at the time of the establishment of his Kingdom and the overcoming Gentile power, the overcoming church would be with him and have a share in that work, Rev. 2:26-27.

Brother Nelson refers to the article in the Tower, Feb. 15, 1918, quoting Pastor Russell's comments on John the Baptist, from Watch Tower, 1898, Page 95, to refute my quotation of our Pastor in a later Tower; but if the brethren at the Tower office had started their quotation one paragraph before the one they did it would read like this. Z 1898 Page 95, John's coming and forcefulness in reproving the King should not we believe, be taken as an indication of *properties* by the Lord's people. To our understanding John exceeded his mission when he undertook a personal correction of the king. He was right in speaking publicly and boldly against sin in its any and every form; and had Herod inquired of him respecting the subject, it would have been duty for John to have made the statement here recorded—this however does not appear from the general narrative. We suggest, however, that the Lord's people would generally best proclaim the truth in a general way without making applications of it to persons in particular, rulers or others, unless so requested by them. It is, we believe sufficient, if principles of righteousness are firmly held and publicly stated, and this is in harmony with our Pastor's statement in a later Tower, 1904, Page 62, which reads:

DID JOHN ACT IMPRUDENTLY?

So far as we may be able to judge there were many officials at the time against whom serious charges might have been brought by Jesus and the apostles. Yet we have no evidence that any of these ever took the course which John took. Jesus was before Pilate, and, later on, was before this very Herod. Yet we have no record that he ever said a word on the subject concerning which John felt free to speak. In our understanding of the teachings of the Scriptures it is not the duty of the Lord's people to go through the world rebuking sin, but preaching the Gospel. It is the Gospel, which we preach by our words, and by our lives. That is the "power of God unto salvation to every one that believeth." We emphasize this, because it is our observation that some of the Lord's people feel it their duty to copy John's course in such instances, rather than to copy the Lord Jesus and the apostles, and we believe that herein they err. The Gospel is not sent to break men's hearts but to bind up the broken-hearted, to heal those whose hearts are already broken. Sin and its natural penalties are the sledgehammers which are breaking men's hearts. The great time of trouble which is approaching is a blind method apparently for the breaking of the hearts of the whole world—to prepare them for the balm of Gilead and the general healing of the millennial age which shall follow it. He who used the gospel as a hammer has mistaken his commission, which for the whole Christ reads. "The spirit of the Lord God is upon me, because he has anointed me to preach good tidings to the meek, to bind up the broken hearted, Isiah 61-1.

This is Pastor Russell's latest thought regarding John the Baptist and the last work we have from his pen, as editor of the Watch Tower, in the issue of November 15, 1916; hence all following editions cannot be accepted as from his pen only where he quoted, and the quotations are correct.

I do not desire to judge, or even criticise, those who do not see and understand God's Great Plan as set forth in his word and by that servant. I simply desire to hold forth the light of truth as it shines into my heart and life, granting to all the freedom of thought and liberty to decide for themselves that I claim for myself.

G. W. CHAMBERLAIN.

Jersey City, N. J.

Please find enclosed one dollar for my renewed to your paper for another year. I regret exceedingly having overlooked the renewal of my subscription, which was called to my attention by my missing the paper this week.

Please send me the same.

Respectfully,

W. J. MASON.

Rochelle, Ill.

Some years ago I promised that as long as Pastor Russell's sermons was published in your paper I would be a subscriber. I am inclosing money order to pay for two years, 1917-1918. Thank you for sending the paper.)

Glad to see you are publishing the "Finished Mystery", we believe it is the "message of the hour."

Respectfully yours,

R. N. JOHNSON.

Iowa City, Iowa.

Enclosed find express money order for one dollar for renewal to my subscription to the Labor Tribune. Have never let my time expire before. Sorry to let it go so long, for I have found the Labor Tribune one of the cleanest and purest of family newspapers published. I have been a reader of it for about twelve years, and will continue to take it as long as it so fearlessly publishes Pastor Russell's sermons and so many other Truth features. May the dear Lord bless the Editor as long as he is permitted to publish it.

Yours for all that is pure and good,

MRS. W. H. WOOLF.

WHY JESSIE PASSED

By V. G. PERRY.

(Copyright, 1917, by the McClure Newspaper Syndicate.)

"Isn't it the time and place that story writers could use to start a novel? Here is the water, the moon, a log, and a man and a girl—all at their best. Wouldn't it inspire anyone?" Jessie Wilson, the girl, laughed roguishly at the opportunity she had opened for the man at her side.

"The lake is beautiful, with the moon ray glimmering from away out in the night, and the girl, too, is beautiful, if she will pardon me for saying it; but the man doesn't seem to fit into this beauty," Andrew Parson replied seriously.

"How serious you are. If I didn't know men well I would think you meant that, but you don't, do you?" she asked.

"Yes, all of it," he answered. "But let us talk of something else. You are going away tomorrow, aren't you?"

"Yes; back to the old city to write on examinations. I just hate school and examinations! I would make mistakes on purpose if it wasn't for the disgrace dad and mother would feel it. They want me to teach and I hate to teach, and I don't want to. I'm twenty now. A girl at twenty wants to have some fun, doesn't she?"

"Twenty is very young," he answered. "But, tell me, why don't you want to teach?"

"Because I am not intended for a teacher. I just hate teaching and teachers. There's not one of them that is nice—no, not one I have met." Her tone was decided.

He smiled a trifle, but the moon was behind a cloud and she could not see him. "You'll return next Monday, with it all over," he said when he spoke again.

"Yes. I'll return to the nicest summer resort on earth to spend the summer. Will you be here?"

"No, I leave tomorrow."

"You don't seem to be a bit sorry," she pouted.

"No, I am not." He watched her face closely, and chuckled inwardly at the pout on her lips. "For, you see, I am coming back a week from Saturday to spend a two months' vacation, and so I can't be sorry."

"Won't that be splendid!" she exclaimed, and her pleasure was apparent.

The next morning he was at the station to see her off and wish her luck.

"It will just be luck that will get me through," she said. "I do not have a thing about anybody, and am sure I'll flunk. The algebra teacher is a wonder and I could never learn anything from him."

After the train pulled out Parsons looked after it with a sigh. "I wonder if she understood that I did not was an algebra teacher?" he mused. "I wonder what she would think if she knew I was going to make her a teacher? She is afraid she will fail, and I won't know which one is best, though, thanks to the number system."

For two days Andrew Parsons had been marking algebra papers, and he gave an ejaculation of thanksgiving when he started to mark the last one of the pile. No. 6, was the only number of identification on the paper. The first solution was correct. It had been correct on 98 per cent of the other papers. Not another answer was right. No. 6 was better at examining than could tell that by the way the answer commenced. It was a girl, he could see by the writing. She had chosen the subject, "A Character Study in Every-Day Life." As he read, Andrew became more interested and curious.

It was no wonder his cheeks burned. Such a hero-worshipping description of himself, told in such glowing, original language, would turn any man's head. He read and reread it. There was not a fault to be found with it. It was the most wonderful composition he had ever read. The last paragraph particularly abounded with praise and stated with the words: "I particularly like a man any woman could worship!"

He undid the algebra bundle and more. No. 6 was right on top. He read the paper. Forty marks were required for a pass, and he had only given her ten. Yes, the paper was worth forty marks, and he was very glad he had reread it.

The manager was drawing near an end—the most delightful summer Andrew Parsons had ever had. He was waiting on the beach for Jessie. She came skipping out of the hotel, flourishing a paper.

"Andy, the results are out, and I have passed!" she shouted as she neared him. She was wildly excited. Jessie joined him. "I am so glad for mothers and dad's sakes, as I can see how I got through that algebra."

"Perhaps your composition helped," he suggested.

"What do you know about that composition?" she flashed, her cheeks scarlet.

He had to confess.

"The idea!" she gulped, as she ran into tears. "You think you paid that last paragraph!"

"That paragraph made me the happiest man in the world, dear," he said. "Let us walk down the beach. I want to tell you of a little plan I have that will fit it so you won't have to go to normal school next term."

Cane for Carrying Medicines.

To enable a physician to carry medicines without using the customary case, a cane has been invented in which there is a tubular metal slide to hold vials.

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ESTABLISHED 1872—No. 18 PITTSBURGH, PA., THURSDAY, APRIL 4, 1918 Subscriptions payable in advance.

PRIVATE WATKINS TELLS OF HORRORS ENCOUNTERED IN DEADLY MUD

HIDEOUS SCENES ALONG THE LINE OF BATTLE

MEN STRUGGLE TO SAFETY, BUT, GRIPPED IN MUD, AWAIT RAISING WATER TO DROWN THEIR HOPELESS CRIES FOR HELP—BODIES OF THE DEAD FORM SMALL ISLAND IN GREAT EXPANSE OF WATER.

CANADIAN SOLDIERS' ACTIVE SERVICE
ORDERLY ROOM
FIRST CANADIAN COMMAND DEPARTMENT
E. Landling, February 2, 1918.

J. H. Vitchestain, Editor,
National Labor Tribune,
Pittsburgh, Pa.

Dear Friend:—

I wrote you on the 20th of last month giving you but a slight incident with which we are daily brought into contact and touching incidentally the conditions under which we worked at Pachendale. In that letter my intention in a few words was to convey to you the absolute indifference men here have for the Hun and his methods of destruction. Who cares whether Fritz gets the range on one or two or a bunch of us and topples us over into eternity or not? Fritz will eventually pay the bill; the battle for world's democracy will be won and posterity will enjoy the peace which we are demanding and for which the Hun is paying.

PRIVATE RALPH WATKINS

After being wounded I soon became aware that there was 6,000 yards of mud and slime between the front line and the plank road. No time was to be lost and I quickly determined to make all haste before my wounds had a chance to stiffen. You know a wound sometimes plays funny tricks and when you think you are alright and sit down to rest with the hope of gaining strength you soon find you are unable to continue your journey. So after running the gauntlet of Fritz's machine guns, airoplanes, snipers and artillery I joined a lad of the Seventh Battalion. I could scarcely realize what this lad was, so caked with mud was he that to me he looked like some medival monster which had come back to life and broken through the earth from whence I could not understand.

Remaining silent for a few minutes, he raised an arm which was caked with mud and pointed to the water which flowed from a piece of low ground which had been cut a dozen different ways with old trenches. These seemed to be covered with what appeared to be hundreds of hummicks just showing above the water. We passed the spot and upon close observation I found them to be dead bodies. These unfortunate victims had been wounded and in their distress and helplessness they were unable to get out on account of the mud. They had struggled desperately, but their efforts were all in vain, they were unable to escape from the sticky place and get away from the trenches which were slowly filling with water. This made them sink deeper into the horrible mess. They died hoping for relief, unable to move while the water slowly rose above their heads. Here was the German first line of pill boxes and trenches, flooded and silent, on past No-Man's Land of yesterday, where shells still screamed as they sought for victims. Here the wind was moaning, while its chilly breath was stinging to the bones, over the ridge covered with bodies, passed the low lands covered with water in which were little islands of dead bodies, friend and foe locked in a last embrace, with a hate still blazing from their silent orbs. No time was to be lost by us, we must push forward as rapidly as we could, as our strength was being exhausted. Parties moved all around us covered with mud carrying supplies to the fighting line, they came to animate the picture and give a touch of life to the scene. They soon melted into the mist and mud, they stumbled or glided along only to find themselves in a water log trench which might

(Continued on Eighth Page.)

Somewhere in the U. S. A.

LIEUTENANT GOVERNOR FOR BIG JAIL DELIVERY

PHILADELPHIA CONTRACTORS WANT CANDIDATES WHOSE FRIENDSHIP TO CRIMINALS MUST BE KNOWN BEFORE CONVICTIONS OF UNDERWORLD NOW AWAITING TRIAL ARE SECURED.

The Vares of Philadelphia who annually reap from that great city millions of dollars in the shape of contracts are determined to name the Lieutenant Governor of the state as well as the governor and the indications are that J. Denny O'Neil will be the choice of the Vares for first place and Congressman John R. K. Scott for second.

The Lieutenant Governorship is said to be the prize in which the Vares are most vitally interested. This is absolutely essential to the plans now being worked out in Philadelphia. The crimes committed by the Vare thugs during the last election resulted in a murder and many other offenses some of which will lead to the electric chair and others long terms of imprisonment.

The New York lefty Louies who figured so prominently in the henious crimes committed are being brought to justice and considerable vacant space which now exists in the Eastern Penitentiary promises to be all occupied before the cases are over. The blood-thirsty mob is said to have been promised aid and even release in the event of convictions. This diabolical scheme can only be brought about by controlling the Lieutenant Governorship. This office means but little to a businessman but to politicians who deal in crimes and criminals it is the most important office in the state. The Lieutenant Governor is the chairman of the Pardon Board and his influence there is tremendous. The Vares it is charged are moving everything mortal and material to name the Lieutenant Governor and they have determined to stand pat for Scott. The latter is an attorney much of whose clientel seeks protection while others want pardons and with the batch now piling up whose safety is promised by the Vares the Lieutenant Governorship is more important than the Governor.

Then again there are those who are asking how is it that the Vares will permit such a faithful servant as Governor Brumbaugh has been to them to go about the state heralding the candidacy of one O'Neil, if said Vares have no scheme by which they intend to overthrow Senator W. C. Sproul. The Vares it is said are preparing to sack the city of Philadelphia. Like the Hun they are in a campaign of pillage and to

(Continued on Page Eight.)

TIMBER WORKERS UNITE; WANT TO AVOID STRIKES

SEATTLE—Enthusiastic over the granting of an eight-hour day by employers, and the end of their long strike, timber workers and shingle weavers have amalgamated, declare their allegiance to the government and protest against strikes until all other means of securing justice have been exhausted.

At a convention in this city these workers amalgamated into the international union of timber workers and after calling on all workers to be loyal, unanimously declared:

"Refusing to surrender our right to quit work to enforce legitimate demands we none the less express the belief that the strike should be resorted to, especially at this time, only as a last resort, and after all other means of securing justice have been exhausted.

"We feel that all agreements entered into government industrials conditions should be rigidly adhered to, and pledge the full resources of this organization to the honest fulfillment of any agreement or agreements that may be entered into, either with the employers, the government, or with other organizations of labor."

CHECK RENT PROFITEERS

WASHINGTON—The house has passed an anti-rent profiteering bill to be effective in the District of Columbia. Rent increases are limited to 10 per cent over the rent paid during the year ending September 30, 1916. Rent for new property is limited to 10 per cent over valuation, with allowances of 15 per cent for furniture. Where light, heat, service, etc., are supplied an allowance of actual cost of such service over the 10 per cent provision is permitted.

Penalty for violation of this law would be 10 per cent of all rentals in excess of those allowed. Persons charged in excess may sue the profiteer and recover twice the amount illegally collected and a minimum attorney fee of $50, with court costs assessed against the landlord. The bill now goes to the senate.

FIRE FIGHTERS MEET.

WASHINGTON—The international association of fire fighters held its first convention here last week, and elected Thomas G. Spellacy, of Schnectady, N. Y., president, and W. A. Smith, of this city secretary-treasurer. Eleven vice presidents were chosen and Pueblo, Col., selected as the 1919 convention city.

The fire fighters were given a charter by the American Federation of Labor at its Buffalo convention last year. The new organization includes municipal firemen.

Nearly half a hundred delegates representing the various city firemen's unions affiliated with the A. F. of L. were present. The convention devoted much time to the question of shorter hours and indorsed the two-platoon system.

ICE MEN RAISE WAGES

CINCINNATI—An increase of $3 to $5 a week has been secured by Ice Men's union No. 105. An additional $2 a week will be paid on March 1 next year.

POLITICIANS WANT STRIKE IN BIRMINGHAM WORKS

ORGANIZERS GOING SOUTH WHERE CLIMATE IS GOOD AND EXPNESE MONEY EASY—GOMPERS NOT PARTICULAR ABOUT PROMISE TO KEEP PLANTS GOING.

There is an effort abroad in Birmingham, Alabama, to bring about a strike in the Ensley works of the Colorado Fuel and Iron Company which is a subsidiary of the United States Steel Corporation. Ensley is about seven miles from Birmingham and labor organizers are being sent there from Washington and Pittsburgh.

The dispute originated through the action of a political faction in removing the Chief of Police of Birmingham. This was done by a new commission which had been inaugurated when the Commission form of municipal government became a reality in the city of Birmingham. The ousting of the Chief of Police compelled the latter to seek employment elsewhere and the steel works at Ensley seven miles away being most available said Chief of Police sought and was successful in finding a job. One of the political factions opposed to the dethroned official became much agitated over the ousted policeman's success and sought his discharge from the employment of the company. The management could not conceive of the purpose of dismissing an employe who had committed no wrong and a campaign was begun against the corporation the purpose of which was to disturb the harmony of the workmen, cause discension among the employees by poisoning their minds against their employers under the pretense the company was unjust in its dealings.

This sentiment was augmented by pro-German propoganda and I. W. W's. and word was sent to the officials of the American Federation of Labor at Washington to immediately dispatch organizers to the seat of action. President Samuel Gompers sent word to the officials of the Amalgamated Association of Steel and Iron workers here and one Ben Jones, a Vice President, was immediately ordered to report at Birmingham to join forces with others whose purpose it was to organize the workmen into a lodge of the Amalgamated Association. Vice President Jones has been on the job for five weeks and in the meantime the United Mine Workers have joined in the issue while trades and labor bodies are discussing what course to pursue. Since the trouble began the politicians have also dragged into the squabble some religious matters and the pot is boiling. President Samuel Gompers is reminded that he said he would use his efforts to keep harmony among the employees throughout the country but Mr. Gompers is for harmony when it suits his purpose. So far as wages are concerned there is no dispute; the men are being paid higher than the present scale rate and have again been given an advance of 15 per cent. This, however, makes no difference and President Gompers has given orders to Organizer Thomas Flynn to at once shift his headquarters from Pittsburgh to Birmingham. Organizer Flynn has started on his spring tour of the southlands. This will cost the American Federation at least $1,000 per month and all the acquaintances of Mr. Flynn declare the change of climate will do him much good. The latter has just returned from Bethlehem, Pa., where an inspection was made of Mr. Schwab's plant in response to Mr. Schwab's recent invitation.

Coincident with an announcement of an increase of 15 per cent in the wages of its employes, making a total advance of 65 per cent since 1915, the United States Steel Corporation today, made public its annual report for 1917.

Average salary or wage per day (exclusive of administrative or selling force) was $4.10, against $3.29 in 1916. The increase among total employes including administrative and selling force, was from $3.36 per day to $4.16.

The finance committee of the corporation has considered and decided against an eight-hour day. The adverse decision was influenced, it was announced "largely by reason that we believe largest production will be thereby secured. This is always essential in times like the present."

About 25 per cent of the corporation's employes—in departments where the labor is unusually heavy—have been on an eight-hour basis for some years, it was stated.

PASTOR RUSSELL'S SERMON.

"PALM SUNDAY"—HAIL JESUS, LORD OF ALL. THE ORIGIN OF THE DAY—ITS SIGNIFICANCE TO CHRISTIANS AND TO ISRAELITES.

ALLEGHENY, Pa., March 29, 1906.—Pastor C. T. Russell preached Sunday in Carnegie Hall, Allegheny, to a large audience. He took for his text John 12:13. "They took branches of palm trees and went forth to meet him and cried "Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel." He said:

Today is celebrated by a large proportion of nominal Christendom as Palm Sunday, in celebration of the event mentioned in our text. I recall to your memory the circumstances connected with the event. It occurred on the first day of the week, just five days before our Lord's crucifixion. The Passover season was at hand, when the most devote Jews gathered at Jerusalem for its celebration, in harmony with the commands of the Law. Our Lord and his disciples came from Galilee, and en route Jesus had explained to His followers that it meant His death—that he was to be crucified, but that he would be raised again from the dead on the third day. It was on this occasion that the impulsive St. Peter forgot his place as a disciple and undertook to chide the Master for entertaining such thoughts, saying, "Far be it from thee, Lord." Peter's expectations were for the Lord's increasing dignity and honor until he should be established in the kingly power, when the apostles according to His promise would be sharers of His Kingdom. Our Lord, however, was gradually drawing the attention of His followers to the fact that the Kingdom glory belonged to a future time, and that first himself and all accounted worthy of a share in that Kingdom must be subjected to tests of loyalty to righteousness and the divine will even unto death.

THE FEAST AT BETHANY.

Nearing Jerusalem they stopped over the seventh day (the Jewish Sabbath) at Bethany, at the home of Lazarus, Martha and Mary. The last time they were there was on the occasion of the calling of Lazarus from the tomb, to the great joy of the sorrowing sister. That home was always open to our Redeemer, but we may be sure that he was thrice honored and welcomed on this occasion. As the Jewish Sabbath ended at sundown, a feast was prepared for the evening. At the feast Mary and Martha both served, but at an arranged time Mary brought a vase of very costly ointment and anointed his feet—her tribute of love and esteem and gratitude. Her humility was displayed by the fact that she anointed not her Lord's head but his feet; the most menial members of his body she esteemed worthy of her highest reverence and service, most humbly wiping them with her hair.

I hope, dear friends, that although you and I have no such opportunity for serving our Lord and displaying our reverence for him that we nevertheless have the same spirit of devotion and adoration that would lead us to give and to use our very best in the service of him whom we call our Redeemer and Lord. But although he is now highly exalted, a spirit being, divine, and hence it is impossible for us to anoint his feet or render any other service of a physical kind nevertheless he has informed us that whatsoever we shall do for his disciples, his followers, he will reckon it as though it were done for himself. Indeed he explains to us that the elect Church of this Gospel age may be regarded individually as members of his body, as it is written, "God gave him to be the Head over the Church, which is his body," and again, "We are members in particular of the body of Christ."—Eph. 1:22, 23; I Cor. 12:27.

Therefore the opportunities before you and me are equally as great or greater than those accorded to Mary. Daily, almost hourly, we may be in contact with the members of the body of Christ and may do them good, refreshing, cheering, comforting, serving them; and we may reckon that the Lord esteems all these as though done unto himself, and that in proportion as we are faithful to these opportunities we are showing forth our love for him by serving those who have his Spirit and who are seeking to walk in his ways. As with Mary the odor of the perfume filled the house, so there is a sweet odor from every loving servce proffered for the body of Christ, and the house of God, the Church, should be continually filled with this odor.

A COSTLY LOVE TOKEN.

We remember the indignation of Judas, the thief, who carried the bag, the treasurer of the Lord's band of disciples, how he allowed greed to blunt his mind so that he could not appreciate the perfume and the love behind it, secretly wishing that the price of the perfume were in his possession. He cloaked his acquisitiveness with an affectation of interest in the poor, saying, This ointment might have been sold for a great price and the proceeds given to the poor. Our Lord, however, reproved him, and commended Mary with the words, The poor ye have always with you, and whenosever ye will ye may do them good, but me ye have not always. It would appear that Judas noticed the alhaster vase before it was opened, and expostulated that the ointment should not have been used, for it could have been sold for 300 pence—a sum equivalent in our money to nearly three hundred dollars.

It did seem a very extravagant gift, and many of us of economical tendencies, very necessary in the ordinary affairs of life, might have been inclined to have doubted the propriety of so expensive an annointing. Our Lord's words give us the true key: he said, "Let her alone (do not hinder her from this sacrifice that she has purposed); against the day of my burying hath she kept this." One thought we may gather is that nothing is too good for our Master, nothing is a waste that is done in His service, and with an endeavor to honor Him. The sacrifice of earthly interests on His behalf is approved. Then, drawing the same lesson as before, we find that this same principle may properly apply to all the members of the body of Christ, the true Church. We can not do too much for them from the proper motives—even for the least of them, as symbolized by the fact that it was our Lord's feet that were annointed.

THE FIRST PALM SUNDAY.

The next morning, the first day of the week, our Lord sent two of the apostles for an ass, a donkey—an animal very much in use for riding purposes in Palestine and Egypt to this day. Meantime the people of surrounding villages, and in the city of Jerusalem near by, had heard of Jesus' arrival, and that he was at the house of Lazarus, whom he had called back from death. They were curious both to see Lazarus and the one who raised him from the dead, so that by the time the donkey arrived quite a crowd of people were there. It was the custom of Jewish kings to ride to their inauguration in this manner, and when our Lord mounted the ass the assembled multitude—imbued already with a strong presentiment that Jesus was indeed the Messiah—caught the inspiration of his actions, that he was by his conduct thus declaring himself the King, and immediately they cried out in the language of our text, "Hosanna: Blessed is he that cometh in the name of Jehovah, even the King of Israel." They made haste also to treat him as a King, gathering palm branches for the donkey to walk over, casting some of their garments in the way also, as an evidence of their appreciation of his dignity of office, and of their desire to serve him and his cause in any manner.

The Scribes and Pharisees were devout people in many respects, but they had become so filled with their own theories respecting the fulfillment of the prophecies that they could not conceive of any fulfillment except along the lines of their anticipations—that the coming Messiah would recognize them as His holy people and certainly be no friend to publicans and sinners, but denounce them. A few of these Pharisees were in the mixed company surrounding Jesus, and appealed to the disciples that they should call the attention of the Master to the fact that he was being hailed as Messiah, and that he should rebuke the people and assure them that he was not.

Our Lord's reply was, "If these should hold their peace, the very stones would cry out." Why? do you ask? Was it necessary that some such shout be made? Yes, we answer. God, through the Prophet Zechariah (9:9) had centuries before indicated that there should be such an acclaim of Messiah, and at this particular time—on this particular day. The Prophet's words are, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold they King cometh unto thee: he is just and having salvation; lowly, and riding upon an ass." The shout called for in the prophecy must be given, as our Lord had declared no feature of the Law or the prophecy could pass without fulfillment. This prophecy was fulfilled by the multitude who knew not. When we see this particularity in the fulfillment of the prophecies it gives us assurance of other prophecies not yet fulfilled. Through another Prophet it was foretold that Jesus would be rejected by his own nation and would suffer as the Redeemer of the world, and yet His coming in kingly power at the end of this age, at the opening of the new Millennial age, is with equal clearness set forth. Seeing the fulfillment in the one particular instance gives us the stronger faith in the ultimate fulfillment of every feature of the divine plan in due time.

"O JERUSALEM, JERUSALEM!"

The company preceding and following Jesus, still shouting Hosanna, and still providing the palm branches and robes, wended its way to the hilltop overlooking Jerusalem, called the Mount of Olives. There the procession halted and our Lord, beholding the Holy City with its grand Temple and precious memories, and foreknowing the trouble and sorrow and destruction which should come upon it because of its rejection of him, wept over it, saying, "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children as a hen gathereth her brood under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

That was the critical moment when the interests of fleshly Israel were in the balances. The Lord has done for them as a nation all that was proper for Him to do, and as a nation they had rejected Him. To have been ready to receive Him would have meant that the officials of the city would by this time have waited upon him to tender him the sovereignty, but only the common people had heard him gladly. Those who should have received him, the teachers, the chief priests, the leaders of the people, were angry, and at this very time were plotting His death because he was not in harmony with any of their great sects. Little did they know how much was meant by those words, "Your house is left unto you desolate."

Looking back over nearly nineteen centuries we can see how accurately those words were fulfilled: At that moment their national hopes of becoming the elect Church of God, the Bride of Messiah, ended. Favor was continued, however, in another form: for three and a half years the Gospel was preached to them exclusively, and for thirty-three years thereafter it was as open to them as to the Gentiles; and in that harvest period, a total of forty years from the beginning of our Lord's ministry, He gathered out of that nation all the Israelites indeed in whom was no guile, and the rest, as the Apostle says, were blinded and stumbled in such a manner as to render themselves and their children practically immune to the influences of the Gospel for all these centuries, in which as a dead nation they have nevertheless suffered trouble and torture of various kinds, as symbolically represented in the parable of the Rich Man and Lazarus.

THEIR FALL A BLESSING.

If we believed that their failure implied their eternal torment it would indeed seem harsh to speak of Israel's fall from divine favor as bringing a blessing to the Gentiles which they could not have otherwise attained. But there is no question of eternal torment about this matter. We want to rid our mind of that false thought, which so interferes with every proper interpretation of the divine Word. In rejecting Jesus the Jews did not fall into hell and everlasting torment, but they did fall away from those special blessings and privileges which they had enjoyed as the Lord's peculiar people, the seed of Abraham. They were cut off from those special blessings, and instead have had special trials, ignominies, persecutions. And the promise of the Lord is that when His time shall come, and they shall have learned certain lessons by experience, He will bring them back again into His favor—he will recover them or save them from the blindness into which they went and under which they have suffered these many centuries.

What was the blessing that came to us who were Gentiles through their failure, their fall? We answer that it was the blessing or privilege of becoming the Kingdom class, Messiah's Bride and joint-heir. This privilege belongs to the Jew first as the natural seed of Abraham; hence, as the Apostle points out, speaking to them, "It was necessary that the Gospel should be first preached to you." (Acts 13:46.) The Gospel of the Kingdom could not have been preached to the Gentiles except first the natural Israelites had rejected the offer. Not that they could have claimed it by right, because their own law hindered this, and stipulated that only those who could keep the Law could inherit eternal life and the Kingdom; and the truth of the Apostle's declaration that none of them kept the Law is evident, for none of them lived forever. Nor have they received the Kingdom of the world promised to Abraham. When they failed to accept Jesus as the Messiah, and he declared their house left desolate, it threw open the Kingdom privileges to others, and it is in this manner that a blessing has come to us who were Gentiles, through the fall, the failure, of those who were the natural heirs of that blessing, that promise.

The Apostle John (1:12) points out that, although the nation as a whole rejected Jesus, there was a remnant, a few, who received Him, and he tells us that these were granted the liberty, the privilege, of becoming sons of God through the begetting of the Spirit at Pentecost and subsequently. The Apostle Paul likens these Kingdom promises which belong to the Jews to an olive tree with very few branches. When the testing time came all these natural branches were broken off from relationship to that original Covenant, to the Abrahamic Covenant, except the Israelites indeed, who received and obeyed the message of God's dear Son; and Gentiles were subsequently sought for in every nation to fill up the predestinated number of branches in this olive tree—to be engrafted into the places of those branches which were broken off. The Apostle Peter has told us that God has visited the Gentiles to gather out of them a people for His name—to be associated with the remnant gathered out of Israel and together to constitute Spiritual Israel. He inform the Spiritual Israelites—some of Jew and some of Gentile lineage—"Ye are a Royal Priesthood, a peculiar people, a chosen nation." (I Pete. 2:9.) This is the nation which God proposes shall constitute His Kingdom class—not natural Israel, but Spiritual; and soon its numbers will be complete and its work at the second coming of the Lord will begin, the work of blessing all the families of the earth with Millennial favors, opportunities, privileges and knowledge.

EXACTNESS OF FULFILLMENT.

It strengthens our faith to note the exactness of the fulfillment of the prophecies respecting our Redeemer's affairs. For instance, it assists our faith when we learn that our Lord's presentation of himself as King on this occasion was in harmony with the Passover type and his suffering as the antitypical Lamb. We have already noted that this scene occurred on the fifth day before the Passover. This we learn from John 12:1, which declares that the day at Bethany was the sixth before the Passover. The Passover always began on the fifteenth day of our first Jewish month, and Passover lamb was to be killed on the fourteenth; the fifth day previous, therefore, marked the date of our Lord's riding on the ass as the ninth of Nisan. The Scriptures have something to say respecting that ninth of Nisan, namely, that on that day the Israelites should take the Passover lamb into their houses. As a nation they did not receive the Lamb of God on that day; only the remnant of their nation accepted him, and hence the special Passover blessing did not come to them. Nevertheless in God's due time they will come into other blessings already foretold about them, and be amongst the first of the nations of the world to experience the favors of the Millennial age and its restitution work.

In a general way the Passover type shows forth a coming blessing upon all the families of the earth—in the sense that Israel, in bondage to Egypt and Pharaoh, typified the human family in bondage to Satan, and the unfavorable conditions of this present time, to which through the fall they are slaves, "sold under sin." (Rom. 7:14.) The Passover type shows that ultimately, as a result, all who desire to worship the Lord will have full opportunity for going forth from under the control of Satan and his hosts, typified by Pharaoh and his army, and that the Lord will see to their deliverance.

But the main part of this type of the Passover affected only the first-born—only the first-born were in any danger—only they, therefore, were passed over or spared in that night. This, as we have already seen on other occasions, and as we shall more particularly refer to the matter this evening, is a type which belongs to this Gospel age exclusively. "This is the night-time; we are still waiting for the Millennial morning, when the Sun of righteousness will arise with healing in its beams." (Mal. 4:2.) In this night more than eighteen centuries ago, the antitypical Lamb died at the appointed time, and, by his blood sprinkling the doorpost and lintel of our hearts, we who will lead forth our brothers, yea, of the First-born are passed over, and will in due time, at the dawning of the day, become the Royal Priesthood, who will lead forth our brothers, yea, all who desire to worship God in sincerity, from the dominion of sin and death, across the Red Sea, into Canaan.

HOSANNA IN THE HIGHEST!

It will be remembered that these first-born ones in all the tribes and families of Israel were exchanged for the one tribe of Levi, which thereafter represented them. The experiences of the tribe of Levi, therefore, typified the experiences of the Church of the First-born. From that tribe of Levi the Lord selected the special priesthood, the Royal Priesthood, and so the Royal Priesthood who will be joint-heirs with Jesus in his Kingdom are members of this household of faith, typified by the tribe of Levi. As the priests and the Levites led and instructed the people so the Church of the First-born, composed of a "little flock" of Royal Priests and of a great company of justified ones, assistants, co-laborers, will during the Millennial age, under the lead of the antitypical Moses, guide and bless and bring into full harmony with God all the willing and obedient.

How is it with us to-day, dear friends? Have we all without exception acclaimed Jesus as our Redeemer and King, or are we standing aside like the Pharasees, doctors of divinity and higher critics of old, objecting and insisting that our Lord must establish his Kingdom according to their ideas or be rejected? Let us be Israelites indeed in whom there is no guile, that the Lord may teach us and guide us, as he declares he will do to those who are of a right condition of heart—"The meek will he guide in judgment; and the meek will he teach his way." (Psa. 25:9.) Let us hearken less to the voices and creeds of the "dark ages" and more and more to the voice of him who spake as never man spake, and to the words of his inspired apostles, whom he commissioned to be our instructors. Let us take our instruction from the foundation and not from any of the polluted streams of Churchianity.

THE TRUE ANNIVERSARY DATE

In conclusion I call your attention to the fact that those who ad-

(Continued on Second Page.)

APPRECIATIONS.

Canton, Ohio.

I see by the label on my paper that my subscription expires March 1st. Will be obliged, on account of finances, to discontinue my subscription. Have enjoyed, especially the features in it pertaining to Present Truth, and thank you with many others for your courage and persistence in publishing them, in the face of such opposition as has been shown, especially at the present time, and we know that a darker time is yet to come, but beyond all that is the glorious kingdom of God.

MRS. L. T. DETTER.

Toledo, Ohio.

Enclosed you will please find $1.00 for renewal of Tribune, thanking you very kindly for your promptness in sending the paper and also for publishing Pastor Russell's sermons, and "The Finished Mystery" which are the means of comforting, encouraging and strengthening to all who have faith in God. May the Lord's blessing rest upon you in your labor of love in spreading the Truth.

Yours truly,
NATHAN NISBETT.

Brandonville, W. Va.

Please find enclosed P. O. money order for $1.00 for the renewal of my subscription to your valuable paper. Thanking you in return for your kindness in publishing Pastor Russell's writings and for all other precious Truths in your paper.

Wishing you success in this work and other, that may be to your best interest, I remain

Yours sincerely,
ELMER CUPPET.

Bishop, Cal.

I see my subscription expired January 26. So please find money order enclosed herewith. We are glad that you are continuing Pastor Russell's sermons. They are always good, and make the paper more valuable to send away, also some of the other articles, "Elijah type and anti-type" we consider especially good and timely, in Tribune of February 14, by G. W. Chamberlain.

Sincerely yours,
MRS. F. N. PEASE.

Burlington, Wash.

Just a few signs of the times.

Brother Martinch of Everett, Wash., was not allowed to hold meetings in Wenatchee, i. e., they would not allow him to buy, or sell, or trade in the Truth, because he did not have the mark of the beast in his forehead. The questions asked him were: "Have you bought any Thrift Stamp? Have you subscribed to the Red Cross, and have you willingly paid your war tax?"

We advertised an address by him here to take place last night and for the first time at our meeting we had some of the leading people at our meeting, viz., our town Marshal, our Deputy Sheriff, our Post Master, a Catholic, and two other Catholics, a lawyer or two. But they sat through the whole sermon and never made a move, and as they departed, they said: "Brother Martinch, you gave a very instructive talk, we appreciate it." It looks as though "The night wherein no man can work" has begun to darken the horizon. Some of the brethren kid their books in another room when they saw the officials come in.

JOS. N. SHOEMAKER.

Everett, Mass.

Enclosed find money order to renew the subscription for another year. We are pleased especially with the second and third pages.

Yours respectfully,
W. W. MACKINNON.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.

Chas. B. Foll, 435 Chestnut St.,
Pottstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. P. Dodge, High Point, N. C.

PERSONAL

Rheumatism and Heart trouble are annoying, dangerous afflictions. If taken in time they may be easily overcome. Nature, providentially, has provided natural antidotes for these distressing maladies. I'll gladly send valuable information if you will send your address and say which you suffer from. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

We have reason to believe that these Meteors are brought into being by comets—this is our object in calling your attention to them. In order to give an intelligent reason of why we think that comets are instrumental in creating these meteors, we will call your attention to what astronomers have to say about them. We have already stated that they have no real existence form a physical point of view any more than the rainbow has an existence. The rainbow is more of an illusion than a reality. It is the refract of sun light by the round drops of water similar to that of the prism. And that the scientists suggest that a comet light is probably due to three conditions.

1st. An incandescence or so to speak a vacuum in ether, which has the appearance of a ball of light. The nearest thing to this that we are familiar with, is an incandescent light; the electricity becomes luminous in the small wires in a vacium but not in the atmosphere.

2nd. This incandescence travels through space at such a velocity that it generates an electrical effect similar to the Aurora borealis, except its circles ahead of the round illumination.

3rd. The tail is supposed to be refracted solar light. This seems probable for the reason that comets seen through telescopes have no tails apparently, this may be due to the distance they are from the sun. Another fact that favors this thought is that the tail is always pointing the reverse direction of the sun no matter which way the comet is moving. It seems to be shadowed, caused by the electrical display that is produced by the velocity of the round illuminations. Instead of the shadow being dark, as the case would be if it were a solid body, it is a shadow of light—as if the sun rays were intensified rather than absorbed or reflected.

These thoughts that we are presenting are not exactly what the astronomers have said about comets, but a description of what it is appears from the various accounts. We associate the theory of the probable cause of the light of comets in order to bring out the known facts respecting them. These facts are that the comets are comprised of three distinct mystery forces that are represented by what the scientists have termed nucleus, coma and tail. The nucleus is the round illumination and the coma is the envelope immediately ahead of the nucleus. The tail follows in straight lines from the nucleus. Here again we have the mysterious implicitly as a fundamental agent of creation, of meteors that supply the dust of the universe is such a form, that it can penetrate our atmosphere.

The fact that comets on their journey exert no influence upon the planets when they are in their neighborhood, proves that they have very little or no substance. One of the properties of all matter is that of attraction. But the plants have been known to completely change the course of a comet that got within the sone of its influence. Now then here is a point we wish to make. The planet has the power of throwing a comet out of its orbit when it gets near enough. Why? Because it is a solid body. This is a law that is known to be an established fact. Next the fact that a comet can be attracted proves what?—proves that it must contain matter in some condition or other. Either as a gas or liquid like lava or in some solids like meteors. Without matter in one of these conditions, the planet Jupiter would not have changed the course of the comet of 1770. This planet had no effect whatever on Jupiter or his moons (satellites) but the comet remained in its neighborhood for some times and then headed another way. This is a simple proposition when you stop to reflect. If the comet was nothing but an effect like the rainbow or the great northern lights, or a refraction of Solar Light, the planet could not effect it any more than it could change the course of the light rays in space. The moon is held in its position by the attraction and repulsion of the Earth and follows it along its orbit around the Sun. All due to the fact that they are both composed of solid bodies.

Where did this matter that gives the comets the property of being detracted from its course come from? We said that they are said to be almost devoid of any physical existence, so that the earth could pass through it without any material effects. This theory is advanced by some scientists that the comet gathers up the world dust from all parts of the universe—has already been mentioned and associated with Pastor Russell's suggestion regarding the spirit of God moving upon the face of the water or liquid gases.

The comets, like the earth and other planets are undergoing a change. They start out with simply an effect and then assume the appearance already described as consisting of three parts, namely, coma, nucleus and tail. The mater that it gathers up in its journey through the universe gradually changes from its gaseous state to that of a liquid and finally cooled off and scattered in its orbit an immense mass of small meteors that are invisible to the naked eye, except that when they approach near the earth they produce a faint light that can be seen immediately after sun-set and before sun rise. This light is called Zodiacli Light and for certain reasons can be seen best in the Spring and Fall.

But what has become of the coma, nebula and tail ? How do we know that the meteors are traveling in the orbit of the comet? The first question may be answered only by supposing that the energy that produces the strange fire works is stored up in the meteors. It has undergone a change just as grape skins cast into sunlight fecondated by the air will give birth to the small insects that swarm around it later, or a piece of cheese producing maggots. It is a fact that comets do disappear for astronomers have one case on record. The comet was known as Biela's comet, named after its discoverer, a German. It was a small telescopic comet that came and went at regular intervals, a periodical comet. Speaking of this comet, a text book used in high schools says:

"In 1846 it again returned very close to the earth, and was carefully studied. Much to the surprise of the astronomers, while their telescopes were pointed at it, it began to divide into two comets, which gradually receded from each other as long as they were visible. When it came back in 1852 the division had increased and measured one and one quarter millions of miles. At the return of 1859—it would not be in good position for observation, but in 1866 it was expected with great interest, in order to notice what further change had taken place: but Biela's comet has never since been seen. No satisfactory explanation of its division and subsequent disappearance has ever been offered".

(To be continued.)

THE CLOSE OF HARVEST TIME

By Mary Cookman

Oh, harvest message swiftly glide,
And from the chaff the wheat divide,
Thou hear ears the truth still pour
With harmonies unbounded lore.

Ye messengers, your sickles thrust
Into the field and fully trust.
Your good results none can defeat
Or garner lack one grain of wheat.

This harvest message speed with might
This soul illuminating light,
Until truth seeking hungry souls
Be gathered safe from Error's folds.

Unfolding symbols rich and high
Reveals a new age drawing nigh
Where faithful reapers glorified
Will garner on the other side.

Now the chief Reaper, flashing light
Gleams over clouds of gathering night .
In opposition lowering down
In bitter hate and scorn and frown.

His truthstrewn pages rise and shine
O'er closing scenes of harvest time,
Of depths of wisdom brilliant rays
Diminish superstitious haze.

Through which all help seems to have flown
The Church ungulded stands alone,
Conversing here, is found beside
The roaring waves of Jordan's tide.

This company of sincere rank
Line the bleak shores of Jordan's bank,
With Helping Hand's successive stroke
The raging billows soon revoke.

This flock, the overcoming few,
These smitten waters shall pass through,
Land safely on the other side,
Become the Lord's joint heir and bride.

The Bride and Bridegroom now are one,
Will soon invite the world to come,
And drink thou whosoever will
At that blest fountain's flowing rill.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

hered to the Church calendar, Romanists, Episcopalians, and some others, and who have named this as Palm Sunday, have arranged their reckoning so as to have the anniversary of Palm Sunday, Good Friday and Easter Sunday fall on the days of the week corresponding to the original transactions. This, however, was not the custom followed originally; instead the Jewish method was followed, namely, lunar time, celebrating the ninth day, the fourteenth day and the sixteenth day, irrespective of how these corresponded with the original days of the week, Monday, Friday and Saturday.

Something could possibly be said in favor of either method of reckoning; and without finding any fault with those who prefer to celebrate in harmony with the days of the week, we, as a company of the Lord's people, have been in the habit for these many years of celebrating after the manner of the early Church and its reckoning by lunar time, in correspondence with the Jewish reckoning. According to this reckoning last Wednesday would have been the anniversary of our Lord's riding in triumph on the ass; today would be the thirteenth of Nisan, the first Jewish month; the fourteenth would begin to-night at sundown and last until sundown to-morrow evening, when the fifteenth would begin. Accordingly, to-night is the anniversary by lunar time of the Memorial Supper which our Lord instituted on the same night in which he was betrayed; to-morrow would correspond with the day of the crucifixion; Tuesday would correspond with the first; day of the Passover Feast, and Wednesday next would be the anniversary of our Lord's resurrection from the dead.

According to our custom we meet to-night to celebrate the greatest event of history, to antitypically eat of the Paschal Lamb. We will have something to say on that occasion respecting the annual observance of this Memorial, how this was the teaching and practice of the early Church as set forth in the Scriptures, and as respects the meaning of the bread and the fruit of the vine, which to us takes the place of the Jewish Lamb. We cordially invite all who are truly the Lord's people, true believers in him as the Lamb of God which taketh away the sins of the world, all who trust in the merit of his sacrifice for the forgiveness of sins, who are seeking to live separate from sin, and who have made full consecration of their lives to the Lord,—all such are cordially invited to meet with us this evening, at 7:30 o'clock to celebrate our Passover Lamb, for, as the Apostle declares, "Christ our Passover is slain for us; therefore let us keep the feast."—Cor. 5:7, 8.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

Appreciations.

Duquesne, Pa., Mar. 29.

In your issue of March 21, is a letter from Brother William Lowery of Waukesha, Wis., and called forth by my letter under the caption, "Flies in the Ointment." Brother Lowery wrote me in substance what is published in the Tribune, to which I replied. Since your readers have had the privilege of reading Brother Lowery's letter the thought crossed my mind, why not let your readers have the benefit of my reply? I had kept a copy and am sending it herewith, and in the words of Brother Lowery: "As the National Labor Tribune stands for Truth, and a square deal for all, I feel justified to ask you to permit this to appear in your paper."

Respectfully,
N. E. NELSON.

Mr. William Lowry, Wauresha, Wis.
Dear Brother Lowry:—

Yours of the 11th inst. here and contents noted. J appreciate your proposition that it is not a safe, logical, or scriptural reason for accepting anything on normal or religious questions because the majority do so. And permit me to also add that it is not a safe, logical or scriptural reason to accept anything on moral or religious questions because the minority do so, even though, as you say, history teaches that the majority are usually wrong and the minority right. For this reason your reference to the type of Gideon's band as a reason for rejecting "the Finished Mystery" is also equally improper. The Scriptures set forth an entire different standard to be governed by in these matters.

I had no intention of giving the impression by the clause you quoted that "The Finished Mystery" should be accepted because the majority of the rank and file of the I. B. S. A. accepted it. In the first paragraph of the article I stated to the editor that, in order to keep his special features up to the highest possible standard, would be to give preference to that which is accepted by the majority of those who he is endeavoring to serve. This was in reference to the damaging article, "The Mark of the Beast." I repeated this thought in reference to Brother Chamberlain's long article, in order to justify my request for the editor to publish mine, which was nearly as long. But this was only an incidental reference and for this reason was placed in parenthesis.

At that blest fountain's flowing rill.

The Scriptures set forth quite a different standard for testing matters of doctrine. The prophet of old said, "To the law and to the testimony; if they speak not according to his word, it is because there is no light in them." In the New Testament we find a direct statement on this question (1st John 4:1-6): "Try the spirits whether they are of God's * * * Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is not of God." Another statement of this rule is to test every doctrine by the death and resurrection of Christ as set forth by St. Paul in 1st Cor. 15:1-4. Those who oppose "The Finished Mystery" have apparently forgotten this rule formerly advocated by them, and are instead finding fault with its construction, grammar and the word "posthumous." In a recently issued leaflet from the leaders of the Opposition, it is stated "this book is sailing under false colors, * * * the word "posthumous" is entirely out of place as applied to this book for the reason that it does not contain one sentence of Brother Russell's writings which was not published before his death." This reminds me of those who opposed our Lord, who could not refute His teachings, so they picked flaws in His speech. Nor is the book "sailing under false colors" anymore than Pastor Russell sailed under false colors in his advertisement, for who compiled it is clearly stated in the preface. The fact seems to be that the book is too "Flabey and Woody" for a "Russellite." This same leaflet voices your sentiments respecting the minority always being right and the majority wrong, as justifying their course of opposition to the will of the I. B. S. A. expressed in the Pittsburgh Convention last January.

In conclusion, dear brother, would say that too much emphasis is placed upon this feature of history that the majority are usually wrong and that is true because the system is controlled by Satan. But it is wrong to apply this principle to the Lord's people who are agreed on the Truth. The whole church system of history is built on Error and their spirit of intolerance is the result. We reject the System on doctrinal grounds and attribute their intolerance to their errors and not to their intentions. So measure the Rutherford administration of the I. B. S. A. and the "Finished Mystery" on the doctrinal grounds set forth in the Scripture. The Lord's providential leadings are through His people as expressed by the majority. The Congregation is the only safe place to give the power of decision and this was one of Pastor Russell's important principles.

Yours in Him,
N. E. NELSON.

St. Paul, Minn.

I am enclosing money for the renewal of my subscription to your paper. I admire your courage in the face of so much opposition that you can stand up for the Truth. You will surely count it a privelege in the future that you had the courage of your convictions in these trying times to do so. I am sure you will not lose your reward. I hope to continue reading the Tribune until I pass to the 'other side.'

Sincerely yours,
H. B. MORRISON.

Rogue River, Oregon.

Please renew our subscription to your good paper. We appreciate it for the "Truth" publications and thank you for same.

E. RICHMAN.

Portland, Oregon.

Please find enclosed Postal money order for another year's subscription for your paper.

Thanks for past favors, and for your loyalty to Truth.

EVA L. ALLEN.

Ogden, Utah.

Having now for several years enjoyed the visit of the Tribune, I regret very much that I this time must ask you to please discontinue the sending of it as I am not financially able to renew my subscription. I know I shall miss the paper as it seems to be getting better every year, in that you so fearlessly are spreading the Truth, the glad tidings of great joy which shall be unto all people.

Thanking you for past favors I remain

Yours respectfully,
MRS. M. C. FRIESE.

Duquesne, Pa.

Enclosed please find money order for which I wish you to extend my subscription to the paper another year, as it runs out in April. Hoping you still continue to publish Pastor Russell's sermons.

Yours for the coming Kingdom,
GLENN A. DAVIS.

Utica, N. Y.

Inclosed find one dollar for which please renew my subscription for another year. I think the Tribune is fully as good a paper as it ever was. I admire the stand you take for right, whether it be political, social, labor or religious. Especially do I enjoy the religious reading, Pastor Russell's sermons and "The Finished Mystery". May you continue to publish that which your patrons desire most, "The Truth" as it is in God's word, which the late Pastor Russell pointed out to us. May this good work continue and the Lord's blessing be with it.

Respectfully yours,
SAMUEL J. HOWES.

West Middlesex, Pa.

As I am in arrears enclosed find one dollar bill. I rejoice that you are so nobly defending the present Truth by publishing so much of the Bible Student's literature. Wishing you much success, I remain yours in the one Hope.

A. C. WISE.

Warren, Pa.

I noticed that I am somewhat in arears on my subscription for the Tribune. Please find inclosed stamps covering amount due.

Kindly asking you to discontinue the Tribune for the present at least. Thanking you for all past favors and blessings that I have received in reading the religious features of your paper.

I remain yours truly,
S. E. LAWRENCE.

Republic, Mo.

Enclose Please find $1.00 for the renewal of my subscription of the National Labor Tribune for another year. God bless you for the work you are doing in printing our Dear Pastor Russell Sermons also other good things. I remain

Yours in His Service.
MRS. M. E. McCONNELL.

Freeport, Ill.

Will please discontinue my subscription to your paper. Under existing conditions, I feel unable to renew it.

Yours respectfully,
MRS. E. P. FAUBEL

Weyburn, Canada.

Enclosed find $3 for which renew my subscription to your valuable paper. Of course I value your paper for the Truth found therein. I esteem the very punch in Truth articles published at all times, including the late Pastor Russell's sermons.

I am yours in the One Hope,
A. B. McLEOD.

Lovelock, Nevada.

I am very much delighted in reading your paper and especially because you give so much space from Pastor Russell's pen, which certainly will bring you a great reward, and a blessing to humanity. You will find inclosed money order for $1 to renew my subscription for the National Labor Tribune.

Yours very respectfully,
HENRY LARSON.

TALKING OF RESULTS.

In conversation among several intelligent gentlemen the other evening the talk turned upon what will take place after the war. It was started by the suggestion that the government's efforts to regulate prices would continue, and this remark evoked another, to the effect that it would fail and that the failure would be succeeded by socialism. One of the gentlemen, at least, thought that the progress toward socialism would be accompanied by a revolution of the blood-spilled kind. "There was no doubt in any mind that a great change would follow close upon attainment of peace," says Ohio State Journal. "This war has shaken mankind to its foundations and it will not settle back upon its old basis. Just what that change will be, no one can say, but that there will be a new life after the war, everybody expects. The most of the expectation is that the change will bear much of a socialistic hue, and that every form of social, political and industrial autocracy will disappear and that property itself will lose its pre-eminence in human affairs."

Four thousand dramatic works of all kinds were produced in England from 1700 to 1830. The saturnine humorist, William Schwenk Gilbert, who wrote the libretto of the Gilbert and Sullivan operas, amused himself for some time in the drudgery of historic research, with the British stage for his field. He tells us that of the 4,000 works referred to 3,950 are now absolutely unknown, except by name, to any but professed students of English dramatic literature. Of the remaining 50 only 35 are ever presented on British boards at this day. Of these 35 only 17 are works of acknowledged literary merit, and of these 17 only 11 can claim rank as standard. "So fleet the works of men back to their earth again."

Someone in the long ago spoke 'of a lot or wrote of it as the "lowly beast." Lowly? It is earth's best offering to man the king. It has been recognized by the writers of tales of fixed value as the towering aristocrat of the abundant empire of the sown fields. On none but a beanstalk could Jack ever have reached the realms which a Milton could approach only on an imagination's wings. It is contempt's height to say of any man that he doesn't know beans.

In speaking of the execution of an English prisoner for calling the Germans Huns a Berlin paper says that such an execution has not happened under English authority, as Germans are too chivalrous to insult an enemy government or army. The writer might have said, with more truth, too careful. The chivalry of a Hun is about as known a quantity as the gentleness of a wolf or the self-restraint of a hyena.

At the convention of the Boot and Shoe Manufacturers' association it was stated that women's shoes are being put upon the market are more substantial than formerly, and therefore will wear longer. There is some consolation in this, for at prevailing prices the contents of pocketbooks are not so quickly replenished as formerly, after paying for a new pair of shoes.

The boy of seventeen who was rejected by this country for military service on account of his age, and who went abroad and brought down three German airplanes, is showing the spirit and ability of the youth of America, and letting the enemy know what he may expect from its mature effort.

So the British tanks are equipped with telephones when they go "over the top" and string behind them a telephone cable which enables them to keep in constant touch with the headquarters in the rear. Ingenious, indeed, are the innovations of modern war.

The royal family of England have given up their automobiles to conserve gasoline for the army. No sacrifices have as yet been required from the kaiser's family, which, by the way, with its six stalwart princely sons, is still intact.

A German writer claims that the interests of small nations are better looked after under German protectorate than that of other nations. Belgium is a conspicuous and shining example.

The government has barred anything like hymns of hate by volunteer speakers. This nation is determined to go down in history with its civilization standing the acid test of war.

Von der Goltz says that Germany's spies in this country are almost all Americans. Then we'll make either sailbirds or Germans out of them.

"Pacifism" is a word that has gradually revised its meaning until a reasonable variation that suggests itself is "pacifistically."

Labor unions in Ohio demand the inclusion of all workmen and operatives in the workmen's compensation act.

BERRY SHRUB

By FRANCES LINSKY.

(Copyright, 1915, by the McClure Newspaper Syndicate.)

It was a typical summer hotel verandah. At first so thought a perspiring and very much disgusted young man who looked up at it from the bottom of the somewhat steep and very dusty hill.

"An Adamless Eden, I'll warrant," he muttered.

Brown as a young Indian from weeks of outdoor camp life, and covered with dust and perspiration, certainly no one would have recognized in this very bedraggled young man Max Harding, whose aristocratic mother was a guest at the hotel on the hill.

Scowling fiercely, he dragged his heavy suitcase up the path, only to be met at the verandah steps by a pompous-looking individual who effectually barred his further progress.

"Can't come up the front way, fellah," said the pompous one.

"What the dev—" and then as the full significance of the servant's remark struck him, Max Harding burst into a laugh.

"Maybe I can sneak in through the kitchen and get washed up before I greet the mater," he thought. "If she ever catches me looking like this—Hello, whew—ew—ew," and he whistled softly, for a remarkably pretty girl sat directly in front of the kitchen door, shelling peas—thus once more blocking his progress.

"Have you a moment to spare," he asked, removing his hat, and speaking in his most engaging manner.

"Sorry, sir, I haven't," said the young woman, very promptly, scarcely glancing up from her work.

"Sorry," thought he, "not much enthusiasm here. May P show you some of my wares?" with an expressive glance in the direction of the suitcase.

"You may not," said the young woman, just as promptly as before.

"Well, do you mind if I sit down on the lawn a minute?" he hazarded for his third venture.

"I do not," again responded the "sir lady of the peas," taking him in with one all-appraising glance.

So Max sat down on the little plot of grass in front of the house, and leaned his head back against the building, and closed his eyes.

"Poor fellow," thought the girl, her sympathy aroused at last, "he must be pretty tired. I'm afraid I was rather sharp with him. Well, he looks dark enough for one of those Syrian or Armenian peddlers, but he can't possibly talk like one. I'll just run in and get him a glass of raspberry shrub. It'll cool him off before he goes."

She was back in a moment with a glass of delicious looking liquid, and, tapping the young man on the shoulder, she offered it to him.

"Here, drink this," she said. "I'm sorry I couldn't stop to look at your wares. Have you made many sales today?"

"No, not one," answered Max, quite truthfully, and he swallowed the refreshing drink with genuine appreciation. Then, with many thanks, he beat a hasty retreat around to the front of the house once more.

This time his mother was seated on the veranda, and she greeted him effusively, but he managed to make her understand that a bath and some clean linen were the two most essential things in his life at that particular moment, and she accepted to his mercy.

He descended about an hour later, looking very different in his white flannels and the soldier's pride shone in her eyes as she greeted him.

"And, Max," she said, "there's the loveliest girl here. I want you to meet her. Her name is Anna Cabot."

"Now, mother," he remonstrated.

"But, Max, dear, this one is different! But wait—she's promised to sit at our table tonight, and you'll see for yourself."

"Well, no sign of your divinity yet, mother," said Max, some minutes later, when they had started their dinner; perhaps!—hopefully!—she's changed her mind."

"No, here she comes," said Mrs. Harding, and straight to their table came the lady of his afternoon's adventure.

Lifting her eyes to acknowledge the introduction, the color flooded into the girl's face, and her eyes asked innumerable questions as she recognized him.

"Do you know that Katie the cook left this morning," asked the girl of Mrs. Harding some moments later, when she was herself again.

"Good gracious," gasped that lady. "Who took her place?"

"I did," said the girl, quietly, measuring glances with the young man opposite her.

"Why, my dear, aren't you clever!" exclaimed his mother, looking at her son with an "I-told-you-so" expression.

Just then the waitress entered the dining room with liquid refreshments clinking in a silver pitcher.

"By-the-way, Miss Cabot," said Max, "since I understand that you are 'big' in such matters—what drink would you recommend as the most cooling and refreshing for these hot days, as well as most economical?"

"Why," said the girl, daintily raising her glass as he raised his, "why—er—raspberry shrub."

And over their glasses their eyes met in a look of complete understanding.

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WM. A. MAGEE WAS WILLING TOOL OF GERMAN-AMERICAN ALLIANCE

BABCOCK A VICTIM OF MAGEE'S TREACHERY

GERMAN-AMERICAN ALLIANCE NAMED ALL LEGISLATIVE CANDIDATES DURING MAGEE'S TERM OF OFFICE AND BEFORE MAGEE WOULD PERMIT HIS FOLLOWERS AND CITY EMPLOYES TO FALL IN BEHIND.

There was a report about town that Ex-Mayor William A Magee would be ordered to Washington to appear before the Senate investigating committee of the National German-American Alliance.

Ex-Mayor Magee it is claimed was the real sponsor of the German-American Alliance in Allegheny county and that while an effort has been made to tie the tag on Mayor E. V. Babcock in order to discredit the Mayor the deep down truth of the whole matter is that Mayor Babcock is a victim of a rotten and most corrupt system inaugurated and enforced during the administration of Mayor Magee.

Magee during the time he filled the office of Mayor was a most subservient tool of the Pittsburgh Brewing company and the Independent Brewing company, both of which were the real backers of the German-American Alliance. During the time Mayor Magee presided over the destinies of the City of Pittsburgh the mayor referred legislative candidates seeking support, to the German-American Alliance, an organization which must pass upon candidates for the general assembly. This indorsement having first been made by the Alliance Magee then sent out the tip to his followers that said legislative candidate had been properly approved and the administration fell in behind.

In his offices in the Oliver Building sat the "little" Napoleon and there candidates sought his support for office. When a prospective legislative candidate called upon the douty Mayor, if moved by his political compassion, that might have been brought about through friendship for loyalty to said Mayor's ambitions, said prospective legislative candidate was quietly tipped off the mode of proceedure.

"Mayor," a prospective candidate would say, "I am a candidate for office."

"You are? what office are you a candidate for?"

"I'm a candidate for the legislature."

"Is that so?"

"Yes, Mayor, and I have come to ask your support. I want the support of your administration."

"You do, ah?"

"Yes, I do."

"Have you been indorsed by the German-American Alliance?"

The prospective candidate now begins to think, those squinting thinks that are usually prophetic of a vesuvious within and an early outburst of wrath.

"Don't you know the German-American Alliance?"

"No, never heard of them having to be consulted as to whether an American citizen should run for office or not."

"Do you know Jim Mulvihill?"

"Jim Mulvihill? with the Independent Brewing Company?"

"Yes, see Jim, he's the 'feller.'".

A call upon James P. Mulvihill was usually followed, providing said candidate measured up to the standards set by Jim, with an appointment to be later ushered into the august presence of the German-American Alliance.

The headquarters of the German-American Alliance was on the 16th floor of the Oliver Building in the same offices occupied by the Pittsburgh Brewing company.

Here prospective candidate was led to the slaughter, the sacrifice or the culmination of the hope of statesmanship. The German-American Alliance was according to the best judgment of the victim or the "eternal hope" none other than beer agents of the brewing companies. This was the adorable trinity at whose feet an American citizen was compelled to prostrate himself, before he, during the reign of Magee, was permitted to run for office providing he sought the support of the republican organization as represented by the Magee administration of the City of Pittsburgh.

This was a system which Magee encouraged and of which he became the recognized chief through compelling those who sought his support to first consult Jim Mulvihill. Mr. Babcock nor any other candidate could rid himself of this political rif-raf. By virtue of his position in seeking votes he naturally invited all classes and in order to

(Continued on Page Seven.)

The Vagrant

NO. 7 TYPOS GETTING READY FOR LIVELY ELECTION

PRESIDENT EDWARD E. PADGETT SEEKS ELECTION AS SECRETARY-TREASURER—OTHER CANDIDATES ALL GOOD MEN ENTER RACE FOR OFFICES TO BE FILLED IN MAY—LIVELY TIME LOOKED FOR.

An interesting campaign is on among the members of Typographical Union No. 7 and there are a number of candidates in the field for the respective offices which must be filled in May.

President Edward E. Padgett who was re-elected president last year will retire from the presidency but he has been persuaded upon No. 7. During his administration to run for Secretary-Treasurer of as president Padgett has been exceptionally successful, and he has given No. 7 one of the best and cleanest administrations it has experienced in many years. In his the organization on the highest pinnacle, and it is now enjoying the capacity as president he has placed largest and healthiest membership which it has been privileged to boast of since its existence.

EDWARD E. PADGETT

President Padgett has been a worthy representative of the organization and through diplomatic moves he has succeeded in securing the highest standard of wages ever enjoyed by the men, and this too in the face of a wage agreement which has not yet expired. Although he has been able to secure a voluntary advance from the employers this has not interfered with him in coming back again with an additional appeal for still another increase and he has succeeded.

Padgett is clean cut, modest, unassuming but yet forceful. He does not appear aggressive, yet he grips a condition as well as the employer and holds on until his demands are satisfied. He is the type of man who adds respectability and strengthens an organiza-

(Continued on Page Eight.)

ILLITERACY IN AMERICA IS ALARMING

WASHINGTON — The number of persons in America who cannot read or write is "almost unbelievable," says Secretary of the Interior Lane in a letter to Senator Hoke Smith, chairman of the senate committee on education and labor.

"There are in the United States," says Secretary Lane (or were when the census was taken in 1910) 5,516,163 persons over 10 years of age who were unable to read or write in any language. There are now nearly 700,000 men of draft age in the United States who are I presume, registered, who cannot read or write in English or any other language. Over 4,000,000 of the illiterates in this country were 20 years of age or more. This figure equals the total population of the states of California, Oregon, Washington, Montana, Idaho, Wyoming, Colorado, Utah, Nevada, Arizona, New Mexico and Delaware. The percentage of illiterates varies in the several states from 1.7 per cent in Iowa to 29 per cent in Louisiana. More than 10 per cent of it was in 13 states. Half of the illiterates were between 20 and 45 years of age.

"It would seem to be almost axiomatic that an illiterate man can not make a good soldier in modern warfare. Until last April the regular army would not enlist illiterates, yet in the first draft between 30,000 and 40,000 illiterates were brought into the army and approximately as many near-illiterates. They can not sign their names. They can not read their manual of arms. They can not read their letters or write home. They can not understand the signals or follow the signal corps in time of battle.

"There are 700,000 men who can not read or write who may be drafted into our army within the next year or two."

Secretary Lane concludes his letter with a plea that an appropriation be voted to the federal bureau of education that illiteracy may be stamped out.

R. R. CLERKS TO MOVE.

WASHINGTON—The Brotherhood of Railway Clerks has arranged to move their headquarters from Cincinnati to the A. F. of L. building, this city.

STRIKES AND LOCKOUTS BROUGHT TO AN END

THE OPEN SHOP SANCTIONED, CONCILIATION AND ARBITRATION FORCED AND A NATIONAL BOARD OF LABOR TO BE CREATED WITH AN UMPIRE WHOSE DECISION WILL BE FINAL—TO LAST DURING THE PERIOD OF THE WAR.

It is now within the power of William B. Wilson, Secretary of Labor to determine whether there shall be any disputes between capital and labor during the period of the war.

The commission selected January 28, 1918 to aid in the formulation in the present emergency of a national labor program as presented its decision to Secretary Wilson and the latter's approval is awaited. The commission recommends that the closed shop shall be abandoned. That strikes and lockouts be put to an end. And that production be kept at a maximum during the period of the war. That an umpire be named with power to make final decisions from which there can be no appeal when all other channels of conciliation have been exhausted.

This agreement has received the full approval of the five representatives of capital and five representatives of organized labor participating in the conference.

Ex-President William H. Taft and Frank P. Walsh, selected respectively as counsellors by capital and labor, have both given full approval to the recommendations. In statements today they expressed the belief that the adoption of the program would prove the longest step yet taken in putting an end to the danger of industrial unrest during the war.

The agreement provides that there be created, for the period of the war, a National War Labor Board of the same number and to be selected in the same manner and by the same agencies as the commission making this recommendation.

That its functions shall be:

1. To bring about a settlement by mediation and conciliation of every controversy arising between employers and workers.

3. To provide machinery committees, or boards, to sit in various parts of the country where controversies arise, to secure settlement by local mediation and conciliation.

That in the event agreement cannot be reached an umpire be appointed by the members of the National Board by unanimous vote. Failing thus the umpire shall be drawn by lot from list of ten suitable and disinterested persons to be nominated by the President of the United States.

(j) The national board may apply to the Secretary of Labor for authority to use the machinery of the department in its work of conciliation and mediation.

(l) In the appointment of committees of its own members to act for the board in general or local matters and in the creation of local committees the employers and the workers shall be equally represented.

1. The right of workers to organize in trade unions and to bargain collectively, through chosen representatives, is recognized and affirmed. This right shall not be denied, abridged, or interfered with by the employers in any manner whatsoever.

2. The right of employers to organize in associations of groups and to bargain collectively, through chosen representatives, is recognized and affirmed. This right shall not be denied, abridged, or interfered with by the workers in any manner whatsoever.

3. Employers should not discharge workers for membership in trade unions nor for legitimate trade union activities.

4. The workers, in the exercise of their right to organize, shall not use coercive measures of any kind to induce persons to join their organizations, nor to induce employers to bargain or deal therewith.

1. In establishments where the union shop exists the same shall continue, and the union standards as to wages, hours of labor and other conditions of employment shall be maintained.

2. In establishments where union and nonunion men and women now work together, and the employer meets only with employes or representatives engaged in said establishments, the continuance of such conditions shall not be deemed a grievance. This declaration, however, is not intended in any manner to deny the right or discourage the practice of the formation of labor unions, or the joining of the same by the workers in said establishments, or guarantees in

(Continued on Eighth Page.)

PASTOR RUSSELL'S SERMON.

"HE IS NOT HERE, HE IS RISEN"—THE RESURRECTION OF CHRIST LIES AT THE FOUNDATION OF ALL CHRISTIAN TEACHING.

"If Christ be not risen our preaching is vain, your faith is vain; ye are yet in your sins. Then they that are fallen asleep in Christ are perished."—I Cor. 15.14-18.

AKRON, O., April 15, 1906.—Pastor C. T. Russell, of Allegheny, Pa., preached here today twice. His afternoon topic was his anti-infidel discourse on "To Hell and Back," especially adapted to the Easter occasion. We report his Sunday morning discourse from two texts, "He is not here, he is risen." (Luke 24.6 with I Cor. 15:14-18.) The speaker said:

The resurrection of Christ, indeed the entire subject of the resurrection of the dead, receives far less attention from believers than it deserves. It has measurably lost its importance to Christendom in general because of the almost universal reception of the heathen theory that death is not death, but merely a transition from a lower condition of life to a higher one, as from a vestibule into a house proper, from a temporary experience into a permanent one. But the Scriptures set forth the resurrection in a very different light from this. They declare that death is a reality, that the dead know not anything, that it affects not merely the body but the soul—"The soul that sinneth it shall die." (Ezek. 18:4.) In the case of our Lord it is distinctly stated that his soul died and that his soul rose from the dead. We quote the Prophet: "He poured out his soul unto death," "he made his soul an offering for sin." (Isa. 53:10, 12.) Again, "His soul was not left in hell"—sheol, hades, the state of death, the tomb—"He rose from the dead on the third day."—Acts 2:31.

RESURRECTION IS ALL IMPORTANT.

From this standpoint the resurrection of the Lord, of which today is the generally celebrated anniversary, was and is the most important event in the world's history, for upon that event hangs every element of Christian faith. The Apostle admits this in so many words in our text, saying that if Christ be not risen we are yet in our sins, the dead have perished, Christian preaching is bearing false witness. The Apostle evidently gave full weight to the doctrine of the resurrection. He staked his all upon it, and taught all believers so to regard it. His words imply a good many things quite opposed to the ordinary thought of to-day: for instance, with the thought that a resurrection is quite unnecessary, that death is merely a change from a lower plane of life to a higher one, what sense would there be in the Apostle's words that all preaching is vain if Christ did not rise from the dead? With the ordinary thought in mind what could he mean by saying that the dead in Christ were perished? How could they be perished if they had passed into heavenly glory? What effect would the non-resurrection of Jesus have from that standpoint? How would all the faith and hope of Christians be negatived, nullified, if Christ did not rise from the dead? Surely the Apostle's words could have no reasonable, sensible meaning when viewed in the light of the common error that death is a mere transition to a higher state of life.

But when we view death from the Scriptural standpoint, what meaning, what force there is in the Apostle's words. The whole world of mankind is dead or dying because of the original sin, death being the penalty or wage of that transaction, shared by all of Adam's posterity as well as by himself. Under this penalty nearly 20,000,000,000 of humanity have been born and, with varying periods of experience, have sunk down into death, and those who we now call alive are really ninety-nine parts dead, and dying at the rate of 90,000 a day. There is no hope for a future life for any of all this vast multitude except by a resurrection, and there could be no resurrection unless first the ransom price for their sins, the Adamic sin, were paid. Our Redeemer was manifested in the flesh that he might destroy death and him that hath the power of death—that is, the devil. (Heb. 2:14.) Evidently this death had not been destroyed nor the power of the Adversary checked up to the time that our Redeemer came, over 4000 years after the creation. Nearly 2000 years have since elapsed, and we see that death is not yet destroyed. On the contrary, it still holds the human family in the great prison-house of death, of the tomb, sheol, hades, and Satan, who has the power of death, is still unbound.

We sometimes declare that the death of Jesus was the very hub, the center, of the divine plan upon which depends and around which revolves every other feature of divine grace. We still hold to this thought, but draw attention to the fact that in many respects our Lord's resurrection was no less important. His death indeed was necessary as our redemption price—"a propitiation for the sins of the whole world." (I Jno 2:2.) But even though the world's sins were all cancelled that would be insufficient; more would be necessary. He who bought the world with his precious blood must live again in order to wholly restore, revive, uplift from sin-and-death conditions. A Savior who would die in the midst of redeeming could not profit the race. The first part of the Redeemer's work was to satisfy the demands of Justice against the race, so that God could be just and yet the justifier of him that believeth in Jesus; but the second part of his work is equally important to us, namely, the application to mankind of the benefits secured by his sacrifice.

"I WILL COME AGAIN"

As we have already noticed, the dead world knows nothing of the blessing that God has in store for it. Only a comparatively small number of the race have yet even heard of the grace of God in Christ, that the redemption price has been paid, and that in due time the great Redeemer will come again to complete the work—to awaken, revive, restore and bring up to full perfection, if they will, all the families of the earth, all for whom the precious sacrifice was made.

We inquire, Why the long delay? Already over eighteen centuries has the world waited since the Saviour was born, was touched with the feeling of our infirmities and tasted death for every man. Why has he not long ago come to bestow the blessing secured by his sacrifice, to revive the sleeping ones, to give beauty for ashes and the oil of joy for the spirit of heaviness? Why does he still permit the world to groan and travail in pain and sorrow and death? Has the plan of God miscarried? Has it been changed or altered or amended? What reason can we assign for this long delay?

The Scriptures alone answer this question, and tell us that before beginning the work of blessing and reviving the world, before beginning the work of the Millennial Kingdom—the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began—the Lord is taking out in advance a peculiar people, a little flock, the elect. They tell us that the election of these will ultimately accrue to the blessing of the non-elect, the world in general, all the families of the earth. (Acts 15:14; Gal. 3:8, 9.) They tell us that the elect are the specially chosen, called in the Scriptures the seed of Abraham, of whom Jesus is the Head and all of his faithful followers members of his body. To this seed pertains the promise made to Abraham—"In thy seed shall all the families of the earth be blessed." So then, the delay between the time of our Lord's redeeming the world, raising them out of sin-and-death conditions, up, up, up to the full perfection that was lost in Adam through disobedience, is on account of this work of selecting the seed of Abraham; and of selecting the seed of Abraham; and the seed of Abraham; and the Lord through the Apostle declares to the faithful believers and followers of Jesus, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise"—the promise to bless all the families of the earth through this seed.—Gal. 3:29.

"BUT NOW IS CHRIST RISEN"

From this standpoint, dear friends, the Scriptural standpoint, how important a matter was the resurrection of Jesus. Without it all these hopes would be in vain; there could be no selection of a Church under a dead head; there could be no gathering together unto him; there could be no second advent in glory; there could be no Millennial reign for the blessing of all the world. Without the resurrection of Jesus, the seed of Abraham through whom the blessing was to come would have been non-existent, and the oath-bound promise of God would have been a complete failure. Can we wonder then that the Scriptures everywhere lay such stress upon this great fact of history? that they elaborate the accounts of how he was seen first by the women mentioned in our text, and subsequently by the others of the apostleship and by five hundred brethren of the household of faith, and finally by the Apostle Paul also, by a miracle? As one of the apostles declared, he showed himself to his apostles after his resurrection by many infallible proofs—proofs that were indisputable.

The entire narrative of our Lord's ministry, death and resurrection is substantiated thoroughly by other events of history. Those who recorded the incidents declared themselves ignorant and unlearned men. They evidently were not striving for self-exaltation but were merely speaking forth words of truth and soberness—telling an unvarnished tale which evidently they thoroughly believed themselves. Their espousal of the Lord's cause did not bring them honor of men or wealth or social position, but the contrary of all these, mockings, scourgings, severe trials of many kinds—Yea, writes one, on account of him I have suffered the loss of all things; yea, do count them as loss and dross that I may win a place in the anointed body. (Phil 3:7-9.) They had everything to lose, nothing to gain by choosing the standard of the Nazarene. And although it be admitted that they were unlearned in worldly wisdom, it can not be claimed that they were stupid men. Their writings are clear, terse, logical and pointed and give evidence that they were not merely credulous nor merely stupid. Indeed they must have been far above the average as respects natural intelligence, however unpolished so far as earthly schooling was concerned.

IN VARIOUS FORMS

In every way the particularity of their detailed statements commended themselves. They record the Master's own words that they were foolish, slow of heart to believe what he had previously told them respecting his resurrection. They told how they were perplexed at the remarkable experiences of that first Easter Sunday; instead of remembering that the Master had said that he would rise from the dead on the third day they forgot all this. The women went with spices to embalm the body as soon as the Sabbath was past. The disciples, when the women explained to them that an angel messenger had announced the Lord's resurrection, instead of believing were incredulous. Forgetting entirely the Master's words, they evidently had no expectation of a resurrection; the conviction was forced upon them by the experiences they underwent.

The risen Lord walked with two of them to a nearby village, veiled from their recognition by garb, manners and speech, which hindered them from recognizing him, even though they marvelled while their hearts burned by the way as he recounted to them the necessity for his death, and how this had all been foretold by the prophets, and that also it was necessary and in harmony with the prophets that he should rise on the third day. Then revealing himself to them he instantly vanished from their sight. He gave them an evidence of his resurrection and at the same time an evidence of his "change." Later he appeared in the upper room where the disciples were gathered discussing the events of the day and of the three days previous, and querying each other respecting whether or not the rage of the priests and Pharisees might extend also to themselves, and with the doors closed and fastened for fear of the Jews. Suddenly in their midst stood Jesus saying, "Peace be unto you," calming their fears and assuring them of his resurrection, proving to them that they were not seeing a phantom, that it was no imagination of their minds; that he had appeared in a physical, tangible form similar to his previous appearances, and although he had come in without the opening of the doors, "the door being shut," nevertheless he had a body of flesh and bones. He demonstrated this by eating some fish and some honeycomb, and when their fears were somewhat allayed he expounded to them the divine plan further, and then vanished as instantly as he had come, the doors still being shut.

WITH THEM FORTY DAYS

The Scriptures assure us that the Lord remained with his followers for forty days; they were visible to him but for the most part he was invisible to them. They saw him not except as he occasionally "manifested himself." These appearances, so far as the record goes, would appear to have been about eight times, all told—possibly less than this number, as the different evangelists may have recorded the same events in slightly different language. Apparently about one-half of these appearances were on the day of our Lord's resurrection. Throughout the entire week following they waited, hoping to see him again, hoping for some further manifestation, but were disappointed; but on the next first day of the week, when they had come together, Thomas being with them, Jesus again appeared as before in the upper room, the doors being shut, and proffered to Thomas the very proofs which he demanded—to put his fingers in the print of the nails and to thrust his hand into the wounded side. The flesh, the wounds, were all there, even though the doors were shut.

It is not possible for us to comprehend the power which can create and dissolve human bodies, but we have abundant evidence along this line. Did not the angels of old appear and then vanish? Did not our Lord and two angels appear to Abraham ere they went down to Sodom? And thus it was with our Lord. As the Apostle declared, he was put to death in flesh, he was quickened in the spirit—"sown an animal body, raised a spiritual body; sown in weakness, raised in power." (I Cor. 15:44.) The resurrected Jesus, actually a spirit being, invisible to men, appeared in various forms to his followers for the purpose of convincing them, first, that he was no longer dead but alive, and, secondly, that he was no longer flesh but spirit, able to take on any form he might desire, even, as the "angel of the Lord" had appeared in previous dispensations, as man or as the burning bush, as occasion made suitable.

Only eight days of the forty had passed, another week of waiting and hoping to see the Master, another first day of the week, with almost sure conviction that the Lord would appear to them again on this first day of the week as on the two previous occasions. But with the third Sunday they saw him not; they were more disappointed than ever. What could it mean that he who before was with them daily was so changed that he had almost deserted them? They knew not what to do—they would wait a little longer; peradventure he might reveal himself again, perhaps on the next Sunday, and perhaps on that occasion he would tell them what should be their future course. But, no! another week passed and no manifestation, a fourth Sunday and nothing seen!

Matters were getting desperate. The disciples were Galileans, away from home. Their work as missionaries of the Kingdom of God was at an end, because the King himself had died; and even though they believed he had risen from the dead they knew not how to apply this great fact nor what to expect nor what to do or say. Simon Peter said to the others, "I go a fishing"—I will return to the fishing business; choose you for yourselves what you will do; there is no propriety in our staying here without aim or object. James and John, members of the old firm, responded that their sentiments were the same, that they also would re-enter the fishing business. What the others proposed to do we are not informed. Another week passed, the three had gone into the fishing business; probably some of the others had joined them, though quite possibly they had gone to their various homes with a view to re-entering upon the duties of life as before their call to be the special messengers and apostles of Jesus.

"THEIR SHEPHERD CARED"

All those days and weeks the Master was present frequently with them unseen. He heard their conversations, knew their plans, and purposely allowed them to go to the very extreme of disappointment and perplexity. Thus he would impress upon them more thoroughly, more lastingly than in any other way, the lesson he wished them to learn. The leaders amongst the apostles had gone into the fishing business, as we have seen, and Jesus waited for the opportune moment of giving the signal of his presence—important especially to those through whom it would be forcefully communicated to the others. He was with them as they sailed all night and caught nothing, and as they talked together respecting their ill success and wondered whether matters had so changed that even the fish did not come to their nets, and why God had permitted them to pass through such peculiar experiences, such great disappointments in respect to Messiah, and their hopes of sitting with him in his throne in his Kingdom and be associated with him in the blessing of all the families of the earth.

Then Jesus again assumed a human form and human clothing, that of a stranger, and standing upon the shore he called to them inquiring if they had any fish, as though he would purchase. They replied that they had caught nothing. The stranger then suggested that they cast their nets on the other side of the boat, and in their perplexity they followed his suggestion, apparently without even so much as thinking that the boat while at anchor had been turning this side and that all through the night. But no sooner was the net down than it was full of large fishes, whose weight was too great for the net. Peter at once jumped to the conclusion that the stranger must be the Lord, manifesting himself now in a different form; once a gardener, another time a wayfarer, another time in a body such as they had previously known, now again a stranger on the shore—it must be Jesus, it could be no other, who else had the power? Was not this the very miracle he performed for them when he called them first to be his disciples? Convinced that it was the Lord, not by wounds or features or voice or clothing, but by a miracle, Peter could not wait until the boat would come to shore but swam to land to be as soon as possible near his Lord. The others speedily came, and yet they did not ask him—they knew it was the Lord in the same way that in the vision of Moses and Elijah they had known them; so we read, "None of them durst ask him, knowing that it was the Lord." None of them thought of asking him, the proof was so positive, so conclusive.

SUFFICIENT FOR EVERY NEED

They now had the lesson which the Master intended them to learn, namely, that while without his blessing they might have no fish at all, with his blessing they could have a large catch; but more than this, they found when they reached him on the shore that not only had he fish but he had a fire also, and that the fish had been cooked, and so they became his guests. The lesson to them was that he was their sufficiency as respected all the temporalities of life, and more—that he could provide for them such things as they had need of and would do so. After this lesson had silently been learned by all, the Lord addressed Peter, and indirectly the others, reminding them of how they had become his disciples and had forsaken the fishing business that he might make them fishers of men.

The Lord would show them that in no sense had that commission expired; that they were still his ambassadors and mouthpieces to do a great work in his name, that the work instead of being ended

(Continued on Second Page.)

THIS HONOR HAVE ALL THE SAINTS

To those interested in Brother Chamberlain's deduction from the quotations from Pastor Russell, respecting John the Baptist, we suggest the following:

There is no contradiction in the various quotations from Pastor Russell by Brother Chamberlain and that of the Watch Tower editors. Brother Chamberlain relates what John the Baptist did and the impropriety of the followers of Jesus to point out the sins of the individuals now living in public life. February 15th the Tower refers to what John's acts typifies, namely, the propriety of the followers of Jesus to point out the sins of institutions. This is simply a question of "rightly dividing the Word of Truth," of making a distinction between type and antitype. For the followers of Jesus to do what John did is one thing, and for them to antitype his acts is quite another. When we come to appreciate the meaning of the type, we enter into the spirit of the matter and fulfill the type; that is the spirit of Zionism. We should not be commanded, but the privilege of fulfilling the type is ours if we avail ourselves of it.

St. Paul says that "I shun not to declare the whole counsel of God." The "day of vengeance" is part of the "council of God" as well as the gospel and that day is here and our commission is to declare it, not to execute vengeance upon the false institutions. This is principally the theme of "Studies" volumes 4 and 7, and the Truth presented in these books may be one of the means of effecting the fall of Babylon. Pastor Russell is on record as saying that the "Powers that be" will receive their first notification from the common people, that the "times of the Gentiles" have ended; and it is highly probably that they will ascertain this in Pastor Russell's works. It is for the Church to declare the day of vengeance on present systems of error in conjunction with the gospel of hope for the people and the people will execute "the judgment written." It is all done by the Truth and it would be therefore proper to say that the Lord will execute His vengeance upon the world, "our God is a consuming fire, taking vengeance upon all ungodliness." If this is admitted, would it be improper to include the Church in this sense? Assuredly not!

This is evidently the thought in Psa. 149: 5-9. The two phases of their mission is contained in the statement: "Let the high praises of God be in their mouth, and the two-edged sword in their hand." It has been measurably true all through the Gospel Age that the Saints "bind their kings with chains and their nobles with fetters of iron," by simply preaching the Truth. Especially was this true with the British Reformers, Roger Williams and William Penn. The American republic was the product of religious principles becoming political, and "Liberty enlightening the world" is but another statement of "binding the kings of Europe, by setting an example in government and this has contributed towards constitutional monarchies which limit the power of the kings. "Binding their nobles with fetters of iron has reference to political ideals. "Iron" is a symbol of civil power. ("Studies" Vol. 7, page 392.) The Spirit of Truth—Liberty—became crystallized into political principles and "bound" the rulers. In this sense of the word the Saints on this side of the veil "execute vengeance." Luther's preaching of the Truth eventuated in the founding of the American republic, and led to the "binding" of the kings of Europe.

Would this not be equally true of the feet members of the body of Christ while in the flesh? It seems proper to say: "this honor have all the saints" all through the Gospel Age on this side of the veil as well as in their glorification. In either case they do not "execute vengeance" directly, but through other agencies.

N. E. NELSON,

Duquesne, Pa.

Globe, Oregon.

I wish to say, having still the pleasure to read our Dear Pastor Russell's sermons in the columns of your paper, we have many other articles of interest, while it is true, they may not be all new, they always add to our joy, yet we may read them to our edification, and we no doubt expect some very helpful and interesting articles from Brother Nels E. Nelson. God bless him in his undertaking. Wishing the National Labor Tribune a successful year and God's blessing upon their labor, as to all its faithful readers, yours in the name of the Lord,

PAUL E. MOREL.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.

Chas. B. Foll, 495 Chestnut St., Pottstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

PERSONAL

Rheumatism and Heart trouble are annoying, dangerous afflictions. If taken in time they may be easily overcome. I have providentially, has provided natural antidotes for these distressing maladies. I'll gladly send valuable information if you will send your address and say which you suffer from. A. E. Stokes, Mohawk, Florida.

BROTHER

ACCIDENTALLY discovered a pleasant root that quickly and easily, without any punishment, overcomes the desire for liquor. Don't be a slave any longer, but send your address for particulars which will be gladly sent you. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

The discovery that meteors sometimes move in the orbit of comets was accidental. Two professors, after calculating the orbit of a certain cluster of meteors that had a common radiant point, discovered that its orbit was about the same as the known orbit of a small comet. At a certain time the earth passed a point in the orbit where the comet was dug, but did not appear; later, however, a shower of meteors came. This gave rise to the suspicion that there is some unique relation between comets and meteors and led to a comparison of the known orbits of other meteors and comets. It developed that this one case was not an isolated one. Notice the following remarks:

"Prof. Newton of Yale College and Prof. Adams of England entered into an elaborate investigation to find the orbit of November meteors. They based their work on the old records of former displays and the observations of the shower of 1866. The results of labor were to lay down very accurately the size and position of the orbit. When this was done, it was found that it agreed almost exactly with that of a small comet commonly known as Comet L, 1866, or Temples' comet, which also has a period of about thirty-three and one-fourth years, and which reached perihelion in the early part of the same year in which the brilliant meteoric display occurred. It was then they found that the main group of November meteors followed exactly in the orbit of the comets; that the earth met the comet about ten months before the meteors appeared, and that the comet led the way around the sun with the swarm immediately and continually following." "But this is not an isolated instance. It was soon found that the meteors and the comet of 1826, had identical orbits, and later, a similar relation was found to exist between the Lyrids of April 20 and Comet I, 1861. Another interesting case is that of Biela's comet. We have said that in 1866 it was expected, but that it never appeared. The next return would have occurred in 1872. On the night of November 27th, the earth and the comet, it was calculated, would be at the same point at nearly the same time. But there came instead of the comet a shower of meteors. They rained down on England at the rate of over ten thousand an hour; they brightened up the earth and sky, and many an observer recorded the fact that they all radiated from the same point in the constellation Andromeda, and that point was just where the comet was expected to come from. The comet had gone, no one knows where, but a swarm of meteors had assumed its place. Every years, on the 7th of November, the showers may be seen, and its brightness increases as the time for the regular return of Biela's comet approaches. These coincidences cannot be attributed to chance. There must be some connection between comets and meteors, but what it is, astronomers have not certainly determined. We must keep on observing facts, until the light on the subject can be thoroughly cleared up. It is probable that the solid nucleus of the comet has been broken up by some internal convulsion, and that the meteors are the fragments."

These remarks are quoted from the text book edited by Sharples and Philips, copyrighted in 1882. The text book predicted the return of Halley's comet in 1910, or about 20 years before it came—at a time when astronomers could not have seen it coming with their telescopes. This is mentioned for the benefit of skeptics that do not believe that they can determine the period by their calculations.

The number of instances of comets and meteors having the same orbits is stated to be four. Later authorities assert that now over seventy orbits of comets have been identified with those of clusters of meteors. It would not be surprising that all meteors have originally been brought into existence by their parents, the comets.

In order to contrast the divergent views respecting comets, we give two statements of them from different authorities. One of them says: "The nucleus is probably solid, and shines by reflected light of the sun. The coma and tail are gaseous, the former giving off its own light. The light is due largely to glowing carbon vapor, and resembles somewhat the flame of ordinary house-gas. We may think of a comet as a solid nucleus or a collection of solid particles surrounded by a dense gaseous atmosphere in a state of great activity. This activity shows itself in the violent and rapid changes which are often noticed in the heads of comets. Sometimes a mass is thrown off from the nucleus and forms a separate body, which afterwards disappears. Sometimes there are jets seen extending from the nucleus towards the sun and on either side, which sometimes are backward into the tail. The tail is probably in the form of a hollow tube, as its edges are more well marked than its center. It is kept up by a constant flow of particles from the head. This substance shot out into the tail represents so much waste matter to the comet due to its enormous velocity."

"This quotation is from a text book on astronomy, copyrighted in 1882. Now contrast this with a statement that appeared in 1909 from a man that is recognized as one of the foremost thinkers of the age, although not an astronomer, but is familiar with the findings of all departments of science. "A comet is a phosphorescent streak of light moving on an electric current, in a vacuum, and has not even the nucleus of a material form. It is an effect, not a thing; an appearance, not a substance." The first of these statements is evidently based from the meteric showers that took the place of Biela's comet and came down on the earth in 1872. The supposition appears to be that the supposed solid nucleus burst from the intense heat generated by its rapid velocity and the resisting medium in space, just as meteors known as fire balls have burst when they reached the lower and denser strata of our atmosphere. The bursting of the nucleus portion produced the swarm of meteors. This seem plausible enough to be accepted by anyone if no better theory is presented. But does it not appear rather strange that the supposed solid portion should be shattered into such uniformly small meteors? Then, again, how could such light be reflected from the supposed solid nucleus if it is said to be enveloped by a coma consisting of atmosphere and gases that produce its own light? Does not refraction take this without refraction and be reflected from the nucleus back through the coma again with the same bright outlines of the nucleus? Again, how long do you suppose a comet would last if it kept on fire by its own enormous velocity? Notice, by way of comparison, the short existence of meteors after they penetrate our atmosphere! And, again, periodical comets have been known to retard its velocity without any recorded effect as to its brilliancy. Again, if the tail is composed of vacuum, made from the flames of carbon vapors and atmosphere, the tail would always follow in the course of the comet, coming and going, just as is the case with meteors, but, mark you in this case it is pointing the opposite direction from the sun, when it is leaving it is ahead of the meteors and comets, and serious relationship that exists between comets and meteors should not suggest such theories as would contradict such absurdities and blind us to the facts mentioned. The supposition seems to be accounted for some other way.

The second quotation sounds more sensible than the first one, although it would seem that he has gone to the other extreme of supposing that it is simply "an effect, not a thing; but an appearance, not a substance." That there is a substance of a very rare nature, even perhaps rarer than the highest known metals, is evident for several reasons. But let us grant in the first place that the suggestion is correct with respect to comets, they are young or directly after the forces unite to produce the effect. This is not correct with respect to comets that are older and have the properties, of matter in them in the form of gases. There are few fixtures in nature. Permanence is but a word of degrees. Comets are so subject to this law and undergoing changes the same as plants. Conditions bring in an effect without any physical existence and develop the rare nucleus matter; the gases follow in the tail, the comet the property of being attracted by solid bodies. But the substance of the comet is so rare that they exert no influence upon planets when they come in proximity.

(To be continued.)

SHALL WE SMITE BABYLON?

In Psalms 149: 6-9 we read of the saints:

"Let the high praises of God be in their mouth, a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgments written. This honor have all His saints."

There seems to be some difference of opinion in regard to these statements of the Prophet David, and a misunderstanding of their meaning. All know that at one time Pastor Russell believed this honor belonged exclusively to the saints beyond the veil.

But, after a more careful investigation, he decided that he had been mistaken about it. He cites the description of the Christ as given in Rev. 19: 11, where He goes forth to make war.

"The heavenly armies follow Him, and out of His mouth goes a sharp sword, that with it He should smite the nations. (v 14-15.)

He calls attention to the fact that it speaks of armies in the plural, and suggests that it probably means the army consists of two divisions, one on either side of the veil.

The statement is clear that the saints are not only to proclaim the day of vengeance, but to execute the vengeance, and the judgments written."

This is not to be done by the use of carnal weapons, but with the two-edged sword which they have in their hands, and which goes out of His mouth—the word of God.

"With this they are to bind with fetters of iron, ingorance, superstition and the creeds of the dark ages, which are the main cues of the nobles, kings and mighty men."

"This smiting is done by enlighten-ing the people with the Truth, the Word of God; and these in turn will enlighten the nobles and kings with the literal sword, after they have learned how they have been deceived by them, and will accomplish the complete overthrow.

"This work of removing the systems and nations for their unlawful practices is the work of the antitypical John the Baptist, and is "in no sense of the word impudent, even if by so doing they lose their liberties, and probably also their heads, for they have been commanded to do so.

In volume two, "Scripture Studies," it is stated:—"That as John was restrained of his liberties, because of his reproof of the king contrary to the teaching of the Scriptures seem to be that the true church, like its type, will also be restrained of liberty; because of faithfulness in opposing and condemning error. In the Watch Tower, 1898, page 95, and 1910, page 152, the matter is clearly set forth; but not in one instance is it stated that John's indiscretion, if such it was, would indicate that we must not "cast the arrow at Babylon." And this that the "Present Truth" probably through the misdirected zeal of some of the clear friends, was made to say something to remind them that they should "let their moderation be known to all men;" should not be allowed to be taught all of His counsel, and to the effect that it is the work of the Church to smite Babyon. "Who else could do it; no one else knows what Babylon is, or that she needs smiting; while the Lord will allow other agencies to accomplish her complete downfall, yet it will be from personal motives and not for the purpose of setting a mark on those who sigh and cry for the abominations done in her." Shall we refrain from calling attention to the fact that Babylon is fallen, when we see the walls coming down about the heads of some of the Lord's true people? Shall we not warn them of the impending danger?

Jesus brought upon Himself the wrath of the Jewish system by pointing out its inconsistencies and its hypocrisy. But to individual sinners was very lenient.

John, also, faithfully reproved the king of Israel as a duty. He exceeded his authority in reproving personal sin—and he probably did—it would be reasonable to suppose he was only a natural man, and anything he did should be judged from that standpoint.

If it contains a lesson for us it would seem to be that we should not condemn individual sin. But as an antype is always greater than its type, we believe it contemplates the unlawful union of the king and queen, and its reproof is directed through results to the John class, who would call attention to and reprove the unlawful union of Church and State.

Pastor Russell had a level head, and he was able to see all sides of a question. He was able to see the middle of the road. He explained things, sometimes from one standpoint and sometimes from another, and was often kept busy pulling first in one direction, and then in another, to keep some of those with less evenly developed heads from straying over to the side of the road, and into the ditch with their one-sided views. Yet we must be careful that we do not reason, with no regard to what he said on the other side, would be another case of the blind leaders examining the elephant, and their contending among themselves as to what he was like."

There is nothing in the "Finished Mystery" that is in the line, that would seem to teach that the saints were to engage in carnal warfare against Babylon, but rather to call attention to her errors, and to give warning as to her certain fate. We think the book is wonderful! and evidently sent by the Lord. There are undoubtedly a few errors. That book does not contain mistakes. The Bible has them, and from the Bible down. Some people see all these mistakes, as nails upon which to hang their grudges. Some cling to the word mistakes in connection with it. We wonder if these people have never heard of, or if they think the rest of us do not have any.

One 50 the definitions of the word is given by the "Dark Ages" which is brought into existence after the death of that to which it owes its existence. Another is "Arising or continuing after one's decease." This word is used in the sense of the publication of writings, which had not been published prior to the author's death.

The "Finished Mystery" came its existence to Pastor Russell. It brings into existence his writings in a way that they had never before been seen, or appeared—in a compact form. We believe it was a wise venture, made in prejudice, and prayerfully approach the matter in the right spirit, they would seem be able to comprehend it as the long looked for seventh volume. This we tried to do by refusing to be influenced by any one for against it, friend or foe, and had not read very far in it, when the Spirit of God of Brother Russell became very apparent.

When we heard Brother Fisher give his experience in writing his part of it; humbly giving all the credit to Brother Russell, thinking, as he approached a chapter, it was only by referring to Brother Russell's comments on some portion of it, which threw light on the whole, that he could understand it. Surely it is the posthumous work of Pastor Russell, not only giving his own comments, but others which were reflected from them.

Some are trying to do so loyal to Brother Russell that they are forgetting to be loyal to the Lord, and are doing things which they are told not to do, (Rev. 19: 10) worshiping the angel instead of the Lord. When the Lord sent Brother Russell home the harvest work was not done, and some one else had to be put in charge of the work. He selected one made according to the usual methods, by referring to the choice of the majority of the Church. The work was very strenuous in Brother Russell's time and absorbed all of his strength and his dominating disposition to carry it on. Now it is more strenuous, and could not be managed by one of strong will, moral force, a thorough knowledge of legal matters, and a large degree of consistiveness, which might in times of great stress, and unpopular movements, exercise itself in the wrong direction. This we should overlook, remembering that we are all imperfect. We do not believe any one else than Brother Rutherford would have filled the place better, else the Lord would have selected another.

It should be remembered that anyone possessing these necessary qualifications would naturally have a hard battle to fight with self, and we should hold up his hands, and help him to the best of our ability, instead of criticising him.

But let us follow the lamb wherever He goeth, and not be guilty of falling down and worshiping anyone of His "angels."

For one explanation of Psalms 149, see Watch Tower, 1914, page 135, and 1916, page 53 and 346.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

by his death was really only beginning. His language to Peter then was all the more convincing as to who he was—"Simon, son of Jonas, Lovest thou me more than these?—Feed my lambs—feed nets and fishes?" Simon answered, "Lord thou knowest that I love thee." Jesus answered, "Feed my sheep." Again Jesus put the same question, again Peter answered similarly, and our Lord said, "Feed my lambs." A third time the Lord asked the same question, and Peter, filled with grief, probably remembered that three times he had denied his Master. In this gentle way did the Lord reprove the one who in weakness and under strong temptation had denied him with oaths and curses.

What a lesson of our Master's greatness and forbearance! what a lesson to us in respect to our dealings with others overtaken in a fault! It is not strange that Peter was grieved as he remembered this, and almost broken hearted he cried, "Lord, thou knowest all things, thou knowest that I love thee." This lesson taught, the Master again vanished from them, but left information respecting a definite time and place where he would meet them again, to which point all the believers could be gathered. Respecting this last appointed meeting the Apostle Paul writes that he was seen of above 500 brethren at that time. A few days later his chosen eleven, probably by appointment, met him on the Mount of Olives, and after a very few words with them he was parted from them and ascended into the heavens, a cloud receiving him from their sight. This was the closing of the important work of instructing those whom he had already commissioned to be his representatives in respect to his resurrection and his change.

Why did he appear to ascend to heaven in a body of flesh? We answer that when he was present with them without a body of flesh they saw him not at all, and if he had failed any further to manifest himself they would have been confused, would not have known of his ascension to heaven. Hence his appearing in a body of flesh on this occasion, and ascending into heaven in such a manner, was a lesson to them, and a lesson to us in respect to his followers, the best lesson possible for him to give them under the conditions. He could not tell them of spiritual things because they were not yet begotten of the Spirit, and could not be until after he should have ascended up on high and had appeared for them in the presence of God, making atonement for their sins, that God might be just and yet the justifier of them that believe, and might give them the spirit of adoption.

That which our Lord could not have done through words, explanation, he did accomplish by the outward appearing and the lessons associated with the disappearance. To this was added the words of the angels who then appeared to them, saying, "Ye sons of Galilee, why stand ye here gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) Not with a resurrect blast, not with a great commotion, not visible to the whole world, but as he went away—quietly, secretly, unknown only to his faithful followers. And so at his second coming it will be only his faithful followers will be aware of his presence, for so far as the world is concerned he will come as a thief, quietly, stealthily, unknown to them.

"NOT FAITHLESS BUT BELIEVING"

Thomas, who doubted our Lord's resurrection, represented a class of the Lord's followers down through the age who are so constituted mentally as to require more proofs than do some of his followers; but the Lord in compassion furnished Thomas with the necessary proofs because, no doubt, of the fact that these proofs have been a help to the Lord's followers throughout the age. His words in this apply to all, "Be not faithless but believing." It is necessary that we believe in our Lord's resurrection promise, as we have already seen in the types that everything rests upon that great fact.

To some of you who read my discourses every week I remark that I shall be following up this subject of the resurrection of Jesus, and its relationship to the divine plan, in next Sunday's published discourse; but meantime I wish to remind you that what we have just seen respecting the sincerity of the apostles, the simplicity of the narrative and the reasonableness of the entire matter as the logical outworkings of the divine plan—all these matters are corroborated and prophets, which not only foretold our supplemented by the Law and the Lord's first advent, its object, its sacrifice, but also pointed out his resurrection as the first-fruits of them that slept; and, further, that he in due time will assume the control of the world as Messiah, and during his Millennial reign will bless all the people with the glorious opportunities of return to divine favor and God-likeness as a result of his great redemptive work. We who now have eyes to see and ears to hear this wonderful grace of God, "What manner of persons ought we to be in all holy living and godliness?" In view of the gracious promises that we may be associated with our Redeemer in his Kingdom, how gladly should we take the trials and difficulties, the testings, all the experiences which the Lord sees fit to permit to come to us.

And now we are told the war tax is the mark of the beast. Some one dreamed that it was so, and it seemed to be so. If some one were to dream that it was something different, it would put us in bad shape, as we would not know which to believe.

But by all means let us have the dreams. The Scriptures say: "He that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully." If the war tax is the mark of the beast, then the most of us have been bearing the mark all our lives, since we have been paying tax for the war of the rebellion, and some more advanced in years for wars previous to that one. If that be true, then the present war tax must be the image of the beast, far, as our pastor has explained to us, the image is not an old, but a new one, and we are not old, but we are today and drinking and wearing clothes, and most everything else we have to do.

The Lord never promised to give us Truth through dreams, neither does He give it to us indirectly. He gives our Life Messages as they become due, through our special angel, as messenger, and any who presume to get it any other way usually have it wrong.

We probably all remember the old lady who boasted that her son made a fiddle out of his own head, and had wood enough left to make another one.

No doubt it was constructed along original lines, without any regard to established or standard designs, or patters. So it seems to be with those who get the "Truth 'out of their own heads," it is usually a little "different;" and those who get it usually have "wood" enough left to get up some other original schemes.

MARIE CATHARENE KENDALL.
Washington, Pa.

Dunkirk, Ind.

Enclosed please find one dollar for renewal of my subscription beginning April 1, 1918. I appreciate very much your continuing to publish the sermons and the stand you take for the Truth.

MRS. ATHA J. LEONARD.

Weston, Ore.

Dear Brother: In the Lord's blessed Gospel. As my subscription for the faithful old Tribune is about run out, I herewith enclose money order for its renewal. The extra dollar sent you is intended for your "Help Others Fund," please apply it in behalf of some worthy brother or sister who really loves the Tribune, but are financially unable to pay for it.

While I do not know now how soon the Truth features in good and loyal Tribune may be forced to stop, I am still sending in my little mite as usual to assist in its circulation, especially among the Lord's dear followers. Out here in Oregon the "Dark" "Night in which no man can work" has already settled down, and the Adversary's dark work of tools are manifested everywhere! "Russellites" (so-called) but True Bible-ites in reality! have all at once become the target for all manner of false accusation, slander and absurdities, such as being "progerman" (?) receiving German money (?) etc. All public speakings by the Pilgrim brethren are prohibited; even the showing of the photo drama of "Creation;" are out-lawed! and city ordinances have been passed forbidding any and all distribution of Truth matter, or Millennial literature.

Newspaper editorial appeared here regarding the finding of a number of "Russell" and "Pastor" Russell headquarters in New York, etc. etc. Next to order, I suppose, will be their burning of a submarine in the basement of the Bible House and a Zeppelin in the Tabernacle.

Truly, "The end of all things are (now) at hand" (1st Peter, 4:7-8.) Also: (2d Peter, 3:11-12-13.) And through the columns of the dear "Tribune," I gently desire to direct the heart and mind of all the Lord's disciples unto most timely and cheering words of our beloved Lord Jesus: "If the world hates you, Ye know that it hated Me before it hated you." If ye were of the world, the world would love its own: But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." "The servant is not greater than his Lord" (St. John 15: 18-19-20.)

Let us fix our minds in His name and cause! let us now partake of the blessed, and encouraging promises portrayed for us in those Scriptures, and for which purpose they were recorded, "Blessed are the forewarned" present persecutions by a blind and ignorant world. "Yet that it is ignorance ye did it, as did also your rulers." (Acts 3:17.)

"Let them alone: And if the blind leads the blind(both shall fall into the ditch." (St. Matt. 15: 14.)

Beloved, think it not strange "concerning the fiery trials—which are to prove you, as though some strange thing happened unto you— (You have been forewarned and foretold) that.

"For the time is come that judgment must begin at the house of God: and if the judgment first begins at us, What shall the end be of those that obey not the Gospel of God?" (1st. Peter: 4: 1). Or, that we may not improve our faith by absolute obedience to our Master Christ our King, kings and Lord of lords! Giving no offence in anything—that the (His) ministry be not blamed;" "In all: As the word of Truth—By the power of God—By the armour of righteousness on the right hand and on the left, By honor and dishon—By evil report and good report; as deceivers, and yet true." (2d. Cor. 6: 3-9)

Amen! "Be sober and soul, Amen! In conclusion permit to call most sober attention to the Apostle's unpast sublime and loyal exhortation, and timely:

"But evil men and seducers shall was worse and worse—deceiving and being (themselves) deceived. But continue thou in the things which thou hast learned and hast been assured of—knowing of whom thou hast learned." (2d. Tim. 3: 13-14.)

Thank you, dear editor, for all your past sublime and loyal support of the pure Gospel of Christ, I beg to assure you of my heart's appreciation, and pray that continued love and sweet consolation during the "Night in which no man can work" may Christian Brothers and all of the Lord's faithful footstep followers everywhere. Let us be ready!

RASMUS F. JOHNSON.

FORGIVENESS

O God! my sins are manifold;
Against my life they cry;
And all my guilty deeds foregone,
Up to Thy temple fly.
Will Thou release my trembling soul,
Or my despair is driven?
"Forgive," a blessed voice replied,
"And thou shalt be foregiven."

My foemen, Lord, are fierce and fell;
They spurn me in their pride;
They render evil for my good;
My patience they deride.
Arise, my King, and by the proud
Let Thy avenging sword,
"Forgive," the awful answer came,
"And thou shalt be forgiven."

Seven times, O Lord, I've pardoned them;
Seven times they've sinned again;
They practise still to mark me woe,
Yet triumph in my pain.
But let them dread my vengeance now
To first resentment driven,
"Forgive," the voice in thunder spake,
"Or never be forgiven."

HEBER.

Georgetown, Del.

You will please find enclosed ex-press money order for Twenty Dollars ($2.00) to renew the subscriptions of my mother and my own. We are taking other Truth papers, but as I do not feel that we can dispense with them so long as you have the Tribune to the standard that it has been in the past. We anxiously wait for its weekly visits, as one of the messengers of Truth.

J. W. BLIZZARD.

Henderson, N. C.

I want to thank you for your continued efforts for truth and righteousness in the publication of the sermons, that are always new, though read many years ago, also the "Unfinished Mystery" and the letters from those who appreciate these features as I do. As you will see by attached copy below, I will remove to High Point, N. C., on March 15. Wishing you many blessings.

J. F. DODGE.

GROCERS HELP IN 50-50 PLAN

SIGN PLEDGE TO CARRY OUT FOOD ADMINISTRATION PROGRAM.

POST CARDS IN STORES.

Explain New Wheat Ruling to Thousands of Customers—Insures Greater Food Saving.

Grocers of the nation have accepted enthusiastically the 50-50 basis for the purchase of wheat flour and are doing their utmost to explain the new regulation to the housewife. This ruling by the U. S. Food Administration requires each purchaser of wheat flour to buy one pound of cereal substitute, one kind or assorted, for every pound of wheat flour. It was necessary to restrict the use of wheat flour in order that the allies and our fighting forces abroad might be assured of an adequate supply of wheat to meet their urgent needs. This supply must come from our savings because we have already sent our normal surplus.

"Meet saving pledge cards were forwarded by the Food Administration to all retail food merchants, and these are being signed and posted in stores throughout the country. This card states, "We pledge ourselves loyally to carry out the Food Administration program. In accordance with this order we will not sell any wheat flour except when the purchaser buys an equal weight of one or more of the following, a greater use of which in the home will save wheat:

"Cornmeal, corn flour, edible corn starch, hominy, corn grits, barley flour, barley grits, rice, potatoes, buckwheat, bean flour, feterita flour and meals, rice, rice flour, oatmeal, rolled oats and buckwheat flour."

Some confusion has resulted on the part of the consumer in comprehending "60-50" ruling that calls for an equal amount in value of substitutes must be purchased with wheat flour. This is a mistaken idea. The ruling states that the consumer in purchasing flour shall "buy at the same time an equal weight of other cereals."

One exception to this ruling is concerning graham flour and whole wheat flour, which may be sold at the rate of three pounds to five pounds of wheat flour. This provision is made because approximately 25 per cent. more of the wheat berry is used in the manufacture of these flours than standard wheat flour.

Another exception is that concerning mixed flours containing less than 70 per cent. wheat flour, which may be sold without substitutes. Retailers, however, are forbidden to sell mixed flours containing more than 30 per cent. of wheat flour to any person unless the amount of wheat flour substitutes is purchased in addition to the total amount of substitutes, including those mixed in flours, equal to the total amount of wheat flour in the mixed flour. For instance, if any mixed flour is purchased containing 60 per cent. wheat flour and 40 per cent. substitutes it is necessary that an additional 20 per cent. of substitutes be purchased. For every pound of the head of one pound of substitutes for each pound of wheat flour.

A special exception may be granted upon application in the case of specially prepared infants' and invalids' food containing flour where the necessity is shown.

Some misunderstanding seems to exist on the part of consumers in thinking that with the purchase of wheat flour one must confine the additional 100 per cent. purchase of flour substitutes. This is not the case. One may select from the entire range of substitutes in proportions sufficient to bring the total weight of all substitutes equal to the weight of the wheat flour purchased. For instance, if a purchase of 24 pounds of wheat flour is made a range of substitutes may be selected as follows:

Cornmeal, 8 pounds; corn grits, 4 pounds; rice, 4 pounds; buckwheat, 2 pounds; corn starch, 1 pound; hominy, 4 pounds; rolled oats, 3 pounds.

These substitutes may be used in the following manner:

Cornmeal, 8 Pounds.—Corn bread, no flour; corn muffins or spoon bread, wheat flour 4 pounds; cornmeal mush one-third hominy; 20 per cent. substitutes in whole bread.

Corn Grits, 4 Pound.—Thickening gravy, making custard, one-third substitute in cake.

Rice, 4 Pounds.—Fried like mush, used with meal in making corn bread.

Rolled Oats, 3 Pounds.—One-fourth to one-third substitutes in bread, one-half substitute in muffins; breakfast cereals, corn meal, oatmeal cookies, oatmeal soup.

Buckwheat Flour, 2 Pounds.—One-fourth substitute in bread, buckwheat cakes.

Hominy, 2 Pounds.—Boiled for dinner, baked for dinner, with cheese sauce.

Rice, 4 Pounds.—One-fourth substitute in wheat bread, one-third substitute in corn bread, boiled for dinner (a bread cut), as a breakfast food, in thicken soups, rice pudding instead of cake or pie, rice batter cakes.

Several grocers have stated that their customers who strictly observe the 11 wheatless meals each week find it necessary to buy substitutes in addition to those ordered under the 50-50 plan.

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THE SCARCITY OF SMALL HOUSES TURN THOUSANDS FROM PITTSBURGH

ARMY OF TOILERS LEAVE FOR OTHER CITIES

PITTSBURGH DISTRICT WILL BE PRACTICALLY PARALYZED BY JULY 1 FOR WANT OF WORKMEN WHICH ARE TURNING THEIR BACKS ON THE INDUSTRIAL CITY FOR LACK OF HOMES IN WHICH TO HOUSE FAMILIES.

The building industry in the Pittsburgh district is practically paralyzed for want of homeholders to begin building homes for which thousands are pleading and willing to pay the highest rents.

It is estimated that 5,000 homes would not supply the demand and that people are crowded into the most unsanitary places waiting the decision of the private home holder and real estate investor to begin a campaign of building.

The Chamber of Commerce and the newspapers in Pittsburgh are more responsible for the paralyzed condition of the building trades in the Pittsburgh district it is charged, than any other source and unless the business interests get busy the labor market will turn from Pittsburgh and seek other places where housing conditions are such that men and their families may be provided for.

There is an element who is responsible for the ever increasing clammor that an embargo exists on building material in the Pittsburgh district; that the railroads have the city completely blocked in the building line. This is doing untold injury to the city and its adjacent communities. There is no embargo on building material coming into the Pittsburgh district nor do the railroads refuse to carry any material for home building or construction work. This is the most disastrous howl that can be put up and none that is more favorable to the Hun. This is keeping the city of Pittsburgh from growing.

The Pittsburgh district it is predicted by the best minds and most experienced men in that line will by July 1 be experiencing the worst condition in connection with the scarcity of labor it has ever experienced. This awful condition will be due largely to the scarcity of homes. There is no need of the government coming and building sleeping quarters, this is looked upon as absurd. The need is that private investors be encouraged and the small home builder be shown that he will be protected and that there is ample material. He will then go ahead. The government can not build any cheaper than the private real estate investor. The small investor will not require any more material. There is a misapprehension in connection with the building trades, the contractor through this is forced to sit idly by and see every other industry move forward but the home building.

Everywhere it is being told and other cities are making use of the charge that Pittsburgh cannot provide her labor with housing conditions and workmen are refusing to come to this city and when they do come and return with the complaint that a house cannot be found in which to live the fact spreads throughout the community and men are kept away.

The facts are that 8 roomed buff brick veneered houses well located near a park and within 10 minutes ride of the city of Pittsburgh are renting for $32.50; that 10 roomed houses are renting for $40.00 and that 5 roomed houses are renting for $17.50. Six roomed houses for $23.00 to $25.00. All near the car lines and easily accessible.

Council should take some action in this line to encourage the small investors to begin activities in the building lines. Council was treated to an experience Wednesday with the statement that war, with its increased opportunities for work in the big industries, has brought 18,000 to 20,000 Negroes into the Pittsburgh district, and housing conditions, even with alleged greatly inflated rents, have practically broken down. City Council, sitting as the Committee on Public Safety, was told yesterday by a delegation from the Urban League of Pittsburgh for Social Service Among Negroes. To relieve the over-crowding Council was asked to urge the Government to build homes for industrial workers.

The government is not needed. Encourage the small home investor is what is needed; not the government to come into the Pittsburgh district and raise a string of eyesore, death-dealing and disease infected shacks. There are thousands of vacant lots lying within a single fare car ride of the heart of Pittsburgh and in the midst of the industrial centre near to the plants. What are the Councilmen doing to aid the great city to take advantage of the prosperity it is enjoying? Mark the prediction that has been made that by *July 1 the scarcity of labor will paralyze the Pittsburgh district.* Why? For want of housing conditions. Council was told there are more people than houses to accommodate the influx not of the negro but of the white also.

From white and Negro speakers the Councilmen heard recitals of great over-crowding in the Hill district; of whole families living in one

(Continued on Page Seven.)

American Barrage

STRIKERS GET DEMANDS THEN STRIKE AGAIN

CONTRACTORS GRANT STRUCTURAL IRON WORKERS AN ADVANCE AND AFTER WORKING ONE WEEK MEN AGAIN STRIKE FOR ANOTHER ADVANCE. NOW WORK IS TIED UP.

In compliance with the recommendation of the War Labor Conference Board which was organized to put an end to strikes, lockouts and labor disputes, President Wilson Wednesday by proclamation created the National War Labor Board and it will convene within the next week for organization and action.

One of the first problems in all probability it will have to deal with is the trouble now on between the structural iron workers union in the Pittsburgh district and the contractors.

The structural iron workers demanded an advance and in order to enforce the same inaugurated a strike refusing to continue any longer without an increase. This was done even in the face of an agreement which does not expire until next June and besides the building industry has been practically paralyzed since the war. However the contractors contend they did not care to have any contention at this time and granted an advance from 70 to 80 cents an hour. This met the requirements of the workmen and having no further contentions the men were ordered back to work. However, peace was not to continue very long and pro-German sentiment began its work.

The result is that the structural iron workers are again out on strike with new demands, this time from 80 cents an hour to 87½ cents an hour. The employers declare they cannot understand why the men struck for 80 cents and later after many conferences an advance was agreed to by both sides. This agreement having been subscribed to by all parties and peace decided upon was only to continue for a week when the men suspended work again.

The question unless it can be adjusted at once will be thrown into the hands of the new National War Labor Board for adjustment. The War Labor Conference Board saw the necessity for industrial peace and hoped to avoid any differences. The contractors granted the structural iron workers their increase regardless of their agreement in order to keep down any semblance of trouble. All the workmen seemed to be perfectly satisfied and the leaders were elated over the settlement they secured. The decision to again strike came as a most unexpected surprise.

(Continued on Page Eight.)

MINE OPERATORS TO ORGANIZE

WHEELING, W. Va.—West Virginia mining operators are to meet in Washington on April 23, for the formation of the West Virginia Mining Association, according to a call just sent out from this city, signed by seven leading operators located in various fields of the state. The organization committee, which is headed by J. C. McKinley, president of the Rickland Coal Company ofWheeling, announces in the call that the new association is to be the West Virginia branch of the American Mining Congress of Wasangton, the big national association, which has similar organizations in over a dozen states, and is composed of many powerful interests of the industry.

I. W. W. LEADERS GIVEN TAR AND FEATHERS COAT

ABERDEEN, Wash.—Six I. W. W. leaders were seized in their rooms here today by members of a vigilance committee, taken along a country road and tarred and feathered. They were then ordered to leave this vicinity.

Five other I. W. W. were ordered to kiss the flag and swear allegiance to it. Literature found in their rooms was burned.

TINPLATE COMPANY BUYS RIVER FRONTAGE

Officials of the McKeesport Tinplate Company announced yesterday the purchase of seven acres of Youghiogheny river frontage adjacent to its plant in McKeesport. On the ground purchased are dwellings, with a few stores. While no plans were announced, it is expected that ground will be broken soon for new mills.

The plant, as it is at present, taking up 20 acres and including 44 mills, is the largest in the world. The site purchased is between the Thirteenth and Fifteenth street bridges and cost $200,000.

UNFILLED U. S. STEEL ORDERS DECREASE

NEW YORK—Unfilled orders of the United States Steel Corporation on March 31 were 9,056,604 tons, according to the corporation's monthly statement, issued today. This is a decrease of 232,049 tons, compared with the orders in February.

WESTVILLE, Ill.—Teamsters at this place have secured a 50 per cent increase for all classes of work.

WHERE IS LABOR TO FIGURE AFTER ELECTION

THE NEXT PRIMARY AND GENERAL ELECTION WILL EXPERIENCE MANY CHANGES IN CORPORATE AND OTHER INFLUENCES.

Senator W. C. Sproul, J. Denny O'Neil and J. F. Guffey are now in the political arena seeking votes on a dry platform, and the rummies have been left to the mercy of the German Alliance whose fate hangs in the balance and the weight of argument is all one-sided.

The lieutenant governor with the state senators and the members to the legislature have been told they must look after themselves while the issue with the gubernatorial candidates is a dry one and will remain thus in the present primary conflict.

The claim is that the lieutenant governor is needed by the Vares, but outside of that the wets are concentrating their fire and hope on the senatorial and legislative candidates. In this way it is the opinion that action on the ratification of the prohibition amendment may be prevented even if the governor is elected on a dry platform.

The political game this time is a big one but yet simple. The governor of New York state favored the ratification of the prohibition amendment, but the majority members in the legislature overwhelmed the governor's wishes even against his protestations. The same condition is looked for in the next session of the general assembly of Pennsylvania.

The governor may be dry, but if the majority of the members of the general assembly be elected by the wets nothing will be accomplished. This is the argument that is advanced against O'Neil's nomination. However, the O'Neil forces have cast this aside and look forward with the conviction that his nomination will mean the ratification of the amendment and that he will be aided by the Vares. The Vares are politicians and they have already said to the church folk, "Go nominate your candidates. We will give you a square deal, but remember, if you do not succeed against our organization you must not trouble us later about lining up for a dry cause." On the other hand, it is claimed the brewing interests can no longer contribute to the great cause. Federal Attorney E. Lowry Humes holds a club over the brewing mob and they cannot chip into any campaign fund. Nor can the National Brewers' Association aid through funds that might have come into the state through the German American Alliance. The latter organization which was useful to the brewing inerest is doomed and said Federal Attorney Humes has that aggregation up a tree. The whiskey bunch have had the sinker tied to them and like a drowning mongrel pup the last bubbles are seen on the surface of the water. The campaign funds from this source are no longer sought, and how a wet general assembly is to be handled is the mystery. The old plan was to shoot car load after car load of free booze to the members during a session and this sufficed to keep that cheap aggregation in line. How this is to be pulled off during the next session is a problem. In the meantime, however, the railroads have been transferred into the possession of democracy. Mr. McAdoo is now the chief official to be consulted as to the lining-up of all railroad employees. No orders as of old, no special trains, no army of sinicures and high priced lawyers whose influences were inestimable reaching out into almost innumerable channels. No promises of plenty of cars to individuals or interests in order that they may be induced to go along, and indeed no cutting off of car supply to force the indifferent into line. The Pennsylvania railroad reaches across the entire state. The change of controll will be interesting and none will dispute the ability of democracy in this democratic government to handle a keen situation to the best advantage—of—well Mr. Guffey will have his inning after the republican nominee has been decided upon.

With the brewing interests out of the way and the whiskey ring gone and the railroads in new hands, the interesting problem is where is labor to figure after the election.

MUST REPORT ACCIDENTS

DES MOINES, IOWA—Iowa employer cannot ignore the provisions of the state workmen's compensation law, which requires the reporting of an accident within 48 hours after it occurs, says Industrial Commissioner Funk. Several firms have been fined for their negligence or indifference to this feature of the law.

URGE PENSION AND HOME

TULSA, Okla.—The aged painters' home and pension commitee of Painters' union No. 925 is conducting a nation-wide campaign in behalf of a home and pension for these craftsmen. Other locals throughout the country are supporting the plan, which will be voted on at the July referendum of the brotherhood of painters and paperhangers.

PASTOR RUSSELL'S SERMON.

"RISEN WITH CHRIST"—SEEKING THE THINGS ABOVE

IN NEWNESS OF LIFE. FROM GLORY TO GLORY.

WASHINGTON, D. C., April 22, 1906.—Pastor C. T. Russell preached twice here today. One discourse was his cure for infidelity —"To Hell and Back. Who are There. Hope for the Recovery of many of them by a Judgment resurrection." We report the evening discourse from the text, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God."—Col. 3:13.

In our published discourse of last Sunday (for I know many of you follow these discourses in the public prints) we considered the general fact of our Lord's resurrection—that it was well attested, not only by the testimony of the apostels and the harmony between their testimony but by the typical and prophetic teachings. Today we look at the matter from another standpoint, and note that the doctrine of the resurrection of Jesus, and the hope of believers in a risen Savior who would come again in due time for their deliverance, became a fundamental in the Christian faith. It entered into all the philosophy of the plan of salvation. For instance, in our text the Apostle points out that the true followers of Christ reckonedly die to earthly aims, hopes and ambitions, sinful pleasures, etc., and reckonedly arise from a dead condition to newnes of life as New Creatures in Christ Jesus, "risen with him to walk in newness of life." To these "old things have passed away, all things have become new." All of their interests, hopes and aims are indissolubly linked with the resurrection of Jesus and his exaltation to the heavenly Kingdom, spiritual condition and their; hope, their aime, their endeavor is to live in the world as not of the world, as dead to the world and its interests and affairs, and alive toward God and the spiritual interests and heavenly promises through Jesus Christ.

Not that the Apostles taught that this reckoned death and reckoned resurrection are sufficient. On the contrary their teaching was that this reckoned state must be maintained until the actual state is reached. For instance, the follower of Christ who makes a full consecration of his life unto death not only reckons himself dead unto the world and to sin and reckoned himself alive toward God as though risen from the dead, but he must maintain this condition until actual death shall furnish and complete the reckoned state; and his hope is that the resurrection of the new mind in the present life is but the precursor, the preparation, for the actual resurrection of the dead at the second coming of the Redeemer. Hence it was that the Apostles were continually exhorting the Church to stand steadfast, waiting for the grace, the love, "as shall be brought unto you at the revelation of our Lord and Savior Jesus Christ—at his coming." (1 Pet. 1:13.) Again, he says that we should hope unto the end, unto the completion, until that which is perfect shall have come, until the actual glory, honor and immortality shall have taken the place of the reckoned conditions, "changed in a moment, in the twinkling of an eye."

PICTURED IN BAPTISM.

Under the guidance of the holy Spirit the apostle introduced the Church to a new view of baptism, different from that which had been promulgated amongst the Jews by John the Baptist. The latter signified merely the washing away of the filth of the flesh, and symbolized thereby a return so far as possible to righteous living, in harmony with Moses; but the new and different thought in baptism, introduced after Pentecost and especially applicable to all Gentiles who accepted Christ, was that it was a symbol of the death and burial of their human will into the will of Christ, that in the water, symbolically, they were immersed into death—dead to the world, dead to sin, dead to self, dead to earthly ambition, and from the water they were raised up to walk in newness of life, not after the flesh but after the spirit, seeking those things which are above, where Christ sitteth at the right hand of God. Thus the Apostle declares that believers are buried with him (Christ) in baptism, wherein ye are also risen with him through faith in the operation of God, who rased him from the dead. And you, being dead in your sins, in the uncircumcision of your flesh, hath he quickened (made alive, resurrected) together with him, having forgiven you all your trespasses. —Col. 2:12, 13.

The Apostle again in his letter to the Romans (6:3-5) similarly defines the meaning of baptism, explaing that believers are immersed, buried into Christ; that in a sense each one so buried loses his own individuality and self-control and becomes merged into the body of Christ as a member thereof; that the method by which he is thus inducted into the body of Christ, with its privileges and favors, is through his voluntary baptism into death, his consecration of his heart, his will, his all to the Lord, to be dead so far as earthly interests and affairs are concerned.

The Apostle proceeds to explain that the object of this reckoned dying and reckoned burial into Christ is that we may be reckoned as members of his body and reckonedly live a new life thenceforth as though we had risen from the dead, glorifying our Father in heaven. He assures us that those who are faithful to the significations of this baptism into death will be the Lord's likeness actually by and by in the resurrection, the First Resurrection, of which it is written, "Blessed and holy is he that hath part in the First Resurrection: on such the Second Death hath no power, but they shall be kings and priests unto God and shall reign with him a thousand years."—Rev. 20:6.

"CHANGED FROM GLORY TO GLORY."

In however different forms the Apostle presents the hopes of the Church as respects the transformation from sin-and-death conditions, to holiness and life conditions, he always maintains the same general thought namely that we became reckonedly dead to the earthly interests, service, hopes and aims, and simultaneously became more and more alive toward God, and the holy things, until this changing process—begun in the present life and maintained until death—shell be finished in the actual resurrection of the Church described by the Apostle (1 Cor. 15: 42-44)—"So also is the resurrection of the dead. It is sown in corruption; it is raised in corruption: It is sown in dishonor; it is raised in glory: It is sown a natural body; it is raised a spiritual body." This changing process the apostles tell us is accomplished by the spirit of the Lord."

The moment of full consecration to death—the moment of baptism into his death—is for such the moment of begetting to newness of life; the moment of quickening and anointing with the holy Spirit is the moment of resurrection from the former dead condition to walk in newness of life. Then in proportion as the holy Spirit dwells in the Lord's people and abounds in them in that same proportion will the change progress from glory to glory in the image of their Lord. This is not a fleshly image—the flesh is reckoned dead: it is a heart likeness or image that is begotten and that is developed at the expense the will of the flesh, but, mortifying it, he walks after the Spirit. He follows the example and spirit of the Lord's Word diligently, that he may attain unto the glorious perfection to which he has been invited, and which will be granted to the faithful early in the Milennial morning, in the actual resurrection.

"ALIVE TOWARD GOD."

The world is reckoned as dead because of sin and its sentence of death, but the Christian is reckoned as alive toward God through Jesus Christ—through faith in his finished sacrifice—that faith being tested by their acceptance of the divine invitation to become living sacrifices with Christ and reckonedly New Creatures in him. We have already pointed out that this is not a renewing of the flesh but of the spirit, the mind, the will, and that henceforth the world knoweth us not, as it knew him not.

The world, judging according to the flesh, may see some who are not the Lord's people that have inherited proportionately less of evil effects of the fall, and, contrasting these with some of the more fallen ones who have accepted Christ, they may fancy that some of the world are superior to some who are not of the Church. But the Lord looketh not on the outward appearance merely, but chiefly at the heart—the will, the intention. Those who have consecrated their all to the Lord and who are doing their best in warring a good warfare against the weaknesses of their flesh have the divine approval, while those who have not thus made a consecration to the Lord and become dead to sin have not the divine approval, even though they have inherited less depraved bodies. Herein behold the grandeur of the divine arrangement, whereby the weakest and most depraved is put upon equal footing of opportunity for the attainment of the Kingdom with those who are more favored according to the flesh. As the Apostle explains, where sin abounds there grace so much more abounds;—the Lord's provision for each through Jesus is according to the necessity of each, and his acceptance of us in him is according to our sincerity and whole heartedness.

"QUICKEN YOUR MORTAL BODIES"

As we have already seen, our mortal bodies are to die—indeed they are reckoned dead at the moment of consecration, and continue to be so reckoned until they actually die. And there is no hope of the resurrection of the mortal bodies of the Church, on the contrary, as already pointed out, the Lord's faithful followers have the promise of a "better resurrection"—a resurrection to spirit conditions far superior to our earthly conditions. As the Apostle declares, there is an animal body and there is a spiritual body. We have an animal or fleshly body at the present time which is reckoned dead; and if faithful in keeping it dead, "keeping our bodies under," we will receive our glorious spiritual, immortal bodies in our resurrection change, when our Master at his coming shall say, "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful over a few things—faithful to the covenant of selft-sacrifice: I will make thee ruler over many things.—Matt. 25:2.

However, the Apostle points out to us that we are not to be satisfied with merely reckoning our bodies dead to sin and our hearts and minds alive toward God, but he points out to us that in proportion as we receive of the holy Spirit—in proportion as it enters into our hearts and lives with transforming power —we will be enabled not only to will aright but more and more do aright. We will not only cease to walk after the flesh and in our minds or intentions walk up to the spirit, but the new mind will have such power, such influence over the mortal body, as to be able to use it more and more in the service of the Lord, in the service of righteousness. Mark the Apostle's words along these lines. He declares: "If the Spirit of him that raised up Jesus dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8:11.

The Apostle is not here talking about the actual resurrection, which we have seen will not be an awakening of the mortal body but a creating of a new body, the spiritual body promised to the faithful. The Apostle's thought is that our mortal bodies, consecrated to death, may be so energized, so controlled, by the holy Spirit, the holy mind, the holy disposition of the Lord in us, that in the present life we may be more and more servants of God and of righteousness, bringing forth fruitage of godliness to the praise of him who hath called us out of darkness into his marvelous light.

It will be observed that we have confined our review of this resurrection to the Church—that we have said nothing about the world's resurrection, which belongs to the next age, and is described in the Scriptures as the judgment resurrection. (John 5:29.) It will contain in its time wonderful possibilities for the human family. But now in this present time the Lord's special message is to the few, the little flock, the peculiar people, who, coming to a knowledge of the Truth and of his grace, and seeing the situation—the mental, moral and physical depravity and death which sin has wrought and seeing the repemdion which God proposes through Jesus, gladly accept the opportunity of casting in their lot with him in the warfare against sin and all unrighteousness, willingly laying down their lives in the service of truth and righteousness and the Lord's cause as against the cause of sin and Satan and death.

The resurrection of this class to the glories and perfections of the heavenly state are reckonedly begun in this present time, because it is necessary for the divine approval that we should not only make good resolutions and consecration, but that those resolutions, etc., should be tried and tested by what the Apostle terms "fiery trials"—that thus the character likeness of the Savior, Jesus, may be developed in us by those trials and difficulties, and through his assistance, by his Word and Spirit, that we shall attain to his character likeness, and thus in the Father's sight be counted worthy of a share in his nature and glory and Kingdom by and by. The Apostle declares, "The world knoweth us not, even as it knew him not." (1 John :1.)

ATHEISM ON THE INCREASE.

The world in general is growing more and more atheistic and pantheistic. Increasing numbers of the intelligent as well as of the ignorant are reaching the position of doubt respecting a personal Creator, and accepting an evolution theory to the effect that Nature is God, and has brough forth man and everything that we see by evolutionary processes, wholly aside from any individual, intelligent director or Creator. I notice in the public prints a statement bearing upon this question. A series of questions respecting God, his personality or impersonality, were propounded to a class in Columbia College, N. Y. The class numbered forty-five, and of these only sixteen professed faith in a divine, personal Creator, the remaining twenty-nine averring themselves atheists. With the Scriptural declaration that only the fool says in his heart there is no God, how can we think of the present time as wiser or an improvement upon the past?

Those of the world who do recognize a personal God take various views of the situation. The standard usually recognized by the world is that of justice—that there will be no mercy shown, that every man will receive of rewards or punishments according to his just deserts, good or bad. Rejecting the thought of an eternity of torture, the view generally entertained is that more nearly corresponding with the purgatory of Romanists. But these same people do not recognize the divine standard of justice, namely, perfection; hence they fail to see the doctrine of the Scriptures, that without redemption by the death of Jesus, without his paying the penalty of original sin for mankind, there would be no hope of a future life. Their false basis of reasoning is that they will be punished in the future for those transgressions of the divine standard which were committed wilfully and for none others.

Nor is the thought so different from what the Scriptures teach, namely, that our Lord's atonement sacrifice constitutes the full offset before Justice of all the sins of the whole world, to the extent that the same have been through ignorance or superstition or through inherited weaknesses or moral blemishes, and that for all wilful transgressions, all sowing to the flesh, there will be a reaping of corresponding disadvantage in the glorious Millennial age, when the great uplifting work shall be rescued from sin-and-death conditions up, up, up, to the full perfection of earthly life represented in Father Adam's perfection in the image and likeness of God—the disobedient, unwilling to make progress under the favorable opportunities of that time, being cut off in the Second Death—destroyed.

ONLY VOLUNTEERS ON TRIAL.

Although Christian people very generally recognize the fact that God's mercy at the present time is extended to those of the called ones who respond voluntarily, yet the majority do not seem to grasp the force of this truth. Whoever will look about him at the present time must see that the Gospel is preached, but that no penalty is now enforced against those who reject the message—merely a blessing is extended to those who accept, and that blessing even is so veiled, so obscure, that the majority of the world do not appreciate it. They perceive, as the Scriptures declare, that "many are the afflictions of the righteous," that the Lord's people are tested by fiery trials, and that the unconsecrated seemingly have fewer trials and difficulties.

This the world does not comprehend. It seem rather to imply that the Lord thinks less of the believers than of the unbelievers, less of the consecrated than of the unconsecrated. Only those who are taught in the school of Christ can appreciate, through other teachings of the Scriptures, that these trials which are upon the Lord's people are manifestations of the divine favor—indications that the tried ones are under inspection and being chastened, polished, fitted and prepared for a place in the divine arrangement for the future, because they have made their consecration to the Lord, because they have heard of the divine grace and responded thereto. Therefore these afflictions which they by faith esteem to be right, shall, they are assured, work out for them a far more exceeding and eternal weight of glory. But this they can understand—not by looking at the things that are seen, the temporal things—but by looking with the eye of faith at the things that are not seen, eternal things, the heavenly Kingdom.—11 Cor. 4:18.

"Even hereunto were ye called," says the Apostle—called, he again explains, with the heavenly calling, a high calling, to be heirs with Jesus Christ their Lord, if so be they suffer with him that they may also be glorified together. "It is this filling up of the afflictions of Christ, the participation with him in his sufferings, in sacrifices of earthly interests, that constitute these peculiar, separate and distinct from the world in general—no matter how morally and benevolenly disposed the latter may be.

The mistake of Christian people in general has been in supposing that only this called out class is to be saved, in supposing that only these who now are dead with Christ and alive with him to walk in newness of life—that only these will have part or lot in the great divine plan of human salvation, and that all the remainder will be eternally lost—go into eternal torment say the majority, go into the Second Death say the minority. But the divine plan stands out glorious beyond all human conception in that it sets forth that the elect of this Gospel age are merely counted in with Jesus as members of the great Redeemer under one figure, and that they with him, in the glory of the Millennial Kingdom, will carry out the original purpose of God—the blessing of all the families of the earth—the uplifting of Adam and all of his posterity from the tomb and from all the degradation of sin-and-death conditions, if they will.

How glorious is the plan of God beyond all of our hopes and all our fears, and how glorious is the privilege now accorded to us who have heard the message of God's grace speaking peace through Jesus, and who after accepting the message of peace have received the invitation to be baptized into his death, to suffer with him that later on we may reign with him in his Kingdom, to be dead with him that, later on, we may live with him in the glorious immortality of the divine nature on the spirit plane, to be dead to the world and self and earthly ambitions and sin, and to walk now in newness of life, as resurrected New Creatures in Christ, and to be inheritors with him in a share of his resurrection, the First Rescrrecton, the Chief Resurrection, the resurrection of the blessed and holy to glory, honor and immortality, the divine nature. Brethren, so many of us as can see this glorious plan have a blessing and privilege which is hidden, evidently of divine intention, from the eyes of many others. "He that hath this hope in him purifieth himself even as he is pure" —walking in newness of life.—I John 3:3.

APPRECIATIONS.

Camp Lee, Va.

We Brethern feel prompted in writing this letter to your readers and all concerned in the preparation for the publication of all Truth messages. So our thought has been that no doubt all the Lord's people would enjoy hearing from some of the Brethren in camp. Many privileges and blessings have we enjoyed in speaking a word of comfort to those who had a hearing ear. The officials that look to all our needs in a temporal way are very kind and considerate of all here, which numbers 90 men at present. The Lord has surely blessed each of us four Brothers since we have been privileged to hold our meetings for study and prayer each week. Wishing you God's speed in all matters pertaining to the Gospel Message.

Your Brethren in the One Blessed Hope,

CARL M. DORST.
CARL G. WEITERSHAUSEN.
CHARLES J. KUHIGER.
JOHN W. McCABE.

The address of Carl Dorst is Detachment Co. O, Second Training Brig., Depot Brigade, Camp Lee, Va.

Waukesha, Wis.

There is not any thing that is farther from my mind than to engage in a verbal shooting-match with Brother Nelson, for I know his "caliber" and "range," and also my own, too well to enter into such an unequal contest as that would be, for I have been a close reader, as well as an admirer of his articles in the Labor Tribune, in fact I have most of them filed away for future reference.

And to my understanding, if there is any one point that is more clearly brought out in these writings than any other, it is this, the few in religious matters are always been right, and the many always wrong.

The proposition that I used has emerged from Brother Nelson's "dromfire" in the latest Tribune, without a scratch, because it is invulnerable, because it is in strict accord with Scripture, history, and Brother Nelson's own writings, another proof of the correctness of his "Trinuity" theory.

Thanking you for the spirit of fairness you have manifested in this, and other matters, and to manifest my appreciation of the same I remain a supporter of the Tribune.

Yours truly,
WILLIAM LOWRY.

Utica, N. Y.

Please and enclosed U. S. M. O. for one dollar for renewal of my subscription for "Tribune" from March 16th, 1918. Thanks for sending paper since subscription expired.

Yecry truly,
THOMAS H. PETERS.

Shartlesville, Pa.

Please find a P. O. M. Order enclosed for $1.00 for renewal of your paper. I want it for the religious features, especially the sermons, because some of them I had not read before.

Yours respectfully,
IRWIN D. RIEGEL.

Upper Sandusky, O.

Enclosed you will find check for two dollars for back subscription and renewal for another year; thank you for sending it so long, beg pardon for being careless. Pastor Russell's sermons are the main feature to me.

Yours in Truth,
MRS. H. I. HUFFMAN.

Spokane, Wash.

Enclosed find $1.00 for one year subscription to your paper.

We appreciate very much the loyalty you show to the Truth in giving it so much space in your valuable paper. The Lord will reward you I am sure.

Sincerely your friend,
MRS. EUNICE LEMLEY.

Springfield, Ill.

Please find one dollar ($1.00) for the renewal of my subscription which ended last February, and thanking you for your patience, the paper I like very much, standing as it does for "Truth" and honesty.

Respectfully,
H. HENDRICKS.

PERHAPS THIS MEANS YOU!

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, appetite and temper. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two chimbes. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.

Chas. B. Foll, 435 Chestnut St., Pottstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, and Mysteries of Nature, By NELS E. NELSON.

(Continued from Last Week.)

Comets travel in three distinct ways: due, it appears, to their velocity. (1). Those that have the greatest velocity from an orbit around the sun called a parabola, which is a limited curve and when some distance from the sun, assume a straight line. The comets that travel in these orbit's it is said, never return. (2.) The second is described as syperbolas. This does not differ sensibly from the parabola except that it approaches more to the curve of an ellipse. Comets that travel in this orbit are not periodical comets. (3.) The periodical comets are those that travel in an ellipses or elongated closed orbit of various degrees.

Let us immagine a comet in the nature of an effect without any matter producing this effect. What would we have? We would have a comet that could not be thrown out of its orbit by any planet—no matter how close it passed. The velocity and force of solar light, which is also an effect, is not changed by any solid body when passing it. This must be admitted. In other words a comet that would travel in an orbit's parabola, it assumes a straight line when away from the sun, both coming and going. It would continue this way until its course would be changed and by an influence similar to the one that made it curve around the sun, possibly by the fixed stars which are suns of other planetary systems. Supposing now that this effect or comet would by some means change its nature in having a matter embodied into the effect and a collection of gases either generated or gathered up by its travels, through the myrids of Solar Systems that exist in space. And that this matter that is now a component part of the comet would cause its speed by being in a state that would be effective when passing through a resisting medium. What would we have? We would have a comet that would travel in an orbit described as hyperbolas, which are traveling in curves constantly when approaching and receding from the Sun. And more than this we would have a comet that could be thrown out of its course by a solid body such as planets with its power of attraction. Why? What has wrought the change? The additional matter that now exists in the comet has given it the property of being attracted by other solid bodies. Strange comets that have been wandering into our Solar System and have been changed into permanent members by having their orbits changed through the attraction of planets into an ellipses, must have embodied as a constituent—some matter however rare that made it possible for a solid body to effect the course. This also must be admitted: and be it remembered also, that most comets whose orbits have been identified with those of meteors are those that are periodical—that have an orbit forming an ellipses or oblong circle. Hence the meteoric swarms are the fruitage, not of comets that are in their infancy or electrical effects travelling in parabolas, but those that have the elements that go to make up meteors and travel in curves.

In order to illustrate the principle that seems to govern the velocity or speed of comets which causes them to travel in the three different orbits, we will call your attention to something that we are all familiar with. It will also serve to prove that we have the right idea as to what comets are.

Suppose that you have a vessel of water into which you would drop a marble and notice it going to the bottom of the vessel. If you held the marble the same distance above the surface of the water, that there is from the surface to the bottom of the vessel, say two feet, and drop the marble, you will notice that it takes more time for it to reach the bottom of the vessel than it did to reach the surface of the water, although the difference was equal. This can be readily appreciated. The marble is retarded on account of the water being a denser body than the air which constitutes more of a resisting medium. If you drop a heavier article of the same shape, say iron, it will travel faster through both air and water—due to its specific gravity. In other words the heavier the substance the faster it will travel through resisting medium of uniform density. There is a certain ratio between the weight of the article and the density of the medium through which it travels that determines its velocity. Remove the resisting medium and all bodies fall at the same velocity. Another fact by passing through perfect vacuum, will travel just as fast as a heavier substance. But when falling through a resisting medium, the case is different.

Now let us illustrate the effects that this resisting medium has on elements that are lighter than the medium. If you would fasten a cork by some means in the bottom of the vessel and release it, it would instantly come to the surface of the water and stop. Why? The force that brought the cork to the surface of the water is the same force that sustains the Moon. What is the cause of both? The specific gravity of the water is greater than that of the cork and therefore forced it up through the water to the surface. The specific gravity of the cork is greater than that of the air is, the reason that it did not go any further. But supposing that you released some hydrogen gas, the lightest element, from the bottom of the vessel you can readily understand that the gas would travel up in the form of a bubble through both the water and air, but at different velocities. It would travel faster through the water than it would through the air. In other words, the gas is not as light comparatively in the air as it is in the water. In other words we have the effect retarding the velocity of solid bodies whose specific gravity is greater than the medium, will serve to increase the velocity of gaseous matter which is lighter than the medium. Or to state the matter differently, the lighter the gas compared with the medium through which it will travel, the faster it will travel; and the gas will travel faster to the surface of the water than will a piece of wood of the same shape. *The same force that will attract objects to the earth will repel elements that are lighter than media in which they exist.*

The planetary system is a series of planets composed of matter revolving around a common center and plowing through an ether that is supposed to exist in space which is so rare that it has no sensible resisting effect upon the planets. The cometary system seems to be made of planets of matter, a series of bubbles of vacuum floating in the supposed ether that fills space; but instead of being attracted by the Sun, they are repelled on account of the bubble being lighter than the ether through which it floats, just as a bubble of air is repelled by gravity in water. The tendency of the attraction of the sun is to pull the planets into it but this is prevented by the motion of the planet around the sun. These laws that govern the motion of the planet are familiar to astronomers and are known as Kepler's Laws. The tendency of attraction of the sun is to repel the comet away from it when it gets within a certain radius, but the comet swings around at a respectable distance, supposed to be the outer rim of the sun's atmosphere which is said to be rarer than the lightest known gas on earth, but of a magnetic nature, which is what we call ether.

Now to make use of the illustration of the effects of gravity upon elements that float in a medium heavier than itself. The mysterious laws that govern the velocity of comets seem to resemble this principle, the lighter the elements that enter into the nucleus of a comet, would tend to make it travel faster than if they were of a heavier element. This thought favors the supposition that young comets travel in parabola at a greater velocity than those that are older and travel in the hyperbolas—more probable to the principle just illustrated, i. e., its greater density. Similarly the periodical comets, which travel in an ellipses, move at a slower rate, owing to its greater density which is also based upon by the planets and the sun, which control its course until it finally gives birth to a shower of meteors which are the product of the mysterious force necessary to hold the nucleus, coma and tail. These three forces become a trignity and are stored up in meteoric swarms that continue to travel in the same orbit of its parent. It is supposed that a force similar to this is what caused the light of the first day of Creation in connection with our Planet Earth

(To be continued.)

Gainsby, Canada.

Notice by label on Tribune my subscription has expired. Regret that under present circumstances, I consider it advisable to ask you to discontinue same. Have enjoyed and have profited very much by religious items and late Pastor Russell's sermons thereto. Highly commend this firm, stand you have taken and trust you may continue to spread the "Glad Tidings" in the columns of your valuable and widely circulated paper. Accept of my best wishes for continued success.

Yours in His Name,
BLAIR FALCONBRIDGE.

WHY PASTOR RUSSELL DID NOT WRITE A SEVENTH VOLUME

The book of Revelation is, according to our understanding, a panorama of events revealed to us in symbols. Verse 1 in the 5th chapter of Rev. we have a vivid picture of our Lord Jesus receiving from God the "Sealed Book" (plan of the ages) "sealed with seven seals," and when he had taken the "book" all the host of heaven proclaimed him "worthy". The last two verses of this chapter declare the work "finished" this to be at the end of the Millennial Age, and the Kingdom turned over to the Father. Then Rev. 6 tells of the "Lamb" opening the seals. Other Scriptures show without a doubt that these "seals" were opened, one to each "Messenger" of the seven Church periods spoken of in the 2d and 3rd chapters of this book. We believe that Revelation was given to "Messenger" to the seventh, the Laodecian Church period. To him was the secrets of the last "seal" revealed; then the "seven Trumpets" began to "sound" (Rev. 8:1-2.)

That was the first and most essential feature of the "Plan" proclaimed by our Pastor, was it not the Ransom Sacrifice of our Lord Jesus? Then, the study of the "Plan" by our Adventment sacrifice was it not given him to see that the perfect human nature of the Lord Jesus offered on our behalf, was the "sweet incense" mentioned in Rev. 8:3? The "sweet incense" beaten small, represented the perfection of the man Jesus, the sweet odor of Christ's personal merit. (T. pa. 56; Z-95-pa. 159.)

The "Angel" spoken of in Rev. 8:3 would, we believe, represent our Lord Jesus all during the Gospel age; but not revealed as such until the sounding of the "seventh seal" by the "seventh Messenger."

Revelation in the first five "trumpets" we will consider the last two the sounding of these concerns us more than the other three. Rev. 9:1—And the sixth Angel (the 6th ch.) sounded and I heard a voice from the four horns of the golden altar which had the trumpet. Loose the four angels which are bound in the great river Euphrates—Compare this with Rev. 16:1—And the sixth angel poured out his vial (the 6th ch. of Studies in the Scripture) upon the great river Euphrates; and the waters thereof were dried up, that the way of the Kings of the east might be prepared. With this chapter and verse in the Scripture the way of the kings of the east is fully prepared; the "body members" are fully qualified to join their "Head", computing the "Messiah" who will take possession of the affairs (Rev. 5:10) and begin to reign, marshalling the great army of the Lord to battle and destroy the "seventh vial (a spiritual power) into the air" (the place of power) and the "Spirits of Devils" the "Prince of the air". In the 13 and 14 verses of Rev. 16 we see the effect of the sixth vial on account of the nominal systems; the unclean spirits began working against the Lord and his harmony with the kings of the earth, using their influence over the people to support the kingdom of the Devil and to gather them to the battle of the great day of God Almighty. The 17th verse, "And the seventh angel (the Messenger of the New Covenant) poured out his vial (judgments) into the air (spiritual place of control, see Eph. 6:12) and there came a great voice out of the temple of Heaven, saying, "it is done." The Great Company will say we are delivered, and the "Lord" proclaimed by the Little Flock; we see we cured in trying to do the Lord's work in the vineyard. The 19th verse reads: "The cities of the nations fell, the Great Babylon came in remembrance before God, to give unto her the cup of his wrath." The 17th chapter gives a definite description of the work, the rise again and the fall of Papacy. The 19th chapter verses 6 to 9, show the inauguration of the Heavenly Kingdom. The 11th verse begins the Revelation of the Lord's power. "And I saw Heaven (the place of spiritual control) open and behold a white horse and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war." (The judgment against the nations). The 14th verse reads, "And the armies which were in heaven (the Heavenly army come to earth to overthrow the kingdoms? One answer is: "We go to war from vol. 4 Pa. 543. "It is evidently not the saints who are to constitute the Lord's great army, referred to by the prophets, for the overthrow of the kingdoms of this world, are not the weapons of their warfare sufficient to this end. Their weapons are indeed mighty, as the apostle says, among those who are influenced by them. Among the true disciples of God, they effectually pull down (Human reasonings) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (2 Cor. 10:4, 5); but not so do the weapons of this warfare operate upon the world. The army of the saints is, moreover, not a "great army", but a "little flock," as the Lord himself designated it in Luke 12:32; Zech. 2:11. This "great army" of the Lord must face the terrible conditions of the evil day, when the dread elements now preparing for the conflict, the fire, shall have reached the climax of readiness, Page 548, vol. 4, para. 1. The Lord, by his overruling providence will take general charge of this great army of discontents—patriots, reformers, socialists, moralists, anarchists, ignorant and hopeless—and use their hopes, fears, follies and selfishness, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness, 4th vol. p. 543-44-50. None of his saints—none who are led by the spirit of God as Sons are to have anything to do with that part of the "Battle."

Rev. 19:11 pictures the Christ—the Messiah, coming at the close of the harvest from Heaven clothed with a cloud (the time of trouble) verse 12. And cried with a loud voice (assumption of Government's affairs) and when he had cried seven thunders uttered their voices. "Thunders" are political or governmental, that the controversies did not begin then, as we learn from verse 4. "I was about to write: and I heard a voice from heaven saying unto me; seal up (make secret) those things which the seven, thunders uttered, and write them not. The command Verses 8-11 to take the little book and eat represent our Pastor Russell has fulfilled; passing to verse seven we read: But in the days of the voice of the seventh angel (the 7th trumpet of God, the Jubilee trumpet of knowledge and liberty) when he shall begin to sound (the Mystery of God (the Church, i.e.—the Body of Christ) should be finished, as he hath declared to his servant the prophets. Rev. 11:12.

And they heard a great voice unto them, come up hither and they ascended up to Heaven in a cloud, (time of trouble). Rev. 11:15; "And the seventh angel sounded"—the same "angel" spoken of in ch. 10:7; the 'Jubilee Trumpet'—and there were great voices in Heaven saying; The kingdoms of this world are become the kingdom of our Lord (Millennial) and of his Christ; and he shall reign for ever and forever.

The prophet Daniel told of this same time—Dan. 7:13-14, "And there was given him dominion and glory and a kingdom; that all people, nations and languages should serve him; and his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed"—verse 27 reads: "And the kingdom and dominion and the greatness of the kingdom under the whole Heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him. Coming back to Rev. 11:16 we read, "And the twenty and four elders worshipped God; (vr. 17) saying, we give Thee thanks, O Lord God Almighty, which art, and wast, because Thou hast taken to Thee thy great power and hast reigned. Our Pastor in commenting on Rev. 11:17-18 in D. page 623 says we read similarly that the kingdom of Christ will be found, "Babylon" falls; and that Babylon will fall as a result of kingdom judgments. The prophecy of Isaiah 24 Daniel shows that God's kingdom (the Christ complete) will be set up and fully empowered, and that the wreck of earthly governments will be the direct result of the establishment of the kingdom, Dan. 2:44, 45, "In the days of these kings the God of Heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." D. page 624, "Nothing could be more joyful that it the time of the establishment of his kingdom and the overthrow of Satan's kingdom. Rejoicing Church would be with him, and would share in the work. Our Lord's words were, "Behold I come quickly; and keeping my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers, even as I received of my Father, Rev. 2:26-27. (Compare Psal. 149:5-9, This honor have all the saints. Rev. 19:11-19, And the temple of God was opened in Heaven (place of spiritual control) and there was seen in his temple the ark of his testament (ten commandments) and the Ministers. This church begins to execute the Judgments written) there were lightenings and voices and thunders (the same thunders in Rev. 10:3-4 which John was about to write, but was told not to reveal by the Christ complete) and an earthquake (trouble) that the church will have to go through this time there is no question of sin, Rev. 14:1-7, I looked and lo a lamb stood on the mount Zion and with him an hundred and four thousand (the fixed number of the saints, see Rev. 7:4) as the voice of a great thunder (symbol of controversies). When the Christ complete assumed control of earth's affairs, see comments on Rev. 10:5-6. These are they "which follow the Lamb wherever he goes (Rev. 7:17 where will he go) Peter says, Acts 15:14-16, Simeon hath declared how God at the first did visit the Gentiles to take out a people for his name, then after this I will return and build anew, sounding the Jubilee Trumpet. The seventh, the last, the Jubilee Trumpet is to be sounded in the Millennial day of atonement, Lev. 25:9, Then shalt thou cause to sound a trumpet of the Jubilee to sound on the tenth day of the seventh month. In the day of atonement shall ye make the trumpet sound throughout all your land. Pastor Russell says, question 4, page 26, question begins with the thought in mind that while in the type the day of atonement was a twenty-four hour day. The antitypical atonement day we understand to be the period of God's blessing upon Christ Jesus our Lord Jesus and his sacrifice and will continue until the last member of the Body of Christ shall have passed into death: that will be the end of the sacrificing of the Lord's people; of this present time is for the purpose of producing that atonement, and when the sacrificing of the saints is offered before the Lord it will be the basis for the atonement but it will take all of the (Christ complete) Ministers (to apply that to the world and for the world to be made at one with God. So then, the Day of Atonement, in the proper and full sense of the word is twenty-eight hundred years long and we have passed the middle of it now.

(The Tabernacle type shows that no blessing went to Israel until the sacrificing was all ended. When then will the antitypical Jubilee trumpet begin to sounds? We say not until the sacrificing is all ended. We have passed more than half way through the atonement day; the sacrifice must soon be over, the priesthood complete and profiled before they can begin to blow the trumpet. In Leviticus 25:9, we learn the priests did not begin to blow the trumpet until the seventh month. The jubilee year was a year of restitution, so in the antitype of the day of atonement (the world atonement implies restitution) the trumpet will be blown by the church when glorified and become kings and priests beyond the vale. Rev. 14:6, And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth (world) and (the kingdom age;) vs. 7, Saying with a loud voice, "Fear God for the hour of his judgments is come" (the judgments all the saints will have part in, vs. 8, And there followed another angel saying, "Babylon is falling; but let us note our Pastors' comments in D. page 624. The great decisive battle cannot begin until the great "Michal," "The Captain of our little book and stands and gives the word of command (Dan. 12:1) even though there will previously be skirmishes all along the line, and the Great Captain informs his royal legion, the church, that the end comes, though eminent, cannot occur until "the king's own" the "little flock," "the elect" he's all "sealed" and "gathered." Pastor Russell commenting on 2nd. Thessalonians 1:8. In B. page 631, says, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ. Expressed literally, we understand this to signify that in his day (the millennial age) the Lord's presence will be revealed or manifested to the world from his position of spiritual control(Heaven) comments Rev. 15:1; This gives us a key to where the angel in Rev. 14:17-18 comes from. It is the Christ Head and Body complete who have met our Lord in the air, place of spiritual control, ("heaven") vet. 17 out of the temple which is in heaven, and yet, in another sense (symbolically) came out from the altar. (Altar representing the Christ) which had power over fire; (Christ) saying "Thrust in thy sharp sickle and gather the clusters of the vine of the earth for her grapes are fully ripe."

We ask this question, when does this scripture apply. In the past, present, or future? We answer future because we know her grapes are not fully ripe, for in the time she received full life; it must receive life and come into power—How? Rev. 22:4, The Bride, the wife, power to the Beast—and this beast is to exercise all the power of the first beast before it is cast into the lake of fire and brimstone, Rev. 13:11-15. Then when the Lord (or his priests) are in hand, then the spoiling of his goods will begin, Mark 3:27, Rev. 11:18, The nations were angry and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth (but not until the church has passed into the vale). Z. 16, page 312, We are not to expect any restitution, either of the ancient worthies or mankind, until the Little Flock shall have passed beyond the vale and the Great Company passed through the tribulation and has merit returned, sealing the new covenant and putting it into effect, bringing blessings to the antitypical "Moses" (the prophets, (saints) who will have a share with the Lord in the work, see in Psal. 149-9, The Hebrew word "for saint used here is chased, meaning Saint, Pious ones and may be of the Little Flock only, but to all the kind and pious who have lived in the past (Z-Vol. 2-Pa. 312) and the saints by our Pastor (quos. 2, page 35, questions 3 and 4) must be resurrected before they can have part in this honor.

In summing up the facts regarding all these Scriptures and comments we learn that the six volumes of studies in the Scriptures represent the "six Vials," also the "six trumpets" were given to accomplish two things. To fulfill the things spoken in Isa. 61:1-2. The second trumpet "Blow the trumpet the day of vengeance"—It does not say, to execute vengeance but the secondary is to. "The Great and Jubilee Trumpet" the "Perfecting of the saints. (Eph. 4:11-13) And we say "Have not the six volumes accomplished their mission? Surely they have been the means by which the Homogeneous Faith have been developed into the Character-likeness of their Lord and Master; that they may be found worthy to reign with Him.

All Bible Students should agree that the six volumes of Studies containing all the Spiritual Food necessary for the Christ complete to fit them for and to complete the work of this Age —the Harvesting of the Wheat; which work is nearly finished.

Afterward the Church in Glory, united with her Lord, when He begins to "Thrust in his sickle" with the "Power" represented in the "seventh vial:" which will be the Power exercised against Satan, the Prince and power of the air (air i. e., place of spiritual control) "binding the ancient dragon" (Satan) proceed to the "spoiling of his goods," by marshalling the "great army of the Lord" (Joel 2:11) and the "Ministers" to the final "Battle of Armageddon." Rev. 16:14-16, Psal. 149:5-9, This will come the down-fall and complete destruction of Babylon "The Vine of the Earth."

The "clusters (fruit) of the vine" will be destroyed during the Millennial Age, and the "Ministers" will be sounding Restitution to all the families of the earth: a Spirit Message to all as God's Spirit is "poured out upon all flesh." Joel 2:28.

Thus we see why Pastor Russell did not write a seventh volume—it was to be a spiritual message given by the Christ complete, which will be for the destruction of Babylon the vine and her fruits the grapes of the vine. Pastor Russell said at the Milwaukee Convention in 1916 that God would let more light on the Book of Revelation when he gives up the key; until then we will rest—You will find it just as soon as we give the explanation—Pastor Russell has passed beyond the veil without writing on revelation, on evidence that he was not to receive the Jew this side the veil—but on the other side, we too if faithful will know the secrets of the book over there.

Yours in the one hope,
G. W. CHAMBERLAIN
1900 Washington, St.
Denver, Colorado.

U. S. Must Cut Use Of Wheat by One-Half

America Consumed 42,000,000 Bushels Monthly, From Now Until Harvest Must Use Only 21,000,000.

RATION PER PERSON IS 1½ POUNDS OF WHEAT PRODUCTS WEEKLY

Military Necessity Calls for Greater Sacrifice Here—Allied Wants Bread Must Be Maintained—Our Soldiers and Sailors to Have Full Allowance.

If we are to furnish the Allies with the necessary proportion of wheat to maintain their war bread from now until the next harvest, and this is a military necessity, we must reduce our monthly consumption to 21,000,000 bushels a month, as against our normal consumption of about 42,000,000 bushels, or 50 per cent. of our normal consumption. This is the situation set forth by the U. S. Food Administration at Washington. Reserving a margin for distribution to the army and for special cases, leaves for general consumption approximately 1½ pounds of wheat products weekly per person. The Food Administration's statement continues: Many of our consumers are dependent upon bakers' bread. Such bread must be durable and therefore, requires a larger proportion of wheat products than cereal breads baked in the household. Our army and navy require a full allowance. The well-to-do in our population can make greater sacrifices in the consumption of wheat products than can the poor. In addition, our population is the agricultural districts, where the other cereals are abundant, are more skilled in the production of breads from other cereals than the crowded city and industrial populations.

With improved transportation conditions we now have available a surplus of potatoes. We also have in the spring months a surplus of milk, and we have ample corn and oats for human consumption. The drain on rye and barley, as substitutes, has already greatly exhausted the supply of these grains.

To effect the needed saving of wheat we are actually dependent upon the voluntary assistance of the American people and we ask that the following rules shall be observed:

1. Householders to use not to exceed a total of 1½ pounds per week of wheat products per person. This means not more than 1¾ pounds of victory bread containing the required percentage of substitutes and one-half pound of cooking flour, macaroni, crackers, pastry, pies, cakes, wheat breakfast cereals, all combined.

2. Public eating places and clubs to observe two wheatless days per week, Monday and Wednesday, as at present. In addition thereto, not to serve to any one guest at any one meal an aggregate of broadcakes, macaroni, crackers, pastry, pies, cakes, wheat breakfast cereals, containing a total of more than two ounces of wheat flour. No wheat products to be served unless specially ordered. Public eating establishments not to buy more than six pounds of wheat products for each ninety meals served, thus conforming with the limitations requested of the householders.

3. Retailers to sell not more than one-eighth of a barrel of flour, to any town customer at any one time and not more than one-quarter of a barrel to any country customer at any one time, and in no case to sell wheat products without the sale of an equal weight of other cereals.

4. We ask the bakers and grocers to reduce the volume of Victory bread sold, by delivery of the Victory bread pound loaf where one pound was sold before, and corresponding proportions of other breads. Until then we ask the bakers not to increase the amount of their wheat flour purchases beyond 70 per

ALLIED FOOD SHIPMENTS REACH LARGE TOTAL.

A general idea of the quantity of food shipped to the Allies from the United States from July 1, 1914, to January 1, 1918, is given by figures just announced by the U. S. Food Administration. In that period the United States has furnished complete rations for 97,100,983 people. In addition there was enough extra protein to supply this portion of the diet for 12,194,789 additional men.

The total export of wheat and wheat flour to the three principal allies is equivalent to about 884,000,000 bushels. Pork exports for the 3½ years amounted to almost 2,000,000,000 pounds. Beef exports for the period reached 1,400,000 pounds. The amount of food exported to Russia is negligible compared with that sent to the western allies.

★★★

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

Another means of identifying comets and meteors is furnished by chemistry. The gases that exist in comets that have been analyzed in several instances by its spectrum—the color that the light from the comet produces are the same as those produced by meteors that, in cases of experiment, have come from them when burnt in an imperfect vacuum of rare atmosphere. This fact also favors the thought that comets are the parents of meteors. Not only does the comet as a whole consist of three distinct forces, but these in turn consist of a triunity of forces or matter. This has been determined with respect to the nucleí which contains three kinds of gases, and the tail or train of some of the comets consist of three kinds of lights representing so many different forces which make up the whole of the train. This peculiarity is set forth in Chambers Encyclopedia in connection with the analysis of its spectrum which identifies it with meteors.—We quote:

"The spectroscopic researches of Leakyer may be said to have demonstrated that the peculiar spectrum of comets can be produced from meteors. 1. carbon, 2 hydrogen, 3 sodium—have been shown to enter into the composition of the cometary nucli. Prof. Bredichin has divided comets tails into three classes, those of hydrogen, of hydro-carbon, and of iron, due respectively to a repellant force (1) of 12 times solar gravity, (2) equal to it, and (3) 1-5 of it. The first material and force give straight, the second slightly curved, and the third strongly curved tails. The comet of 1886 F; showed three tails, one corresponding to each of the three types, observations and calculation have verified these conclusions as to the forces, and forms of tails, but not yet as to the electric nature of the forces."

Two years after jotting the thoughts just presented (1910) that the gases are the product of energy that go to make up comets—we run across the following extract from "The Literary Digest" (March 1913) which appeared under the caption: The New Philosophers Stone. This article points to a new discovery made by Sir Wm. Ramsay that the property of matter have been found in used X-ray bulbs. How those properties got there is the thing that puzzles the Sevants. Among the theories advanced representing the presence of these properties is "the Creation of an Element from Electricity."

This is in line with the thought just presented:—

"For several years I used a gram of radium bromide which had been lent to me by the Royal Academy at Vienna. With that I thought I had succeeded in transmuting copper into sodium, and silion, titanium, zirconium, and thorium into carbon. More recently I obtained neon from water. Two years ago the radium bromide was recalled by the Royal Academy.

"Radium contains an enormous amount of energy in concentrated form. In order to see whether some other source of energy could not be found to achieve the same result, I investigated the contents of used X-ray bulets (closed glass vessels which had been used to produce X-rays by electrical discharges between two pieces of metal.) These bulbs were found to contain traces of helium, the existence of which I could not explain.

"Professor Collie was simultaneously experimenting with home-made X-ray bulbs in which the cathode rays were employed as the source of energy. Professor Patterson pursued a similar course of investigation quite independently, without knowing of Professor Collie's work. Professor Collie was very skeptical at first, but ultimately both came to the conclusion that if cathode rays are passed through pure hydrogen gas in a certain manner there is present in the hydrogen tube considerable quantities of neon, one of the most rare elements of the atmosphere, and by some change of conditions helium is substituted for neon.

"Inasmuch as there is certainly no helium or neon in the bulbs, there was the possibility of their entrance from the outside air, which contains them. This was excluded by carefully devised experiments. The only conclusion which can be drawn is that these elements are the product of some action going on in the bulb, first, either by the transmutation of the aluminum cathode or of one of the numerous elements present in the glass into neon or these gases, and third, or that the electricity itself in the form of electrons gives rise to the birth of these elements. In short, there is either a transmutation of one element into another or the creation of an element from electricity. This points the way for a change of one form of matter supposed to be incapable of it into another."

The Planetory Suystem.

Marion Reedy's remark—"In mathematics numbers cohabit and the results are glimpses of the secrets of infinity," can be well attested by our observations thus far. The intenseness of the number three in our journey through the Cometary System is astounding and it seems as if the statement of Nerval can be proven true:—"world within the sighless world watchful eye! Somewhat of a trinity in all matter hides." Perhaps Nerval is correct that all matter contains this trinity and as matter, according to Genesis, is the child of spirit or motion, the same triplicity obtains there. All motion is fundamentally made up of (1) Attraction, (2) Repulsion and (3) Gravitation. This applies to the Planetary System when we observe the manifestations of motion, thus in the electrical realms also three manifestations of one force, but not so closely identified with matter as the (1) Static, (2) Alternating and (3) Direct currents. These three forms in electricity can be changed from one to another, just as also can Light, Heat and Sound.

The same stamp—triunity—is also in the Planetory System as we have noted in the Cometary. Kepler was first to note this. He was so over-awed by this discovery that he exclaimed: "Oh, God, I think thy thoughts after Thee." Kepler discovered, in respect to the distances, velocities, and orbits of the planets, three facts, or rather three series of facts which, during many years of intense application to physical inquiry, remained the highest truths known to man as the phenomena of the Solar System. They were known as the Three Laws of Kepler. Most remarkable are the facts of the constant numerical relation between the distances of the different planets from the sun, and the length of their periodical times; and the velocity of their motion in the space enclosed within certain corresponding sections of their orbit. The trinity of nature is revealed in the fact that, Newton's discovery of the laws of gravitation, "directly as the mass and inversely as the square of the distance") account for Kepler's three laws. Kepler's three laws. Kepler's laws were simply and purely an observed order of facts which stood by themselves—disconnected—their cause unknown. The higher law of gravitation revealed their connection and their cause. The three laws of Kepler which have been merged and lost into Newton's discovery of gravitation are as follows:

1. The planets move in ellipses with the sun as one focus.

2. The radius—vector of each sweeps over equal areas in equal time.

3. The squares of the times of revolution of two planets are proportional to the cubes of their distances from the sun.

Let us illustrate these laws. The first—The planets in moving around the sun do not describe a perfect circle, at one side it is closer to the sun than at the other. When it is at perihelion, or nearest the sun, it moves fastest; if it did not the attraction of the sun would cause it to fall into it. When it passes the sun to the other side, the sun's attraction pulls it back and makes it go slower, if it did not slack up the sun's attraction would be too weak to hold it in place and would fly off into space. But when the planet passes the point of the orbit farthest from the sun, it begins to travel faster, due to the attraction of the sun and when it pulls it forward, the planet continually increases in speed so that it swings around the sun at the nearest point without falling into it.

Now if you time the planets as given point on its orbit, you will find they vary. It will be readily seen that the distance covered will vary; if the planet is timed on the portion of the orbit nearest the sun, the distance will be greater than it would have been at the opposite point of the orbit. But if the planet is timed for two weeks at three different places on the orbit, you will have three different distances that the planet has traveled at the one length of time. Now draw a line from the first and ending point of each of these places to the center of the sun, you will find three triangles of different degrees with the orbit side curved or the radius-vector. Now the area of these three triangles are identical. This is the second law of Kepler.

Applying this principle that the further a plane is from the sun, the slower it travels and the closer it is the faster, accounts for the different lengths in the year of the planets. Neptune is eight times as far from the sun as Mercury, and its orat is eight times as long and it takes Neptune one hundred times as long to complete its circuit. Mercury moves nine times as fast. If the speed of any given planet is ascertained, the length of the orbit or year of that planet and its distance from the sun can be deduced from it. This ratio that exists between all planets is the third law of Kepler.

Some astronomers tell us that should the earth stop in its course around the sun, or stop spinning like a top to create the days and nights, instead of heading for the sun as you naturally suppose it would, and cause a wreck, it would dissolve immediately into its original gases. Why? Is matter a form of force? Will this be a conflict with Newton's law of gravitation or Kepler's three laws which are Newton's law in another form? We leave this for you to decide and as for perpendicular 1, we have concluded that little is known about the relationship of the many mysterious forces that control the universe. But in this we note a lesson which will prove practical if applied. If you do not, wish to distinguate, like the earth would if stopped in its movements, keep busy!

(To be continued.)

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

we are faithful we shall not come into judgment with the world in the end of this age, but will be counted as the first-born of the Lord's people, a kind of first-fruits of his creatures, "the Church of the First-born." (I Cor. 11:32; Jas. 1:18.) Judgment begins at the house of God (1 Pet. 4:17.) We must all be tested during the present time, and only the overcomers of the consecrated will eventually attain to the glories, honors and privileges promised. This judgment does not end with the house of God—it will extend to the whole world. If we are glad that by God's grace we are not left under the original sentence of death, but were redeemed and are now being tested—granted a trial to prove whether we love righteousness or sin, in proportion as our eyes open to behold the real distinctions between them,—I say if we rejoice in our privileges of present trial why should we not also rejoice that God has a great trial day still in the future for the whole world of mankind, and that in due time all of their blind eyes shall be opened and all their deaf ears be unstopped, that they thus under favorable conditions may come to a knowledge of the Truth and to a trial for life or death everlasting. We do rejoice in it more and more as we see the beauty of this, the divine plan.

Noting our text carefully again, we see that it refers to the entire matter of the world's judgment as future from the Apostle's day; it is still future from our day, though very near at hand. We believe that the great Sun of Righteousness will soon be disclosed, and the shadows of the dark night of sin and superstition and ignorance shall begin to flee away. We can no longer wonder that the Lord through the prophets spoke so joyfully of this coming judgment of the world as a great blessing, saying, "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth."—Psa. 96:10-13.

Whoever gets the right conception of this word judge, "krino," sees clearly that it means that the Lord will give a trial even to the poor and the humble, no matter how degraded, no matter how fallen through sin and superstition and ignorance. The divine plan is so wide and so deep and so broad that every member of Adam's race will have full opportunity of coming to a knowledge of the truth that he may be saved. He can not be saved in ignorance, he can not be saved without the eyes of his understanding being opened, and God's arrangement is that they all shall see, that they all shall know him from the least to the greatest, and that then under the blessing of that knowledge will be their trial. If after they know the Lord and know of his righteousness and its reward, and of the penalty of sin—if then they choose disobedience wilfully, persistently, intelligently, they will die the Second Death, "everlasting destruction from the presence of the Lord and the glory of his power"—a destruction in which there will be no hope, from which there will be no resurrection.—II Thess. 1:9.

THE SAINTS SHALL JUDGE THE WORLD."

It is in full agreement with this line of thought and in disagreement with every other line of thought on this subject that the Apostle declares in writing to the Church of this age, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Here he distinctly differentiates between the Church and the world. The saints, he tells us, are being judged now—every son of whom the Lord receiveth is being chastened, corrected, proven, that only the faithful may be granted a share in the life resurrection to glory and honor and immortality. But the world, he distinctly tells us, is not on judgment now, not on trial, but will be on trial in the future; and when the world shall be on trial the saints will be the judges—the saints having already passed trial themselves and been adjudged worthy of eternal life as the Bride of Christ, will be the judges under him as the great Judge—the judges of the world during its trial time—during the Millennial Kingdom reign.

The Scriptures distinctly teach that the world's present course will have an influence upon them in their judgment day. They assure us that if any man gives a cup of cold water to one of the elect because they belong to the Lord, he will by no means lose his reward, and that whosoever shall harm one of the least of the Lord's people will correspondingly have a punishment. In other words, every act of life conscientiously done brings a blessing of strengthening of character and uplifting, while every act contrary to conscience, contrary to one's appreciation of righteousness, as surely brings a penalty by degrading the conscience. In other words, if we represent character by the length of a ladder, we see that the whole world is near the foot of it, and that the whole world during the Millennial age, while exercising faith in Christ, must climb to the top of that ladder by obedience to the laws of his Kingdom; that to whatever extent a man in the present time violates his conscience and degrades it, it will carry him that many rungs the lower on the ladder and give him that many more to climb in the future. Thus in the man's own character the acts of his life are faithfully recorded, and will have to do with his future eternal welfare. "That which a man soweth, that shall he also reap." (Gal. 6:7.) True, the arrangements of the Lord for that time are that the weaknesses and blemishes inherited by mankind through the fall shall be graciously forgiven, and that man shall be helped over such difficulties; but the difficulties which were wilfully his, and not in any measure attributable to his share in the fall, he must pay for under the stripes and punishments which our Lord mentions, saying, "He that knew the Master's will and did it not shall be punished with many stripes." (Luke 12:47.) Be it noticed that knowing the Master's will, knowing the right, has to do with the responsibility of the world.

We should then rid our minds of the thought that the day of judgment is merely a time for sentencing for wrong doing and the blindnesses of the present life of the world, and should see clearly that, on the contrary, whatever there is in the present life that is of ignorance, of blindness, of superstition, that has come to all through the fall and through the power of the Adversary, all this is to be forgiven men, is to be blotted out, if they will accept the Lord and his gracious arrangements, just as these ignorances and blemishes are in the present forgiven the Church, and we who believe are counted as free from all condemnation through our Redeemer's merit and sacrifice. So the world, when it shall come to a knowledge of the Lord and an acceptance of his arrangement, will be cleared of responsibility for original sin, and all the blemishes coming from it, and will be helped by the Lord and the glorified Church out of all these blemishes, according to the promise of his Word, that this shall be a time of restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:21.

In conclusion, notice the context: The Apostle is speaking of the ignorance of the heathen worshipping images, and declares that up to the advent of Christ God winked at all those things on the part of the heathen, sent them no messages, no Gospel, no offer of eternal life; but now since Christ has bought the world, and since God's plan the sins of the world are to be blotted out, the world is to be given a fresh trial for eternal life; therefore now it may be preached everywhere that Christ has redeemed the world, and that eternal life is to be had through faith in his blood and through acceptance of his teaching. Those who can hear now, those who are called now, have the special favor of the invitation to joint-heirship with Christ and to be judges of the world, but eventually all of the world shall have that blessed opportunity of a judgment, a trial for life. God has given an assurance of this, says the Apostle, in that he raised Christ from the dead. The lesson is that the resurrection of Christ guarantees an opportunity for eternal life to the whole world in that trial day, the Millennial age; and as seen in our last Sunday's discourse the Church is now on trial in advance, that she, found faithful, may be associated with her Lord in that Millennial glory.

Let us, dear brethren and sisters, who have been favored with this wonderful call, this advance privilege of blessing with Christ, strive the more earnestly to make our calling and election sure. He who has thus favored us in advance of the world, to give us the knowledge of his grace in the present time before the world's day of judgment, is for us and able and willing to make all things work together for our good, for our development in the character likeness of his Son, that we may be his Bride and joint-heirs.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

Appreciations.

York, Pa.

Enclosed you will find one dollar to pay for my renewal to your valuable paper, which was due in February last. Pardon me for my neglect. I want to thank you for sending it after my subscription had expired, as I do not want to do without it. I greatly appreciate the Tribune, and eagerly look forward for its arrival every week. I like the different features of the paper, especially the religious part, and will be a supporter of it as long as you publish the "Glad Tidings of Great Joy" and uphold the "Truth."

Now just a word about the "new light," some of the friends are saying and writing about. I am entirely out of harmony with those who are writing booklets, tracts and papers on so-called "new light," and are advertising same in the newspapers. We get all our food from the channel the Lord has been, and is now using, and I am perfectly satisfied with it. I think if the friends would realize this more, they would not waste their time in trying to write something new.

The Lord is abundantly able to give out the meat from the proper source, and needs no outside help. I do not question the sincerity of the friends in writing such matter, but we must be very careful; Satan is very sly, and does his work in such a subtle and deceiving way that the Lord said he (Satan), would deceive all but the every elect. So we must be on our guard or we will be led astray and lose the prize. The race is almost over and the journey of the pilgrims of Zion is nearly ended, and soon, if we are faithful, we will be in glory. Let us face and do we want to be deceived and lose out now, just at the end of our journey?

Soon we shall meet our dear heavenly Father and the Lord Jesus, and all the dear ones who have gone before, in the kingdom beyond the veil; so let us watch and pray and use the helps we have received from "that Servant," and what we are now receiving from the proper source (the Watch Tower Bible & Tract Society), to feed the "household of faith."

Years ago, when first coming to a knowledge of the Truth, I saw an advertisement for a booklet which I thought might be of benefit to the friends, so I ordered a big lot of them to be distributed amongst them. I soon saw the unwisdom of that course; as only a few accepted them so no more were given out from that time on by me. May we all be on the watch so that we will not be entrapped by the Adversary; for we are living in the evil day—a perilous time.

Referring again to the dear Tribune, I think it is just the paper everyone should read; for it gives us the news from all parts of the world, so that we need not be in ignorance concerning the "signs of the times."

May the Lord bless you in your efforts in putting forth the Truth.

Yours for Truth and Righteousness.

W. H. BOECKEL.

Portland, Ind.

I see by the label on my paper that my subscription expires April 20, 1918. I admire your paper very much, especially the religious features, but I am compelled to ask you to discontinue the paper, because of financial stringency, the high cost of living and only a small income and am too old to work to earn a living, compelled to ask this favor.

Wishing you success in every particular, I am as ever your friend,

G. M. B. FOREMAN.

New Brighton, Pa.

Please renew my subscription to the good old Tribune. I especially appreciate the sermons of the late Pastor Russell, the large clear type is a help to eyes that are growing dim. Check for $1.00 herewith.

Respectfully yours,

ROBERT Y. BULPATRICK.

Dayton, Ohio.

You will find enclosed money order for one dollar which I send for my subscription. Please discontinue sending it. Please discontinue paper as I feel I can not take it longer. Thanking you for your kindnesses I remain,

Very respectfully,

MARGARET UTZ.

Magnet, Ind.

After some delay we are sending you the price of your paper another year dating back to Feb. 15th. The neglect has been partly because money matters have not been plentiful. We still appreciate the Labor Tribune and the good it is doing. With the very kind of reading matter of the dear readers who appreciate their privilege at this time.

Respectfully yours,

CHAS. F. CART.

Eureka, Cal.

I believe I am about six months in arrears to you valuable paper. I am enclosing with this post office money order for two dollars, one dollar to be applied to myself and one dollar to pay one year's subscription to a friend who by letter in the Tribune of March 14, has had to discontinue the paper. Keep up the good work the time is short. We may be put down in apparent defeat but the Truth will prevail. Victory is ours. Lord increase our faith.

Respectfully yours,

J. P. TOMLINSON.

Siloam Spring, Ark.

Please find enclosed $1.00 to pay for your paper for another year.

Yours in his dear service,

S. S. PICKERING.

Boston, Mass.

I am much mortified that my paper which I have taken for some years for Brother Russell's sermons and other Truth features, should have been so long in arrears. I have been not a little out of health and have not attended to matters as I should. Please forgive me and I will try to do better in the future. Am inclosing check to make good. With best wishes

Sincerely yours,

C. D. NORRIS.

HAVE FAITH IN GOD.

This is the victory that overcometh the world even our faith.

How oftimes have I wondered
Since first I found the Lord,
If I exercised sufficient faith
That is called for in His Word.

What faith Jehovah requires
For those who would share His throne,
Those who have died for His sake
And His love to the world make known.

I feel so worn and weary,
And long for eternal rest,
When the Bride will called and faithful
And the groaning creation be blest.

I look at the dear ones beside me,
Walking the same narrow straight way,
The trials and Gethsemane's enduring,
Yet God is their strength and their stay.

Yet why should I doubt His promise
Of grace in severest trial,
He who cares for the sparrow,
Will surely do more for His child.

Why should I shrink from drinking
Even when bitter the cup,
Or how could I think that He who pours,
Would neglect to bear me up.

Oh, no! I will not doubt,
But will have faith in God,
And by His assiting grace will walk
In the way the Master trod,

Lord lead me to this faith in thee
Through trial though it be,
Until transformed and glorified
I'll my Heavenly Bridegroom see.

JANET McCOY.

The "Roaring Forties"

By GENEVIEVE ULMAR

(Copyright, 1918, Western Newspaper Union.)

Neither the Canadian government, nor the Moravian Brethren, nor the officials or fishermen of Labrador knew why the fisheries along the coastal shores of that desolate country had been almost abandoned by the salmon and quite deserted by the herring.

An international fisheries commission had employed Arnold Blake, a bright young scientist, to go over the reasons and report conditions. He had penetrated the "roaring forties," as those latitudes were designated, which included Newfoundland and, at their northern limit, took in subpolar districts. Making his headquarters at Nain, Blake found that the nettling of harbors, the wholesale trawling with hook lines miles in length, the natural migratory habits of the fish were responsible for driving away vast shoals periodically. He foresaw that the needs of the scattered communities could be provided for only by grouping fur hunters and cod fishermen around points where lumber mills and mining enterprises offered steady work. He was at Port Charles, on his way back to Nain, when a veteran seal hunter remarked:

"There's one man you ought to see, who can give you more pointers in a day than most of us could in a year."

"And who is that?" inquired Darrell.

"Old Quality Jim."

"Quality—peculiar name, isn't it?"

"Yes, but it fits, for they say that Jim Hudson was a high-up one in the States before he came here. He accumulated over near a none of land running out into the ocean, where no one ever ventured except trappers, and sort of let it out in a mysterious way that he was after a fortune in one dab. He spent a year roaming the interior and, when I sledded her over to Point Walrus. There's her picture on the wall. She stayed here for a week and my wife took a great liking to her."

Blake studied the photograph. Peat and walrus oil smoke had blackened it, but the close cabin smudge could not rob that classical profile of its statuesque beauty, nor the fair lineaments of their clear expressiveness. Perhaps more the wife, the lure, the fair solitude of this filial being fascinated Blake than the utility of securing information appertaining to his direct mission. At all events he determined on visiting Point Walrus. Provided with sledge, dogs, supplies and a chart of the district, he started on his journey. Nain, the last trading land, marks told him that he was near his destination. Suddenly a great white bear burst from covert. In an instant the dogs made a dash for the enemy, upsetting the sledge and tipping Blake out of the snow. They described a fatal scimeter curve and pounced upon the bear. A sullen roar sounded behind Blake. He received a blow from the ponderous paw of the mate of the bear. Half-stunned Blake tried to creep, to roll away from his swiftly advancing adversary.

Crack! A shot rang out. The animal, a bullet in his brain, fell across the prostrate Blake.

Blake found himself before a great log-piled fireplace an hour later. A grizzly figure, covered "a-cretion" and fitting about the cabin. In a corner of the room were half a dozen Eskimo children.

"Miss Hudson," said Blake, recognizing the original of the photograph, in a voice weak and tremulous. It was you who fired on the bear?"

What rich russet tinge to those skilled hands! Blake's own hands were fully ruddy health! How practical and straightforward was this fair princess of the northern wilds. Blake soon knew that her father had been dead for several weeks, that the natives in the vicinity had died off through pestilence and that the Eskimo-breed family shares her home with the little orphan children.

"Our dogs were eaten by an onslaught of the starving wolves," narrated Eloise, "and we could not get to the trading post." Never had Blake known the charm of true womanhood as now. It was arranged that Eloise should care for the children charges in the settlement on his sledge. Then the dogs were to return to convey Blake and the contents of the cabin. He busied himself after their departure packing these possessions on the sledge belonging to the place. He found a cask in the attic. Eloise had not mentioned this, but Blake stowed it on the sledge.

At their destination the Eskimo charges were placed in care of the mission people. Contact of the cask with the strings had been given away. The cask and some fine seal fur Blake decided to retain. It was at the first customs depot that an inspection of their freight was made. The duty charges on the cask amazed Blake.

"The contents must be valuable," he observed.

"Valuable? At least fifty thousand dollars," was the reply. "Why, man, it's ambergris! Whoever ran across that splendid spoil found a floating gold mine."

The precious substance was verified, and Eloise Hudson found herself an heiress. The Northern wilds had given her not only a loving, devoted husband, but a fortune.

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ANTI-SALOON LEAGUE JEALOUS OF THE DRYS AND THE W. C. T. U.

STRUCTURAL IRON MEN SHUT OUT ON STEEL WORK

CARPENTERS NOW GET SETTING OF STEEL SASHES AND STEEL WINDOW FRAMES WHILE IRON WORKERS ARE TOLD TO GET IN OR GET OUT.

The bridge and structural iron workers and the carpenters are badly tangled up over the setting of the steel sashes and steel window frames with full indication that before the dispute is settled the building in course of construction by the National Biscuit Company will experience another long delay.

The structural iron workers were ruled out of affiliation with the American Federation of Labor on the grounds of refusal to live in harmony with all the rules. Their troubles reached a definite conclusion at the Baltimore convention of the A. F. of L. and for one year the "beam walkers" in the building trades were isolated and deprived of every privilege that might have been in store for their organization should they have been in need of the same. However, after one year of expulsion the structural iron workers agreed to be good, kiss the rod and go along with the Gompers aggregation.

This profession of loyalty and a willingness to be obedient was finally made known prior to the annual convention which met at Buffalo last summer. During the convention the structural iron workers were again admitted into the graces of the delegates and thereafter recognized as an affiliated organization. But they have since learned that they were only admitted to be duped, that they have been caught in a trap, that the work which was formerly done by them has been turned over to the carpenters and that which they had hoped to gain has now been given to the carpenters.

Stung! is the way the members of the structural iron workers are referring to the Gompers oligarchy and the structural iron workers are burning over with indignation. The evidence is now conspicuous in the work on the building of the National Biscuit Company.

The setting of the steel window frames and the setting of the steel window sashes was once recognized as the work belonging to the structural iron workers but the structural iron workers have been deliberately and most brutally thrown down. The aggregation of business agents, all allied closely to Gompers, have stuck the javelin into the bridge and structural iron workers and laughing over their malicious and contemptable decision they have turned over the work to the carpenters. The carpenters claim they were not anxious about the particular work, only that they did want a ruling in the matter; that this character of work has been a matter of trouble and annoyance for a long time and something definite must be done. Now, since the bridge and structural iron workers were affiliated with the A. F. of L., and that the bridge and structural iron workers were also a part and parcel of the Building Trades Council, while the carpenters were not, the bridge and structural iron workers must abide by the decision of the coterie of business agents who have been at the bottom of all the trouble in the Pittsburgh building industry for the past ten years.

The opportunity came for the business agents to stick the knife into the structural iron workers and they have done it. The "beam walkers" have been taken to the pinacle and kicked off. The work formerly belonging to the structural iron workers has been taken from them and has been given to the carpenters and further—the bridge and structural iron workers have been told that if they do not like it they can do just as they please. Besides, any attempt of the contractor to give any of the work to the bridge and structural iron workers will mean that a sympathy strike will be inaugurated. This means that every tradesman on the work will be called off and the interpretation is that electricians, plumbers, marble setters, tile setters, steam fitters, etc., will turn their backs on the bridge and structural iron workers with the inference that the latter may do as they please, while the rest are willing to fight it out if it takes all summer.

U. S. SEED FOR FARMERS

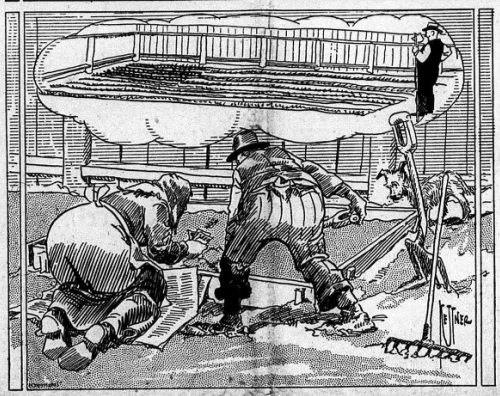
WASHINGTON—The house has voted $7,500,000 to be lent to farmers to purchase seed grain, if the president, after an investigation, decides this is necessary.

The bill, which was approved by a vote of 251 to 67, was opposed by eastern and southern congressmen, who were asked why congress can vote money to business men and not to farmers?

CARPENTERS WANT MORE

HUNTINGTON, W. Va.—Carpenters are asking that wages be increased to 60 cents an hour for an eight-hour day time and one-half for overtime and double time for work done on Fourth of July, Christmas and Sundays, with no work on Labor Day, except to save life or property. Arbitration provisions are included in the proposed contract.

Hotbed of Patriotism



HARRY DAVIS AS OTHELLO FINDS NO DESDEMONA

LACKING THE INGENUITY OF JAMES FRANCIS BURKE HE SPILLS THE BEANS AND A ROARING FARCE IS PULLED OFF.

Harry Davis at the Alvin Theatre, one of the Harry Davis Enterprises, spilled the beans on Wednesday evening and the protests were so loud that Davis was compelled to withdraw from public gaze.

Davis had heard a story alleged to have come from the lips of some who were protesting against matters political; so fired by this was the theatre proprietor that he looked for some Desdemonia into whose ears he might pour the 'hair breadth 'scapes with its thrill, and finding none he thrust himself upon an audience and lacking the ingenuity of a James Francis Burke to unfold the tale, said Davis got the whole story balled up. The more interested the audience became the more confused seemed the orator until there were those present who were puzzled over the incongruous political conglomeration, and these burst into a protest. Mr. Davis is not a politician and his genius lies in his ability to promote great enterprises such as those at the head of which he stands. Lacking the keenness and the wisdom of the political strategist he failed to convey the meaning he intended, and this brought down upon himself undue criticism. That Mr. Davis is patriotic to the core none will dispute; that being sadly deficient in the cunning and crafty practices of the statesman he fell a victim to the taunts of his audience which led to a misunderstanding by others and a brutal jolt for Mr. Davis.

Harry, if during the trying period of the war Congressional matters should again burden you with a burning desire to make a speech on some unsuspecting auditor, consult Billy Magee, Max Leslie, Joe Armstrong and that aggregation of experts as to the course to pursue. These past masters know how to work it all in and get away with it. Oh, for a Desdemonia to spill the story into an ear.

Moral—Buy more bonds, Davis, buy more bonds—We'll forgive you.

WOMAN SPY BILL FAVORED

WASHINGTON—The woman's spy bill, which extends the espionage laws to enemy alien women, recently passed by the House, has been favorably reported by the Senate judiciary committee.

BLACKSMITHS RAISE WAGES.

WHEELING, W. Va. — Striking blacksmiths employed at the Pennsula plant of the Wheeling Mold and Foundry company have secured a union-shop agreement and raised wages 5 cents an hour.

BETHLEHEM STEEL CLAIM IS REFUSED

WASHINGTON,—The Bethlehem Steel Co. today lost its suit in the Supreme Court to compel the government to pay part of the premiums on surety bonds to replace any defective ship armor plate found after a six month's test. A surety bond ran after all the contract was filled, and the company claimed the government should have terminated it. This view was not upheld in the court of claims.

SCHWAB TO DIRECT BUILDING OF SHIPS

WASHINGTON, D. C.—Charles M. Schwab, steel maker and shipbuilder, newly appointed director general of the Emergency Fleet Corporation with unlimited power to put through the vast building program, will assume his duties late this week, according to statements published here today.

Mr. Schwab, with Chairman Hurley, of the Shipping Board; Charles Piez vice president and general manager of the Fleet Corporation, and Bainbridge Colby, a member of the board, confered with President Wilson yesterday. At the close of the conference an official announcement issued from the White House stated that "Mr. Schwab will have complete supervision and direction of the work of shipbuilding."

FOOD BY FREIGHT

HARRISBURG, Pa.—Food sold by weight is favored by James Sweeney, chief of the state bureau of weights and measures.

Under the present law, he says, the purchaser is required to pay for material used in wrapping. This material is utterly valueless to him.

"The practice of giving short weight and measure, when persisted in, whether willfully or otherwise, is a crime and the laws should deal with the practice that the consumer may be protected. Faulty scales or measures in these days are no excuse," says this state official.

LAND VALUES INCREASE

LANSING, Mich.—Land values in this state have increased more than 23 per cent in the last three years, according to a report by the federal bureau of crop estimates. The average price of farm land in the entire state in 1915 was $41 an acre, and this year it is $73.

WHO GETS THE MONEY BIG SOURCE OF TROUBLE

DR. CHARLES SCANLON, OF PRESBYTERIAN TEMPERANCE BOARD, ROASTED WITH WILLIAM J. BRYAN FOR ORGANIZING DRY FEDERATION.

The Dry Federation and the Anti-Saloon League are now occupying the centre of the stage while the Woman's Christian Temperance Union is looking on in amazement over the apparent audacity of the Anti-Saloon League in the latter's effort to crowd every organization battling against the brewing interests out of the field.

The Dry Federation has but one purpose it is said and that is to bring about the overthrow of the liquor traffic by electing enough members to the general assembly to assure ratification of the prohibition amendment and incidentally given J. Denny O'Neil enough votes to carry Allegheny county.

The Anti-Saloon League, however, has come to the conclusion that the Dry Federation may become strong enough to usurp some of the popularity of said Anti-Saloon League and thus the League might be crowded out of the churches which have furnished a prolific field for financial aid to the Anti-Saloon League.

While the Anti-Saloon League has been showing jealousy over the Dry Federation the W. C. T. U. charge that the W. C. T. U. has been nothing more than a cat's paw for the Anti-Saloon League and that said Anti-Saloon League has pushed the W. C. T. U. back into a corner and the noble characters who have been battling against the vicious liquor forces for more than 50 years have been relegated to the rear. To this conduct on the part of the Anti-Saloon League the leaders of the W. C. T. U. take issue and there are those among the latter who refuse to be ignored nor will they any longer submit to the Anti-Saloon League occupying the front of the stage while the real heroes in the conflict are to be suppressed and hurled into the junk heap.

Those who are contesting the right of the Anti-Saloon League to ride rough shod over the W. C. T. U. and the new organization the Dry Federation declare the differences have all grown out of a feeling on the part of the Anti-Saloon League that the money they have been collecting for years from the various congregations and the captains of industry may be diverted into the treasury of the Dry Federation. It is said that one of the leaders of the Anti-Saloon League came to Pittsburgh and made the rounds of the heads of the great industries signing each up for a contribution of from $1,000 to $5,000 each. These contributions were pledged annually for a period of five years and are to be used to wipe out of existence the brewing and liquor interests. This money instead of being used locally has been taken out of the city and placed in other fields and there is considerable criticism over the Anti-Saloon League making these collections and diverting the money into other channels. Further, there is considerable kicking against Ex-Governor J. Frank Hanly visiting Pittsburgh and Allegheny county churches making urgent appeals for contributions. These contributions it is claimed run into thousands and thousands of dollars. The money it is said is not used in the county nor in the state of Pennsylvania but is carried off and no accounting is given. Ex-Governor Hanly is attached to what is called a Flying Squadron Foundation, a combination of leaders in the temperance movement and all these are engaged in delivering terrific assaults against the liquor traffic. Those present during a lecture are asked to contribute. In one of the churches Governor Hanly said the sum allotted to him to raise was $150,000 it was understood to be done in about a month.

The Anti-Saloon League has made an attack upon William Jennings Bryan and the country generally was shocked with the announcement that William H. Anderson, superintendent of the Anti-Saloon League has made a bitter attack upon William J. Bryan of the National Dry Federation in the official organ of the league.

He issued a statement in which he villified Mr. Bryan, calling him "a joke leader" so far as the prohibition movement is concerned and ascribed to him the most unworthy motives in aiding the formation, and accepting the leadership, of the dry federation.

ATTACK ON SCANLON.

He made also a disgraceful attack upon Dr. Charles Scanlon of the Presbyterian Temperance Board, who had an active part in forming the National Dry Federation.

Mr. Anderson professes to believe that there were just two purposes behind the new organization: (1) to help Professor Scanlon and a few others like him to strike at the Anti-Saloon League, and (2) to get some kind of a national prohibition organization behind Mr. Bryan in ample time before 1920.

The statement contains a long discussion in which the word "sore-head" appears more than once.

PASTOR RUSSELL'S SERMON.

CHRIST'S RESURRECTION A GUARANTEE OF THE DAY OF JUDGMENT.

BROCKWAYVILLE, PA., April 29, 1906.—Pastor C. T. Russell spoke twice here today in the Grand Opera House. His afternoon discourse was his "Cure for Infidelity"—"To Hell and Back." His evening discourse was his day of judgment and blessing for the world, guaranteed or made possible by the death of Christ. We report the latter, which was from the text, "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given an assurance unto all men, in that he hath raised him from the dead."—Acts 17:31.

The statement of our text, that the resurrection of Jesus is God's assurance to us that the world will have a general judgment, must sound peculiar to the majority of Christian people and others who have so long been taught that the day of judgment is synonymous with the day of doom. For several Sundays past some of you have been keeping in touch with our discourses on the resurrection, as presented in the public press. In these we showed the fact of the resurrection as attested by the apostles, and as foretold and foreshadowed in the Law and the prophets; and we have shown, too, that the Church participates with Jesus as members of his body in the sufferings of this present time, and that they shall also participate with him in the glories of the coming age. To-day's subject relates to that coming age which our text calls "the day of judgment." Elsewhere in the Scriptures it is called the day of Christ. His day, etc. (Phil. 1:6; Jer. 23:6.). This is not to be understood as a twenty-four hour day, but as a day on a larger scale, which the Apostle Peter calls a "day with the Lord," saying, "Brethren, be not ignorant of this one thing, that a day with the Lord is as a thousand years."—II Pet. 3:8.

Even from childhood's day we have probably all realized that there was something incongruous in the ordinary conception of the day of judgment which has been handed down through traditions and creeds from the "dark ages"—a twenty-four hour day, in which we are told Jesus would sit upon the circle of the earth while the earth revolved, and that during that time he would judge the world of mankind respecting their words and thoughts and doings of the present life. When we noticed the time necessary for a single case in an ordinary court of law, we wondered that it would be possible for our glorious Redeemer to judge all of the twenty thousand millions of our race in so brief a space of time. The more we looked at it the more ridiculous the entire statement grows, until common sense declares that it is totally unreasonable; and then, turning to the Bible, to which we should have looked at first, we find that no such thing is there declared, but, on the contrary, a thousand year day for the world's judgment.

"KRINO "SIGNIFIES TO DISCERN.

The word judge in our text does not mean to render judgment, as in a case already tried and determined; the Greek word is krino, which signifies to discern, to reach a decision. True, there will be a decision reached in the end of the Millennial age, and that decision will go into execution, too; but the thought of the word krino is that of trial rather than of verdict. The ordinary thought among Christian people respecting this text is that all the trial takes place in the present life, that none of the trial goes beyond the present life into the Millennium; that a decision is reached as soon as one dies, and that the future could in no sense change or alter that decision. This is wholly a mistake, as every Greek scholar must admit upon examination of this word "krino."

Before going into a Scriptural examination of the question, let us turn it over reverently in our minds, agreeably to our Lord's invitation, "Come and let us reason together." (Isa. 1:18.) The world already has passed a trial and received a condemnation. The trial took place in Eden; Adam, our father, was the representative of himself and his race in the trial. He failed, and was sentenced to death, and the whole world, his posterity, are still resting under the incubus of his sentence, "Dying thou shalt die"—you are unworthy of the eternal life which was proffered you at the beginning—your disobedience has proven you unworthy. As we look about us we see that none of the race has improved and reached perfection—rather, on the contrary, the course of the race in general has been downward, and the Scriptural assurance is, "There is none righteous, no not one."

If then the whole world is already condemned to death—if all were born in sin, shapen in iniquity, and thus from birth have been under the sentence of death, what kind of a judgment farther would they need? what more condemnation could they receive from the Lord than that already against them? Surely we are not to suppose that God doubts the wisdom of his own decision, which the Scriptures express so forcefully, and that he will try matters again to see whether or not any mistake was made in his original decision. We can not so suppose. The Supreme Court of the universe is infallible; its decision is beyond repeal; its sentence is, "The wages of sin is death." (Rom. 6:23.) For six thousand years this penalty has been inflicted. There could be no hope of a change upon the part of the great Judge. We see, then, that any thought of a repetition of the original trial and sentence is inconsistent, and hence our text must refer to a new trial.

GRANT OF A NEW TRIAL.

But on what grounds could the great supreme Judge of the universe grant a new trial to Adam and his family? We reply that, since he could not rescind his own just sentence, the only consideration upon which a new trial could be granted would be that the penalty of the original trial should first be met and cancelled. And this is exactly what did take place: "By one man's disobedience sin entered the world and death as a result of sin; and so death passed upon all men, for all have sinned"—have inherited the sin, are sinners. (Rom. 5:12.) But now Christ has died for the ungodly—has redeemed Adam, and incidentally all of his posterity involved in his transgression. Hence the Scriptures assure us that God can be just and yet be the justifier of him that believeth on Jesus.

Here notice that our text refers right back to our Lord's great transaction, his great redemptive work, and how that after he had died for our sins God raised him from the dead. The Apostle declares that in so doing God gave us an assurance of his intention to grant another trial to the race of Adam, and that this Jesus who died for Adam and his race is by divine appointment the Judge and Mediator through whom all the condemned ones, if they will, may return to the full perfection of harmony with their Creator, and the eternal life which he is pleased to give to all those who are obedient to his laws.

THE NECESSITY OF ANOTHER JUDGMENT.

The first judgment was that of one man, the effects of which extended to all of his posterity—all lost, all were condemned, all went into death. The divine standard can never alter; a sinner can never have eternal life, either in heaven or elsewhere; eternal life is a gift of God, and he will give it to none except those who please him. The divine proposition is, to give to Adam and every member of his race an individual opportunity for returning to harmony with God, and thus to a recovery to all that was lost through the original fall—with added blessings in the case of the Church. This is the Gospel, the good news—that there is a hope of eternal life through Christ. Over 4100 years had elapsed before our Redeemer was born, yet in all that time none of Adam's race had escaped from death, and only a few had any knowledge of the divine intention to provide a Savior and Redeemer and ultimately to roll away the curse and bring in blessings through him.

Those few were of the Abrahamic line, the Israelite line. But even to them no promise of eternal life was given, though it was indirectly hinted at, and they were told to hope for it through the Messiah promised. Thus the Scriptures declare that our Lord brought life and immortality to light through the Gospel—it was not brought to light before. (II Tim. 1:10.) At his birth the angels declared that they were heralds of the Gospel, which would have its fulfillment through the new-born babe, saying, "We bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2:10, 11.

THE JUDGMENT OF THE CHURCH.

The Apostle declares that these good tidings for our race are the tidings of salvation—not salvation from the torture of demons nor from the eternal torment, but salvation from sin and its death penalty. This salvation implied two things: (1) The sinner must be reformed in heart and begotten again to a newness of life; (2) The sinner must be raised up out of present death conditions—brought back to the full perfection of life as it was enjoyed before the sentence or curse came upon all mankind. This is salvation in the broadest meaning of the term, and the Apostle declares, "which salvation began to be spoken by our Lord, and was confirmed unto us by them that heard him." (Heb. 2:3.) We see then that there was no offer of salvation, no basis upon which it could be offered, our Savior brought life and immortality to light. "Still, nothing that he said and nothing that the apostles said warrant us in believing that this salvation will be attained by any except the willing and obedient. The offer of salvation indeed, we are assured, is to extend to Adam and every member of his race, but it will be for each one of them to accept or reject its terms. The good tidings of joy shall be unto all people, but it will mean eternal salvation only to those who obey him—those who obey the great Redeemer, who is also the Teacher, the King and the Judge.

In harmony with this thought the preaching of the Gospel began with Jesus, and has progressed amongst his followers since. We perceive, however, strange though it be, that the truth has never been popular, that not many believed on the Redeemer himself, that not many believed on the apostles, that the great growth amongst the followers of Christ came when an admixture of error was added to the Gospel truths. And so we find to-day that, in proportion as the error is combined with the truth, the larger are the numbers and the lower is the Scriptural standard so far as faith and heart obedience is concerned. We find now, as in our Redeemer's day, that not many great, not many wise, not many learned, not many noble have the Lord's favor, but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom.

JUDGMENT OF THE FAVORED.

It is not difficult to prove from the facts as well as from the Scriptures that there is a favor of the Lord at work in the world at the present time—that as, during the Jewish age the seed of Abraham according to the flesh were specially favored of the Lord, and, as the Apostle declared, a "Jew had much advantage every way, chiefly in that to them were committed the oracles of God," (Rom. 3:1) so during this Gospel age while the middle wall of partition has been broken down between Jew and Gentile, there is still a selection according to favor, as the Apostle points out—only a certain class of the world is being dealt with. The great mass of mankind are not favored with the necessary information and opportunity to come into harmony with the Lord at the present time. I know that some, ignorant of the Scriptures and shortsighted in their view of the conditions of the world, may dispute this, but it will stand examination from both standpoints.

Notice how frequently our Lord declares that only some have the ear to hear. This means that only those are called. And he assures us that even amongst the called only a comparatively few will be chosen. The Prophet holds forth the same thought, assuring us of a future time coming, when the wilderness shall blossom as a rose, namely, the Millennial age, when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) He thus implies that at the present time many eyes are closed and many ears are stopped, so that the majority of mankind now see not and hear not, appreciate not, the things which God has revealed at the present time to a special class only—"the called according to his purpose."—II Tim. 1:9.

The Apostle also refers to the matter in the same way, only more explicitly, telling us, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4.) This implies that originally the whole world was blinded, but that by God's grace his message through Jesus and the apostles comes as an eyesalve to some but not to all. The vast majority, blinded by the Adversary, by false doctrines, selfishness, weakness, depravity, superstition, etc., are utterly blind and ignorant respecting the real character of God and of his Son, and the plan of salvation being worked out on their behalf, and the Apostle declares, "The world knoweth us not, even as it knew him not." (1 John 3:1.) We are not therefore to say that God has blinded the world, but rather as the Apostle does, that it is the great Adversary that has brought this blindness of heart upon mankind, which hinders their knowing, loving and appreciating God's love and offer of salvation.

We question, Why should God provide a great feast of fat things through the sacrifice of his Son, and yet not make provision that all of the poor human family of Adam should hear of it? The very thought seems incongruous. He who loved the whole world so as to give his only begotten Son as their redemption price, surely should love them all to such an extent that he would give them all the proper knowledge of that Son—the knowledge necessary to their appreciation of him and of his work, and of their privilege to return to harmony with their Creator and to everlasting life. We search the Scriptures to ascertain the secret of this peculiarity, and are there informed that the Lord is now selecting a peculiar people, a cream class as it were, from the world of mankind. The Scriptures inform us that these are the called, and that their eyes of understanding open gradually, and thus the Apostle prays even for the Church, "that the eyes of your understanding being opened, ye may be able to comprehend with all saints the lengths and breadths and heights and depths of the love of God." (Eph. 3:18.) Only a special class are now granted this eyesalve by the great Physician, and the explanation is satisfactory when we learn that the Lord is choosing from amongst the world a little flock to be joint-heirs with his Son in the Kingdom, a class figuratively called the Bride, the Lamb's Wife, figuratively called the members of his body, figuratively called the Royal Priesthood, under their Redeemer as the Chief Priest and King.

JUDGMENT OF THE HOUSE OF GOD.

What happens to those whose eyes of understanding open? What blessing comes to them? We answer, A blessing of knowledge and of trial. In proportion to their knowledge they have a responsibility. In proportion as they respond to the love and grace of God by obedibility toward God. They are on trial for life or death everlasting, once to his will and by growth of character likeness to Jesus, in that same proportion do they make their calling and election sure to a place in the Bride company, a place with the King of glory in his throne, when they shall, as overcomers, have been granted glory, honor and immortality. But notice that only those whose eyes and ears see and hear are on trial, being judged. The remainder of mankind, whom the god of this world hath blinded, are not on trial, are not being judged now.

Let us prove this: (1) The whole world is under the original Adamic sentence, and can not be released from that sentence except by faith in the Son of God as the Redeemer—a faith based upon a reasonable degree of knowledge. Only by the exercise of this faith and obedience do any pass from under the condemnation that came upon all through Adam into the justification which comes to believers, through Christ. (2) The whole world is still under the Adamic condemnation; as the Apostle declares, only believers have escaped it. Should no opportunity be given to the world to come to enlightenment on the subject they could never escape that condemnation—could never be rid of the original sentence of death—could never, therefore, go to trial again.

"GOD'S ARM IS NOT SHORT."

Some tell us that God is doing all in his power for the world, to bring mankind to a knowledge of the truth, of his grace and the opportunities of eternal life through his Son. We believe no such thing—it is contrary to both reason and Scripture. The Lord through his Word not only informs us that Satan is operating in the world in opposition to the light of truth, and blinding the masses, but we are also assured that God has full power over Satan, and that when his due time shall come Satan will be bound, restrained, that he shall deceive the nations no more until the thousand years are finished—that for the entire thousand years of the Millennial age the world will be free from all such blinding influences. The Scriptures also assure us that though now darkness covers the earth, society, and gross darkness the people, yet in God's due time the light of Truth shall mount up high in the heavens as the Sun of Righteousness, to scatter the darkness and clouds of sin and superstition, and that thus from two standpoints a blessing will come by restraining the powers of darkness and by setting free the powers of light, and we are assured that it is at that time, not the present time, that the knowledge of the Lord shall fill the whole earth as the waters cover the great deep.—Isa. 60:2; Mal. 4:2; Isa. 11:9.

Those who think of the Lord as having done all that is in his power to cause the knowledge of his grace and truth to fill the earth have a miserable small conception of the power of Jehovah's arm. It is not shortened, as he tells us in due time all his purposes shall be accomplished. (Jer. 51:29.) The difficulty with mankind is in our shortsightedness—we feel that more should be done at the present time. We need to be calm, and to sink into the Lord's will, and instead of attempting to tell the Lord how we think the plan of salvation should be carried out, and instead of attempting to carry out our own plans irrespective of the divine arrangement, we should as obedient children hearken to the voice of our Father through his Son and through the apostles and prophets, assuring us that in his due time the message of salvation will be good tidings of great joy unto all people—assuring us that now he is doing a preparatory work, finding his jewels, those who will constitute the Bride class; and that as soon as this Royal Priesthood shall have been developed, as soon as the elect number shall be completed, then he will work through these to the fulfillment of his great and glorious plan, which is not merely for that salvation of the Church, but for the salvation of the world—that whosoever will may take of the water of life freely.

THE WORLD'S JUDGMENT.

Do we not see then that the judgment or trial of the world in general can not begin until the eyes of their understanding are opened, and that God will not set into operation the general plan for the unstopping of all the deaf ears until first he shall have chosen the elect, the little flock, the Bride, who with their Lord shall constitute the Sun of Righteousness, which will then shine forth for the blessing of the world when Satan shall first have been bound.

Now look again at our text: It does not refer particularly to the judgment of the Church, which takes place in advance, and which was already in progress when the Apostle uttered these words. It evidently did not refer to the judgment of the Church as a part of the judgment of the world. On the contrary, he assures us that if

(Continued on Second Page.)

APPRECIATIONS.

Rocky Mount, N. C.

I see my subscription is out this week, so I will renew so as not to miss a copy. I enjoy Pastor Russell's sermons as much as ever. I rejoice to see how faithful you have kept the present truth features up. May you receive your reward in God's due time. "The kingdom of heaven is at hand." Now Christ's reign will soon begin. Just after the dark night of trouble, now upon us is over. Soon the prayer "Thy kingdom come" will be realized. Then the blessing will begin. How we are in the great shaking of time or sifting and its us who will be able to stand. Only the pure in heart and clean hands. The Lord our God proveth each one of his consecrated ones to see if they love Him with all heart and soul. It will now be time to prove the truth saying, "He that saveth his life shall lose it, and he that loses his life for my sake shall find it." Matt. 10:39. Let every saint strive to run that he may win his crown and not lose it. If God be for us we need not fear those against us. Rom. 8.31.

Yours kindly,
MRS. M. E. WALLACE.

Sunset, Idaho.

I intended to stop the paper at the expiration of my last subscription, but seeing the Truth features are being prominently continued, even amidst a certain danger which of late seems to have appeared, I gladly inclose my dollar for another year.

May the Lord richly repay you for your effort of service, and allow you to continue as long as there is any need of the light of Truth shining forth to a suffering world!

Yours sincerely,
HANS HELGESON.

Brookline, Mass.

Enclosed herewith you will find P. O. money order for one dollar to continue my subscription, which I believe expired in February, to your valued paper.

I desire to notify you that I have had a change in my address since my last remittance. My former residence was 48 Fuller street, Brookline, and the present address is as indicated above.

Your publication is highly appreciated, and particularly the department of Pastor Russell's sermons, but I regret to say that I have not received several copies of your recent issues.

Trusting that I may be favored with your paper regularly, I beg to remain

Yours very truly,
MRS. A. C. DOUGLASS.

Ottawa, Kan.

Enclosed please find check for $1.00 to pay for another year's subscription. Also please stop sending the paper to Mrs. Phillip Adams, as she is entirely blind, and she cannot see to read, a bad condition to be in in when there is so much one wants to know these days. As the old order of this world is passing away and the new is coming in wherein dwelleth righteousness so hail the glad day when Christ shall reign, not the Kaiser or King George, or any other human being, but the glorified Christ. "Then the knowledge of the Lord will cover the earth as the waters now cover the sea, world wide and ocean deep. Then I hope the poor deluded clergy class will see the beauty of Holiness and come and worship at His feet. There is nothing in the volume that would or could offend any one that is in full harmony with God and his Holy word. They seem to be offended because they are not at accord with His teachings and as in our Lord's day they are persecuting the innocent ones, and thus concealing their own guilt, for blind leaders, God pity them, for their day is drawing near, when it will be said it will be more tolerable for Sodom and Gomorrow to enter the kingdom than for them. Then won't go in themselves and are hindering thousands of others from entering in. We enjoy the sermons as ever and all the Truth you can give us. We cannot have too much for you know that darkness covers the earth and gross darkness the people. Oh! what a deplorable condition this old world is in. Send out the light of Truth, Oh Lord, and let them our leaders be,

Your fellow servant,
MRS. ANNA BEARMAN.

PERHAPS THIS MEANS YOU!

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, eyesight and temper. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $2,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porcelary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.
Chas. B. Foll, 435 Chestnut St., Pottstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

Another means of identifying comets and meteors is furnished by chemistry. The gases that exist in comets that have been analyzed in several instances by its spectrum—the colors that the light from the comet produces are the same as those produced by meteors that, in cases of experiment, have come from them when burnt in an imperfect vacuum of rare atmosphere. This fact also favors the thought that comets are the parents of meteors. Not only does the comet as a whole consist of three distinct forces, but these in turn consist of a triunity of forces or matter. This has been determined with respect to the nuclei which contain three kinds of gases, and the tail or train of some of the comets consist of three kinds of lights representing so many different forces which make up the whole of its train. This peculiarity is set forth in Chambers Encyclopedia in connection with the analysis of its spectrum which identifies it with meteors.—We quote:

"The spectroscopic researches of Leakyer may be said to have demonstrated that the peculiar spectrum of comets can be produced from meteors. 1. carbon, 2 hydrogen, 3 sodium—have been shown to enter into the composition of the cometary nucli. Prof. Bredichin has divided comets tails into three classes, those of hydrogen, of hydro-carbon, and of iron, due rapeo-hydry o a repellant force (1) of 12 times solar gravity, (2) equal to it, and (3) 1-6 of it. The first material and force give straight, the second slightly curved, and the third strongly curved tails. The comet of 1886 F, showed three tails, one corresponding to each of the three types, observations and calculation have verified these conclusions as to the forces, and forms of tails, but not yet as to the electric nature of the forces."

Two years after jotting the thoughts just presented (1910) that the gases are the product of energy that go to make up comets—we run across the following extract from "The Literary Digest" (March 1913) which appeared under the caption: The New Philosophers Stone. This article points to a new discovery made by Sir Wm. Ramsay that the property of matter have been found in used X-ray bulbs. How these properties got there is the thing that puzzles the Savants. Among the theories advanced representing the presence of these properties is "the Creation of an Element from Electricity."

This is in line with the thought just presented:—

"For several years I used a gram of radium bromide which had been lent to me by the Royal Academy at Vienna." With that I thought I had succeeded in transmuting copper into lithium, and silicon, titanium, zirconium, and thorium into carbon. More recently I obtained neon from some two years old radium bromide was recalled by the Royal Academy.

"Radium contains an enormous amount of energy in concentrated form. In order to see whether some other source of energy could not be found to achieve the same result, I investigated the contents of used X-ray bulbs (closed glass vessels which had been used to produce X-rays by electrical discharge between two pieces of metal.) These bubs were found to contain traces of helium, the existence of which I could not explain.

"Professor Collie was simultaneously experimenting with home-made X-ray bulbs in which the cathode rays were employed as the source of energy. Professor Patterson pursued a similar course of investigation quite independently, without knowing of Professor Collie's work. Professor Collie was very sceptical at first, but ultimately both came to the conclusion that if cathode rays are passed through pure hydrogen gas in a certain manner there is present in the hydrogen after considerable quantities of neon, one of the most rare elements of the atmosphere, and by some change of conditions helium is substituted for neon.

"Inasmuch as there is certainly no helium or neon in the bulbs, there was the possibility of their entrance from the outside air, which contains them. This was excluded by carefully devised experiments. The only conclusion which can be drawn is that these elements are the product of some action going on in the bulb, first, either by the transmutation of the aluminum cathode or of one of the numerous elements present in the glass into neon or these gases, and third, or that the electricity itself in the form of electrons gives rise to the birth of these elements. In short, there is either a transmutation of one element into another or the creation of an element from electricity. This points the way for a change of one form of matter supposed to be incapable of it into another."

The Planetory System.

Marion Reedy's remark—"In mathematics numbers cohabit and the results are glimpses of the secrets of infinity," can be well attested by our observations thus far. The fundamental of the number three in our journey through the Cometary System is astounding and it seems as if the statement of Nerval can be proven true: "Behold within the sightless wall a watchful eye! Somewhat of a triunity in all matter hides." Perhaps Nerval is correct that all matter contains this triunity and as matter, according to Genesis, is the child of spirit or motion, the same triplicity obtains there. All motion is fundamentally made up of (1) Attraction, (2) Repulsion and (3) Gravitation. This applies to the Planetary System when we observe the manifestations of motion, then, in the electrical realms also three manifestations of one force, but not so closely identified with matter as the (1) Static, (2) Alternating and (3) Direct currents. These three forces in electricity can be changed from one to another, just as also can Light, Heat and Sound.

The same stamp—triunity—is also in the Planetory System as we have noted in the Cometary. Kepler was first to note this. He was so overwhelmed by this discovery that he exclaimed: "Oh, God, I think thy thoughts after Thee." Kepler discovered, in respect to the distances, velocities, and orbits of the planets, three facts, or rather three series of facts which, after many years of intense application to physical inquiry, remained the grand truths known to man on the phenomena of the Solar System. They were known as the Three Laws as the Three Laws. Most remarkable are the facts of the constant numerical relation between the distances of the different planets from the sun, and the length of their periodical times: and the velocity of their motion in the space enclosed within certain corresponding sections of their orbit. The triunity of matter is revealed in the fact that, Newton's discovery of the laws of gravitation, ("directly as the mass and inversely as the square of the distance") account for Kepler's three laws. Kepler's three laws, Kepler's laws were simply and purely an observed order of facts which stood by themselves—disconnected—their cause unknown. The Newtonian law of gravitation revealed their connection and their cause. The three laws of Kepler which have been merged and lost into Newton's discovery of gravitation are as follows:

1. The planets move in ellipses with the sun as one focus.

2. The radius—vector of each sweeps over equal areas in equal times.

3. The squares of the times of revolution of two planets are proportional to the cubes of their distances from the sun.

Let us illustrate these laws. The first—The planets in moving around the sun do not move in a perfect circle, at one side it is closer to the sun than at the other. When it is at perihelion, or nearest the sun, it is moving fastest; if it did not the attraction of the sun would cause it to fall into it. When it passes the sun to the other side, the sun's attraction pulls it back and makes it go slower, if it did not slack up the sun's attraction would be too weak to hold it in place and would fly off into space. But when the planet passes the point of the orbit farthest from the sun, it begins to move faster, due to the attraction of the sun and when it pulls it forward, the planet continually increases its velocity, so that it swings around the sun at the nearest point without falling into it.

Now if you time the planet at any given point on its orbit, for say two weeks, it will be readily seen that the distance covered will vary; if the planet is timed on the portion of the orbit nearest the sun, the distance will be greater than it would have been at the opposite point of the orbit. But if the planet is timed for two weeks at three different places on the orbit, you will have three different distances that the planet has traveled at the one length of time. Now draw a line from the starting and ending point of each of these places to the center of the sun, and you find three triangles of different degrees with the orbit side curved for the radius-vector. Now the area of these three triangles are identical. This is the second law of Kepler.

The third principle states that farther a planet is from the sun, the slower it travels and the closer it is the quicker, accounts for the different lengths in the year of the planets. Mercury is eight times as far from the sun as Mercury, and its orait is eighty times as long and it takes Neptune seven hundred times as long to complete its circuit. Mercury moves nine times as fast. If the speed of any one planet is ascertained, the length of the orbit or year of that planet and its distance from the sun can be deducted from it. This ratio that exists between all planets is the third law of Kepler. Now astronomers tell us that unless the earth stop in its course around the sun, or stop spinning like a top to create the days and nights, instead of heading for the sun as you naturally suppose it would, and sure enough it would dissolve immediately into its nebular state. Why? Is matter a form of energy? Will this idea conflict with Newton's law of gravitation or Kepler's three laws which are Newton's law in another form? We leave this point to decide and so for perplexing to ular I. We have concluded that little is known about the relationship of the many mysterious forces that control the universe. But in this we note a central which will prove practical if applied: If you do not, wish to be cremate, like the earth would if stopped in its movements, keep busy!

(To be continued.)

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

we are faithful we shall not come into judgment with the world in the end of this age, but will be counted as the first-born of the Lord's people, a kind of first-fruits of his creatures, "the Church of the First-born." (I Cor. 11:32; Jas. 1:18.) Judgment begins at the house of God (I Per. 4:17.) We must all be tested during the present time, and only the overcomers of the consecrated will eventually attain to the glories, honors and privileges promised. But judgment does not end with the house of God—it will extend to the whole world. If we are glad that by God's grace we are not left under the original sentence of death, but were redeemed and are now being tested—granted a trial to prove whether we love righteousness or sin, in proportion as our eyes open to behold the real distinctions between them,—I say if we rejoice in our privileges of present trial why should we not also rejoice that God has a great trial day still in the future for the whole world of mankind, and that in due time all of their blind eyes shall be opened and all their deaf ears be unstopped, that they thus under favorable conditions may come to a knowledge of the Truth and to a trial for life or death everlasting. We do rejoice in it more and more as we see the beauty of this, the divine plan.

Noting our text carefully again, we see that it refers to the entire matter of the world's judgment as future from the Apostle's day; it is still future from our day, though very near at hand. We believe that the great Sun of Righteousness will soon be disclosed, and the shadows of the dark night of sin and superstition and ignorance shall begin to flee away. We can no longer wonder that the Lord through the prophets spoke so joyfully of this coming judgment of the world as a great blessing, saying, "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness and the people with his truth."—Psa. 96:10-13.

Whoever gets the right conception of this word judge, "krino," sees clearly that it means that the Lord will give a trial even to the poor and the humble, no matter how degraded, no matter how fallen through sin and superstition and ignorance. The divine plan is so wide and so deep and so broad that every member of Adam's race will have full opportunity of coming to a knowledge of the truth that he may be saved. He can not be saved in ignorance, he can not be saved without the eyes of his understanding being opened, and God's arrangement is that they all shall see, that they all shall know him from the least to the greatest, and that then under the blessing of that knowledge will be their trial. If after they know the Lord and know of his righteousness and its reward, and of the penalty of sin—if then they choose disobedience wilfully, persistently, intelligently, they will die the Second Death, "everlasting destruction from the presence of the Lord and the glory of his power" —a destruction in which there will be no hope, from which there will be no resurrection.—II Thess. 1:9.

"THE SAINTS SHALL JUDGE THE WORLD."

It is in full agreement with this line of thought and in disagreement with every other line of thought on this subject that the Apostle declares in writing to the Church of this age, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Here he distinctly differentiates between the Church and the world. The saints, he tells us, are being judged now—every son of whom the Lord receiveth is being chastened, corrected, proven, that only the faithful may be granted a share in the life resurrection to glory and honor and immortality. But the world, he distinctly tells us, is not on judgment now, not on trial, but will be on trial in the future; and when the world shall be on trial the saints will be the judges—the saints having already passed trial themselves and been adjudged worthy of eternal life as the Bride of Christ, will be the judges with him as the great Judge—the judges of the world during its trial time—during the Millennial Kingdom reign.

The Scriptures distinctly teach that the world's present course will have an influence upon them in their judgment day. They assure us that if any man give even a cup of cold water to one of the elect because they belong to the Lord, he will by no means lose his reward, and that whosoever shall harm one of the least of the Lord's people will correspondingly have a punishment. In other words, every act of life conscientiously done brings a blessing of strengthening of character and uplifting, while every act contrary to conscience, contrary to one's appreciation of righteousness, as surely brings a penalty by degrading the conscience. In other words, if we represent character by the length of a ladder, we see that the whole world is near the foot of it, and that the whole world during the Millennial age, while exercising faith in Christ, must climb to the top of that ladder by obedience to the laws of his Kingdom; that to whatever extent a man in the present time violates his conscience and degrades it, it will carry him that many rungs the lower on the ladder and give him that many more to climb in the future. Thus in the man's own character the acts of his life are faithfully recorded, and will have to do with his future eternal welfare. "That which a man soweth, that shall he also reap." (Gal. 6:7.) True, the arrangements of the Lord for that time are that the weaknesses and blemishes inherited by mankind through the fall shall be graciously forgiven, and that man shall be helped over such difficulties; but the difficulties which were wilfully his, and not in any measure attributable to his inherited weakness, he must pay for under the stripes and punishments which our Lord mentions saying, "He that knew the Master's will and did it not shall be punished with many stripes." (Luke 12:47.) Be it noticed that knowing the Master's will, knowing the right, has to do with the responsibility of the world.

We should then rid our minds of the thought that the day of judgment is merely a time for sentencing for wrong doing and the blindnesses of the present life of the world, and should see clearly that, on the contrary, whatever there is in the present life that is of ignorance, of blindness, of superstition, that has come to all through the fall and through the power of the Adversary, all this is to be forgiven men, is to be blotted out, if they will accept the Lord and his gracious arrangements, just as these ignorances and blemishes are in the present forgiven the Church, and we who believe are counted as free from all condemnation through our Redeemer's merit and sacrifice. To the world, when it shall come to a knowledge of the Lord and an acceptance of his arrangement, will be cleared of responsibility for original sin, and all the blemishes coming from it, and will be helped by the Lord and the glorified Church out of all these blemishes, according to the promise of his Word, that this shall be a time of restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:21.

In conclusion, notice the context: The Apostle is speaking of the ignorance of the heathen worshipping images, and declares that up to the advent of Christ God winked at all these things on the part of the heathen, sent them no messages, no Gospel, no offer of eternal life; but now Christ has bought the world, and since in God's plan the sins of the world are to be blotted out, the world is to be given a fresh trial for eternal life; therefore now it may be preached everywhere that Christ has redeemed the world, and that eternal life is to be had through faith in his blood and through acceptance of his teaching. Those who can hear now, those who are called now, have the special favor of the invitation to joint-heirship with Christ and to be judges of the world, but eventually all of the world shall have that blessed opportunity of a judgment, a trial for life. God has given an assurance of this, says the Apostle, in that he raised Christ from the dead. The lesson is that the resurrection of Christ guarantees an opportunity for eternal life to the whole world in that trial day, the Millennial age; and as seen in our last Sunday's discourse the Church is now on trial in advance, that she, if found faithful, may be associated with her Lord in that Millennial glory.

Let us, dear brethren and sisters, who have been favored with this wonderful call, this advance privilege of blessing with Christ, strive the more earnestly to make our calling and election sure. He who has thus favored us in advance of the world, to give us the knowledge of his grace in the present time before the world's day of judgment, is for us and able and willing to make all things work together for our good, for our development in the character likeness of his Son, that we may be his Bride and joint-heirs.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

Appreciations.

York, Pa.

Enclosed you will find one dollar to pay for my renewal to your valuable paper, which was due in January last. Pardon me for my neglect. I want to thank you for sending it after my subscription had expired. I do not ever to do without it. I greatly appreciate the Tribune, and eagerly look forward for its arrival every week. I like the different features of the paper, especially the religious part, and will be a supporter of it as long as you publish the "Glad Tidings of Great Joy" and uphold the "Plain Truth."

Now just a word about the "new light," some of his friends are seeing and writing about. I am entirely out of harmony with those who are writing about this, I suppose means its so called "new light," and are advertising some in the newspapers. We get all our food from the channel the Lord has been, and is now using, and I am perfectly satisfied with it. I think if the friends would realize this more, they would not waste their time in trying to write something new.

The Lord is abundantly able to give us the meat from his storehouse, and needs no outside help. I do not question the sincerity of the friends who write such matter, but we must be very careful; Satan is very sly, and very exact in his work to be such a deceiving way that the Lord said he (Satan), would deceive all but the "very elect." So we need to be on guard or we will be led astray and lose the prize. The race is almost over and the journey to our Heavenly Home is nearly ended, and soon, if we are faithful, we will be with our Dear Face and do we want to be deceived and lost now, just at the end of our journey?

Soon we shall meet our dear heavenly Father, and I have been not at all the dear ones who have gone before, in the kingdom beyond the veil; so let us watch and pray and use the helps we have received from "that Servant," and what we are now receiving from the proper source (the Watch Tower Bible & Tract Society), to feed the "household of faith."

Years ago, when first coming to a knowledge of the Truth, I saw an advertisement for a booklet which I thought might be of benefit to the friends, so I ordered a big lot of them to be distributed amongst them. I soon saw the unwisdom of that course; as only a few accepted them; so no more were given out from that time on by me. May there all be on the watch so that we will not be entrapped by the Adversary; for we are living in the evil day—a perilous time.

Referring again to the dear Tribune, I think it is just the paper everyone should have, and it helps one to keep from all parts of the world, so that we need not be in ignorance concerning the "signs of the times."

May the Lord bless you in your efforts in putting forth the Truth.

Yours for Truth and Righteousness.
W. H. BOECKEL.

Portland, Ind.

I see by the label on my paper that my subscription expires April 20, 1918. I admire your paper very much, especially the religious features, but I am compelled to ask you to discontinue the paper, because of financial embarrassment, the high cost of living and only a small income and am too old to work to earn a living, compels me to ask this favor.

Wishing you success in every particular, I am a well wisher and friend,
G. M. B. FOREMAN.

New Brighton, Pa.

Please renew my subscription to the good old Tribune. I especially appreciate the sermons of the late Pastor Russell, the large clear type is a help to eyes that are growing dim. Creck for $1.00 herewith.

Respectfully yours,
ROBERT KILPATRICK.

Dayton, O.

You will find enclosed money order for one dollar which I send for my subscription. I have been negligent in sending it. Please discontinue paper as I feel I can not take it longer. Thanking you for all past kindnesses I remain,

Very respectfully,
MARGARET UTZ.

Magnet, Ind.

After some delay we are sending you the price of your paper another year dating back to Feb. 24th. Our neglect has been partly because money is finding itself very plentiful. We still appreciate the Labor Tribune and the good work it is doing. With very best wishes to you and all the dear readers who appreciate their privilege at this time.

Respectfully yours,
CHAS. F. CART.

Eureka, Cal.

I believe I am about six months in arrears to you valuable paper. I am enclosing with this post office money order for one dollar, which you will be applied to myself and one dollar to pay one year's subscription to a friend who by letter in the Tribune of March 14, has had to discontinue the paper. Keep up the good work the time is short. We may be put down in apparent defeat but the Truth will prevail. Victory is ours. Lord increase our faith.

Respectfully yours,
A. F. TOMLINSON.

Siloam Spring, Ark.

Please find enclosed $1.00 to pay for your paper another year.

Yours in his dear name,
S. S. PICKERING.

Boston, Mass.

I am much mortified that my paper which I have enjoyed so much of late. Brother Russell's sermons and other Truth features, should have been so long in arrears. I have been not a little out of health and have not attended to my business as I should. Please forgive me and I'll try and do better in the future. Am inclosing check to make good. With best wishes

Sincerely yours,
C. D. NORRIS.

HAVE FAITH IN GOD.

This is the victory that overcometh the world even our faith.

How oftimes have I wondered
Since first I found the Lord,
If I exercise sufficient faith,
That is called for in His Word.

What faith Jehovah requires
For those who would share His throne,
Those who are called and faithful
And His love to the world make known.

I feel so worn and weary,
And long for eternal rest,
When the Bride shall be called and faithful
And the groaning creation be blest.

I look at the dear ones beside me,
Walking the same narrow straight way.
The trials and Gethsemane's enduring,
Yet God is their strength and their stay.

Yet why should I doubt His promise
Of grace in severest trial,
He who cares for the sparrow,
Will surely do more for His child.

Why should I shrink from drinking
Even when bitter the cup,
Or how could I think that He who poure,
Would neglect to bear me up.

Oh, no! I will not doubt,
But will have faith in God,
And by His assiting grace will walk
In the way the Master trod.

Lord lead me to this faith in thee
Through trial though it be
Until transformed and glorified
I'll my Heavenly Bridegroom see.

JANET McCOY.

The "Roaring Forties"

By GENEVIEVE ULMAR

(Copyright, 1916, Western Newspaper Union.)

Neither the Canadian government, nor the Moravian Brethren, nor the officials or fishermen of Labrador knew why the fisheries along the coastal shores of that Canadian country had been almost abandoned by the salmon and quite deserted by the herring.

An international fisheries commission had employed Arnold Blake, a bright young scientist, to go over the ground and report conditions. He had penetrated the "roaring forties," as those latitudes were designated, which included Newfoundland and, at their northern limit, took in subpolar districts. Making his headquarters at Nain, Blake found that the cutting of harbors, the wholesale trawling with hook lines miles in length, the natural migratory habits of the fish and were responsible for driving away vast shoals periodically. He foresaw that the needs of the scattered communities could be provided for only by grouping fur hunters and cod fishermen around points where lumber mills and mining enterprises offered steady work. He was at Port Charles, on his way back to Nain, when a veteran seal hunter remarked:

"There's one man you ought to see. He can give you more pointers in a day than most of us could in a year."

"And who is that?" inquired Darrell.

"Old Quality Jim."

"Quality—peculiar name, isn't it?"

"Yes, but it fits, for they say that Jim Hudson was a high-up man in the States before he came here. He settled over near a nose of land running out into the ocean—no one ever goes except the Eskimo, and sort of let it out in a mysterious way that he was after a fortune in some one else. Some a year roving all over the district and picked up lots of information as common folks would dreamed of. A year ago he sent for his daughter, Eloise, I sledded her over to Point Walrus. Never her picture on the wall, Blake stayed been a week and my wife took a great liking to her."

Blake studied the photograph. Peat and walrus oil smoke had blackened it, but the close calkin smudge could not rob that classical profile of its statuesque beauty, nor the fair lineaments of their cultured expressiveness. Perhaps more the wife, the lure, the far solitude of this distal listing fascinated Blake than the utility of securing information appertaining to his direct mission. At all events he determined on visiting Point Walrus. Provided with sledge, dogs, supplies and a chart of the coast, he started on his journey. Eight hours later landmarks told him that he was near his destination. Suddenly a great white bear burst from covert. In an instant the dogs made a dash for the enemy, upsetting the sledge and tipping Blake into the snow. He heard a fearful scimeter curve and pounced upon the bear. A sullen roar sounded behind Blake. He received a blow from the ponderous paw of the mate of the bear. Half-stunned Blake tried to creep, to roll away from his swiftly advancing adversary.

Crack! A shot rang out. The animal, a bullet in his brain, fell across the prostrate Blake.

Blake found himself before a great log-sided fireplace in a room. A girlish figure, arrayed in caribou, was flitting about the cabin. In a corner of the room were half a dozen Eskimo children.

"Miss Hudson," said Blake, recognizing the original of the photograph, "I have come to see your father. It was you who fired on the bear?"

What rich russet tinge to those settled hazel eyes! Blake was dazzled with ruddy health! How practical and straightforward was this fair principle of the northern wilds. Blake soon knew that her father had been dead for several weeks, that the natives in the vicinity had died of famine and pestilence and that this noble-hearted girl was sharing her home with the little orphan children.

"Our dogs were eaten by an onslaught of the starving wolves," narrated Eloise, "and we could not get to the village for food. Fortunately I had Blake known the charm of true womankind as now. It was arranged that Eloise should take her helpless charges to the settlement on his sledge. Then the dogs were to return to convey Blake and Eloise back to the cabin. He busied himself after their departure packing these possessions on the sledge preparatory to the return. He found a cask in the attic. Eloise had not mentioned this, but Blake stowed it on the sledge.

At their destination the Eskimo charges were placed in care of the mission people. Most of the cabin belongings had been given away. The cask and some fine seal fur Blake decided to retain. It was at the first customs depot that an inspection of their freight was made. The duty charges on the cask amount to dollars.

"The contents must be valuable," he observed.

"Valuable? At least fifty thousand dollars," was the reply. "Why, man, it's ambergris! Whoever ran across that powerful spell found a floating gold mine."

The precious substance was verified, and Eloise Hudson found herself an heiress. The Northern wilds had given her not only a loving, devoted husband, but a fortune.

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PRIVATE RALPH WATKINS RETURNS AGAIN TO THE FIRST LINE TRENCHES

GREENHUT CO., INC., NEW YORK CITY, FOUND GUILTY OF FALSE ADVERTISING

SUIT BROUGHT BY C. E. LaVIGNE, FIELD REPRESENTATIVE OF THE AMERICAN FAIR TRADE LEAGUE. GREENHUT'S CLOSES OUT BUSINESS SHORTLY AFTER THE PROSECUTION WAS STARTED.

Greenhut Co., Inc., a New York department store, which suspended business about March 9 of this year, was found guilty of false advertising by Magistrate Ten Eyck in the New York courts April 18, 1918

This case has attracted widespread interest over the country. The complaint was based on an advertisement stated to have been printed in the New York Globe and Commercial Advertiser, January 25, reading:

"Men's hand-tailored suits in my Lockhart sale at $18.85. Garments worth up to $30, and the very best in quality that you will find anywhere up to that figure; complete range of fashions and fabrics in all sizes. The assortments are wonderful. Greenhut's, the Big Store, Sixth Avenue, Eighteenth to Nineteenth Streets."

Mr. C. E. LaVigne, field representative of the American Fair Trade League, who was the prosecuting complainant in the people's cause and who has to his record the prosecution of retailers in many parts of the United States for misrepresentation in advertising, charged that he purchased at the Greenhut store one of the suits so advertised and represented as hand-made. "In truth and in fact," he asserted, "the said suit is made by machine and is known in the clothing trade as a machine-made suit."

The complaint further charged that the defendants had the advertisement published knowingly, with intent to dispose of merchandise.

One of the striking features of testimony given by Mr. LaVinge on the witness stand was in the recital of conversation with the Greenhut salesman "The salesman told me," said Mr. LaVigne, "that he received no salary for his services at Greenhut's, but was paid 4 per cent commission on the merchandise he sold. That made it necessary for him to sell junk at high prices in order to make a living." The salesman continued: "But I know who to sell the junk to and who not to."

Greenhut Co., Inc., went out of business shortly after the charge of false advertising was noted against them judicially.

Commenting on this retirement from business, Women's Wear, a New York trade paper in its issue of March 8, 1918, says:

"The Greenhut store in Sixth avenue has announced its intention to liquidate * * *

"Sentimentally, if there is time for any sentiment in business today, New York may miss the 'Big Store,' although for some years it has been but a feeble shadow of what it set out to be.

"If it had been otherwise merchandised; if the management had realized that there was a vast field of trade in New York to which it could successfully appeal, despite its location, by giving real values instead of merely talking values in its advertising, it might now be doing a flourishing and profitable business. * * *

"It is a somewhat pathetic thought that after nearly a quarter of a century of doing business in New York, * * * a great merchandising establishment can sink to such a point that it can just go out of business and the waters of life close over it without a ripple.

"It began by giving values, it stopped giving values, now it must stop doing business."

Testimony given at the trial was to the effect that the suit of clothes advertised and sold to Mr. LaVagne as 'hand-tailored,' with the fabric "all wool," was in fact machine made and contained 37.1 per cent cotton in the fabric. The defense was that the suit was "commercially hand tailored," but the magistrate could not see it in that light.

In making known his decision on March 18, the magistrate said:

"From the evidence submitted, I find the defendants guilty of falsely advertising certain goods on Jan. 25, 1918, in connection with Lockhart Mill End Sale. I believe that the advertisments were misleading, the particular charge being that certain garments advertised alleged to be hand tailored, were in fact machine made."

Greenhut Co., Inc., have been held for Special Sessions Court. Assistant District Attorney Unger, who prosecuted the case for the people upon the complaint of Mr. LaVigne, asked for a summons, as result of evidence in the trial, against C. A. Lockhart, a sales promoter, who conducts special sales for stores over the country. He was conducting a "Mill End" sale for Greenhut's just prior to their retirement

(Continued on Page Eight.)

Somewhere in the U. S. A.

GREAT REJOICING OVER MOVE TO ACTION

SOLDIERS IN CONVALESCENT CAMPS ORDERED TO PREPARE FOR ACTIVE SERVICE THROW HATS IN AIR AND HAVE TIME OF JOY OVER GLAD NEWS TO PREPARE TO HAND FRITZ A FEW MORE HOT ONES.

London Army P. O., March 30, 1918.
18th Res. Batt., Dibgate Camp, Kent.

Evan E. Watlins,
National Labor Tribune,
Pittsburgh, Pa.

Only a few lines to let you know that there is considerable rejoicing among the boys and unless something unforeseen happens I shall be back in France by the time this letter reaches you. All available men are being returned to the firing line and the intimation that there is real fighting in sight for us brings new joy. During my stay in the camp I at times believe the end of this cruel war was in sight and what a blessing it would be. Of course these were moments when a depressed feeling struck the anatomy, but to-day I'm feeling good and getting along O. K. Indeed I'm ready to take one more slap at my esteemed friend from Germany. There is something remarkably strange about war. Its actually as fascinating as any other game. Once in it you do not feel well out of it and when once turned out from a hospital to regain strength what an anxiety to get back into active service. You could appreciate this were you to see the splendid spirits the men are in when going back to the front from this place where every one here has received some kind of wound or has been injured in some way or other.

PRIVATE RALPH WATKINS

Some are going back for the third time, and there is great rejoicing, some are laughing and singing and all like a bunch of school boys out for a game, making merry and having a glorious time.

(Continued on Page Five.)

HARRIS MAY GET BACK FRIENDS WORKING HARD

The friends of Lieut. W. R. Harris are interceding with Mayor E. V. Babcock to reinstate him to his former position.

It is claimed that the discharge of this efficient officer should not have occurred, and that Director of the Department of Public Safety Prichard was against it. Lieut. Harris sought to arrest three who were guilty of the murder of officer Thomas Farrell, of Woods Run, a fellow officer of Lieut. Harris. The latter hearing the murderers were at Canonsburg, 23 miles from Pittsburgh. Harris unable to reach by phone Commissioner of Police Dye, left without permission. This cost Harris his place. It is believed that Mayor Babcock will reinstate Lieut. Harris.

STREET CAR MEN DEMAND ANOTHER BIG ADVANCE

Another demand for an advance in wages is to be made upon the Pittsburgh Street Railways company. The wage committee of the car men met Wednesday with General Manager P. N. Jones seeking an increase effective May 1. This was followed by a general meeting held Thursday night at which plans were discussed prior to further conferences with the representatives of the Railways company. The receivers are leaving the matter in the hands of Mr. Jones and they instructed him to continue the negotiations.

SOME TOUGH GUY WANTS TO SHOOT THE WORKERS

NEW YORK—"Our laws, made in peace time are all too inadequate to deal with even the enemy spy, and absolutely powerless against the public enemy, the labor agitator," complains the Wall Street Journal. "Even if our shipbuilding yards were placed under martial law, we have still flabby public opinion which would wring its hands in anguish if we took the labor leader by the scuff of his neck, back him up against a wall and filled him with lead. Countries which consider themselves every bit as civilized as we are do not hesitate about such a matter for a moment."

MEMPHIS PAINTERS GAIN

MEMPHIS, Tenn.—Union painters and paper hangers have increased wages 2½ cents an hour. The new rates are $5 and $5.20 a day respectively.

SUIT BROUGHT AGAINST FURNITURE COMPANY

PURCHASERS ALLEGE ARTICLES SHIPPED ARE NOT WHAT WERE SELECTED AND RETURN OF MONEY IS REFUSED WHEN APPEAL IS MADE TO SHIPPERS.

F. W. Astmann, of New Kensington, through his attorney A. M. Lee, has entered suit in the County Court of Allegheny County against the Globe Furniture Company, doing business at 957 Penn Avenue.

The mother, who says she is a hard working widow, and earns her living by cooking in one of the hotels in New Kensington, accompanied by her son, who also toils hard for what he earns, came to Pittsburg to select furniture for their new home. Both mother and son managed through stringent economy to save enough money for the furnishing of their home, and looked forward to their intended purchases with much anxiety. The parlor or living room they had determined should have a little better furniture than would be found in the other rooms.

They wanted a place to entertain their friends. After her arrival in the city the widowed mother soon found herself in the store of the Globe Furniture company, Penn avenue. In the window of this store was displayed blue bird dishs with a sign, *"free with every purchase of $50 or over of household furniture."* This may not have been the exact wording of the sign, but it is substantially as stated.

The mother went inside and inquired about the dishes and was assured that these dishes would be given just as stated in the window display advertisement. She then inquired for furniture and finally selected from samples, a solid mahogany dufold suit of black leather for the price $90.00. They also agreed to give her two rugs and a splendid mahogany library table for an additional $10.

She met her son who arrived later, showed it to him and *he was assured that the dishes would be delivered* and that the furniture was new, solid mahogany, real black leather and all in good shape and that it would be shipped direct from the ware house.

This offer was so inviting it is alleged, and so unusually good, that the widowed mother and son bought and paid for the furniture, and paid additional for an extra rug. The bill was paid for by the check of F. W. Astmann on the Logan Trust Co., of New Kensington.

A few days later, the mother was away from home temporarily, and left her key with a neighbor so that the furniture might be placed in their rooms if it arrived during her absence. By the time mother and son arrived home they found awaiting them the number of pieces of furniture ordered. but the furniture was scarred, scratched and bruised while the leather was cheap immitation, the upholstering poor and the whole outfit it is alleged was not at all in accordance with the articles purchased. The purchasers were dissatisfied with the articles shipped to them and allege that other than the ones purchased were shipped. Returning to the store a plea was made that the goods be taken back and the money refunded. It is also alleged the dishes were not shipped and the shipment was incomplete. The suit brought is for the recovery of the money.

This is not the first case it is said that Attorney A. M. Lee has had against the Globe Furniture company and complaints have been made to the police department against the business practices of this concern.

STRUCTURAL MEN OUT DEMAND ANOTHER ADVANCE

BUILDING CONTRACTORS SAY THEY CANNOT PAY THE UNREASONABLE DEMANDS AS WORK IN BUILDING LINES IS PRACTICALLY PARALYZED—McARDLE ATTEMPTS TO DRIVE WORKMEN FROM CITY IN FAVOR OF POLITICIANS.

The structural iron workers have ignored their agreement with the

(Continued on Eighth Page.)

PASTOR RUSSELL'S SERMON.

RESURRECTED BY FAITH—NOW IN THE HOLY PLACE—PREPARING FOR THE GLORIES OF THE "AGES TO COME."

ALLEGHENY, Pa., May 6, 1906—Pastor C. T. Russell preached at Carnegie Hall, Sunday, taking as his text the words—"God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened up together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. 2:4-7.

Continuing our series of investigations in respect to the resurrection of Jesus, let us note today that while the resurrection of the Church and the resurrection of the world are both dependent upon the resurrection of Jesus, there is, nevertheless, a wide difference between these two resurrections, their methods and their results. In both cases the word resurrection signifies a raising or lifting up out of sin-and-death conditions of the present time. The instantaneous resurrection of the Church will be to perfection of life, and the gradual resurrection of the world during the Millennial age, the "judgment resurrection," will similarly result in perfection of life. Yet they will not be the same: the world's resurrection will signify the raising of the willing and obedient to perfection of life, human beings, while the Church's resurrection will mean a raising to perfection of life as spirit beings.

In the case of the world, the new dispensation—the reign of Messiah's Kingdom for the blessing of all the families of the earth—will bring release from the Adamic death and opportunity for regeneration, for the beginning of a new life through faith in the glorified Lord and through obedience to his instructions, providences and guidance, rewards for well-doing and stripes for misdeeds. Only in proportion to the obedience, however, will be the rise from sin-and-death conditions to the perfect heights of restitution—to the full perfection of human nature and all the rights and privileges lost through Adam and redeemed through Jesus, our sacrifice.

The whole world is spoken of as coming forth unto, or to have, that judgment resurrection—a raising up under the Kingdom system of rewards and punishments. The Scriptures show us that not all of the world will avail themselves of that privilege, and distinctly tell us that those who refuse to make progress under the new conditions will be tolerated no longer than a hundred years. The sinner of that time, a hundred years old—will be cut off—forever cut off in the Second Death. (Isa. 65:20.) But, as the Lord through the Prophet explains, even then he will be dying in childhood, for it will be the privilege of all mankind, by giving obedience to the Kingdom, to live to the full end of that MillenKnial reign if they will be obedient to its reasonable requirements. Do we ask why they will not then be permitted to live forever obedient to the Kingdom laws? We answer that the Scriptures represent the Millennial Kingdom to be merely a provisional one, a temporary matter intended to deal with mankind under present imperfect conditions engendered by the fall.

It is not the Lord's purpose to have that Kingdom remain indefinitely in control of the world, rewarding well doing and punishing misdeeds. The divine requirement is higher than this. The Lord would inclucate such development of heart and mind as would bring the willing and obedient up to that perfect standard where they would need no further chastisements—where their weaknesses would be entirely effacted by the restitution processes of that Kingdom, and where evil doing in the least degree would be wilful, intentional, against light and knowledge and ability, and would merit and have the same divine discipline that came upon father Adam for his disobedience when he was perfect—and the same penalty, death; for for divine law will always be that the wages of sin is death. We have seen that the Second Death, which will come upon the wilful evil doers of the Millennial age, will be one without hope, and in that respect different from the Adamic death, under the course of which all except our first parents were born without their volition and from which they were redeemed without their volition.

At the close of the Millennial age we are clearly shown in the Scriptures that Christ and the Church (his Bride and consort in the Kingdom), the members of his body, will deliver up the Kingdom to God, even the Father, that he may be all in all—that the world then renovated, perfected, restored, might thenceforth be under direct responsibility to the Father, needing no Mediatorial Kingdom because they will have gained the full perfection in which sin will be utterly renounced. It will be at that time that a searching test will be made, under divine guidance, with a view to proving the entire race perfect. The intimation is that a strong delusion will be permitted to test the heart loyalty of ach one, and to manifest those who would at heart have any degree of sympathy with pride or selfwill or insubordination to the divine arrangement. This last will be a heart-searching matter, and all found disloyal at heart will be counted as enemies of the divine government and will be destroyed, with Satan and all who are his messengers, servants or sympathizers, in the Second Death—an utter destruction. Then there will be a clean universe, and the crucial test which all will have passed is the guarantee the Lord gives that there will be no more dying, no more crying, no more sighing, no more sin.

A PROGRESSIVE RESURRECTION

From the foregoing it will be seen that the word resurrection in the Greek, anastasis, signifies to raise up again—to life out of some improper place or condition to a proper place or condition. Our race fell in father Adam from perfection of life into death, the dying, the falling into death, was gradual. Adam was 930 years in dying. Similarly man's resurrection will be gradual, requiring the entire Millennial age, called in Scriptures "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." (Acts 3:21.) Those living in the world (nine-tenths dead) will not need to go into the tomb, for from the Scriptural standpoint they are already dead—under sentence of death. Their raising up or restitution will begin speedily after the Kingdom shall have been established. "All that are in their graves shall hear the voice of the Son of Man and shall come forth." (John 5:28, 29.) Their coming forth will merely be their awakening, not their resurrection. Their resurrection, their anastasis or raising up, will be a gradual one, and this will be to their advantage in that it will permit the development of character inch by inch, step by step, with lessons and schoolings in righteousness until all the graces of the Spirit of God, until by the close of the Millennial age all the willing and obedient will have been fully raised up.

The case of the Church is different and yet there is a similarity. To see the resemblance we must take the Scriptural standpoint, and recognize that now the Lord is dealing only with those who are begotten of the Spirit—that these alone properly constitute the Church, and that these (figuratively) are said to have begun their resurrection now. The New Testament abundantly substantiates this thought: our Lord refers to believers as already possessing eternal life—"He that hath the Son hath life." The apostles speak repatedly of our being risen with Christ and seeking those things which are above. Our text is a clear testimony along this line: it points back to the time when we were dead in sins—to the time when we turned away from sin and abondoned it, and accepting Jesus as our Redeemer took our places figuratively at his side as soldiers of the cross, to fight a good fight against sin.

Our test proceeds to show how we passed from death unto life, that it was through being quickened—a word not in general use today, but signifying made alive. The Apostle, however, points out that we are not made alive individually, but with Christ—as members of his body—not actually but reckonedly, by faith. Mark his explanation: he tells us that "we are saved by hope," and again that our life is hid with Christ in God, and that when he who is our life shall appear we shall appear with him in glory." (Rom. 8:24; Col. 3:3; I Jno. 3:2.) We have not the life in ourselves; nor in any sense separate and apart from our glorious Lord and Head: we have no standing with the Father except as members of his body, or, under the other figure, members of his Bride.

"RAISES US UP WITH HIM."

Proceeding along this same line of thought—showing that the Lord's consecrated followers are now enjoying an incipient resurrection and that it is progressing—the Apostle tells us that as new-born babes we should desire the sincere milk of the Word, that we may grow thereby. (I Pet. 2:2.) Here the figure is of the resurrection life already begun as a babe in Christ. He exhorts us to grow in grace and in knowledge and in love and all the fruits and graces of the Spirit until we attain to the "full stature of manhood in Christ." In another place, referring to this matter, he tells us that we are being gradually transformed by the renewing of our minds, that we may prove (1) the good and (2) the acceptable and (3) the perfect will of God. (Rom. 12:2.) He tells us again that as New Creatures in Christ, walking in newness of life, we are to look into the perfect law of liberty as it is held before us in the divine Word, and that we are to be changed from glory to glory as in the image of the Lord—to become daily, hourly, as New Creatures more like our Pattern, our risen Head.

ENTERING INTO THE HOLIES.

This is the same thought that we find in our text (v. 6), "and hath raised us up with him and made us sit with him in the heavenly places." What is the Apostle's thought here? Into what heavenlies do these, the Lord's followers reckonedly risen from the dead, enter? We answer that the Apostle is directing our attention to the great lessons taught in Israel's Tabernacle of the Wilderness, and later in their Temple—both built under divine instruction to represent great spiritual lessons. The lesson now pointed out to us is that as the High Priest who typifies Jesus killed his sacrifice in the court, representing his full consecration to the Lord, and thus passed under the vail into the first of the Holies, so we, accepted as his members, as members of the Royal Priesthood—having cast in our lot with him and "become dead with him"—are reckoned as also risen with him, and as having entered into the Holy of the Tabernacle, as being priests of God in the antitypical Tabernacle.

It will be noticed that there were two holy places, separated by the second curtain or vail, the rear one being called the Most Holy, and which represented, the Apostle tells us, heaven itself. We have not entered into the Most Holy, but into the first of these Holies or Heavenly, the one in which was the golden lamp stand with its seven branches, representing the Church in its oneness and perfection as the divine light bearer. In it also was the table of shewbread, of which only the priests might eat, and the golden alter of incense, at which only the priests could offer the incense acceptable to God. The Apostle pictures the consecrated ones, quickened, risen with Christ, as being together in his company in this Holy—as having fellowship with the Lord in the glorious privileges and blessings and spiritual enjoyments represented by the furnishings of this Holy to which he has referred. We are not standing here, but, as the Apostle said, seated here. We are to go no more out—we are to remain under these blessed favorable conditions throughout the remainder of life.

SAINTS AND DUAL BEINGS.

This special class, the consecrated, the quickened, the begotten, the anointed, the risen with Christ, seated in the Holy, are separate and distinct from all the remainder of mankind. They were children of wrath, even as others, but they are such no longer. They have been begotten again by the Holy Spirit—they are "New Creatures" in Christ Jesus. (II Cor. 5:17.) These have a dual existence. From God's standpoint they are New Creatures, risen with Christ, and rising more and more day by day as their minds become more conformed to the divine likeness, as they become more and more copies of God's dear Son. (Rom. 8:29.) These recognize each other no longer according to the flesh.

"The world knows them not, even as it knew him not. (I John 3:.) The world sees nothing of the New Creatures, comprehends nothing of the change by which they are risen with Christ. The world indeed may see, should see, more or less of a change in their outward conduct, in their words, companionship, etc., but the world knows not how to account for this; to it they are still men as others—not risen, not New Creatures, not begotten again of the holy Spirit. The world knows them as men and women as formerly, sees them still in the affairs of life, endeavoring to provide things honest and decent in the sight of all men. It may indeed think that they carry matters to an extreme, that they are too conscientious, or that they give too much time and attention to spiritual and religious matters and may think it strange that they run not with it to the same excess as formerly, and to speak evil of them, as the Apostle declares. (Matt. 5:11.) The world in this case includes not merely the murderers and thieves, not merely Jews and infidels, but indeed a large proportion of Christendom, who, though nominally members of the churches, are not really members of the true Church whose names are written in heaven—not begotten again they can not understand spiritual matters. As the Apostle declares, "The natural man (not begotten of the Spirit of God, neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

In various respects there is a correspondence, then, between the raising up of the Church during this Gospel age and a raising up of the world as it will proceed during the Millennial age. Both must have a beginning in knowledge of Christ in faith and obedience; both must move onward and upward in character development, in the likeness of God, whose character likeness our Lord Jesus is the perfect example furnished us. But there are differences between these two resurrections: The word's resurrection will affect the mind and body proportionately. As they make progress in physical development. As they reach perfection of mind, of the will, of the heart, not physical—the outward man perished, but the inward man is renewed day by day and progresses. (II Cor. 4:16.)

The new creatures in Christ now risen, now quickened, being raised up in his likeness, going on from grace to grace, from knowledg to knowledge, from glory to glory, we are assured are under a very special divine supervision and protection. "Their angels do always behold (have access to) the face of my Father," "nothing shall by any means injure them (as New Creatures—in their highest interests)." (Mat.. 18:10.) All things shall work together for good to them because they love God and have been called according to his purpose. No accident in the ordinary sense could befall these: we mean that nothing could befall them outside of divine knowledge, power, supervision. Whatever befalls them is of divine foreknowledge and permission—not a hair of their heads could perish without their Father's notice. All the steps of a righteous man (justified, sanctified in Christ) are ordered of the Lord, and he will direct his paths.—Psalm 37:23; Prov. 3:6.

We may be sure then that under divine providence sufficiency of time will be granted to each of these to make his calling and election sure—to pass through the change of character likeness from glory to glory, to develop in his heart the fruits and graces of the Spirit, of which love is the principal and all-comprehensive one. This development may be more gradual with some, more speedy with others those who love the Lord much will be the most zealous, the most energetic, the more quickly transformed, the most active in his service; and, as star differeth from star in glory, so it is with these, as the Apostle explains, and so it will be with them in the consummation of their resurrection, when, in the end of the age, those who fell asleep in Christ will come forth clothed upon with the spiritual body, perfect in its every particular. So it will also be with those who will be alive and remain unto the Second presence of the Redeemer—until the second advent of our Lord as King.

These living members of his body shall not hinder or go before or take precedence of the members already developed and asleep in Christ waiting for this time, as the Apostle explains—"The dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (I Thess. 4:16, 17.) The catching away or meeting shall not be at the same moment, but gradually. As each member shall attain to the character likeness of the Lord and shall have served the purposes of the Lord's cause here, he will, so far as human discernment goes, die even as other men; but according to the testimony of the Lord's Word his death will be very different from that of others in that the moment of his dying will be the moment of his change to spirit condition. Thus each "will be changed in a moment, in the twinkling of an eye," and thus caught away from earthly conditions to be with the Lord in the heavenly conditions, spiritual conditions, in the air conditions.

THE REASON FOR ALL THIS.

While every man should act in harmony with some reason or purpose, we find that many in the fallen condition do not do so; but when dealing with divine things we may be sure that there is a reason, a purpose, back of every divine arrangement and proposition. And so in the present case we may confidently look for a particular reason why God is now raising up as a special class a little flock to be members of the body of Christ, otherwise his Bride and joint-heirs. If we ask why this special honor to the few, what object is to be served, our text answers, saying: "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7.) God is not now showing the exceeding riches of his grace toward the Church. The world looking on, sees little but sacrificing, self-dnial, abstemiusness, fighting a good fight, warring a good warfare, enduring hardness as good soldiers.

The time for showing the divine favor to the elect has not yet come. When it does come we may be sure, as the Scriptures everywhere tell us, that the Church will shine forth all glorious with their Lord. The Apostle speaks of the light afflictions of the present time as unworthy to be compared with the glory that shall be revealed in us. He exhorts us also to faithfulness, that we may attain the promised glory, honor and immortality. To some who were neglecting the present opportunities for self-sacrifice he wrote that they were living as kings without waiting for the time to come to have association with the other members of the body, and then he adds, "I would to God that ye did reign that we also might reign with you."—I Cor. 4:8.

When the reing of Christ begins all the members of the body, every member of the Bride, all of the elect, will share the glory, share the reigning. In one of our Lord's parables he pictures the Church in the present time as wheat living in the midst of tares, and then tells us that the harvest will come and the separation take place, and that then the wheat gathered to the garner will shine forth as the sun. What a wonderful picture of the glory that will will be reaveled in us—revealed to the whole world. Speaking of this coming glory one, Apostle says, "It does not yet appear what we shall be, but we know that when he shall appear (our Head, our Lord, our Bridgegroom), we shall be like him, for we shall see him as he is"—"When Christ who is our life shall appear, then shall ye also appear with him in glory."—I John 3:2; Col 3:4.

This glory that is to be revealed in the Church in the future the Apostle calls exceeding riches of God's grace. We have just seen that he has great grave and wonderful provision for the restitution of the world—something better than we ever could have hoped for, much better than the majority of Christian people have ever dreamed of. Yet this grace, provided for the world in its salvation by restitution to the full perfection of all that was lost in Adam, will

(Continued on Second Page.)

APPRECIATIONS.

Thetford Centre, Vt.

Please find enclosed, a Post Office money order for the sum of ($1.00) One Dollar, for which I wish to renew my subscription for the National Labor Tribune, for the present year. Thanking you for the kindness, and the able manner in which you publish our dear pastor Russell's sermons.

Yours respectfully,
MRS. A. A. MERRILL.

Atlanta, Ga.

Enclosed please find $2.00 to pay for the Labor Tribune for the past year up to the 22nd of this month, and also for the coming year up to April 22nd, 1919.

I certainly appreciate your kindness in sending the paper on for this year, and hoping that your company will meet with great success in spreading the Harvest Message, I am

Yours in His name,
MRS. T. J. KIMBERLY.

Columbus, Ohio.

Enclosed find money order for renewal of my paper for the ensuing year. I thank you for having sent the paper for the time since by subscription expired. In conclusion I extend my best wishes to such an old friend of the Truth.

Very truly yours,
V. W. BEAVER.

Belleville, Canada.

Enclosed you will find post office order for one dollar and fifty cents ($1.50) for renewal of the Tribune for one year. We appreciate the part devoted to "Present Truth," especially our dear Pastor's sermons, for these precious truths are ever fresh and new.

Yours in anticipation of the kingdom,
MRS. W. ROSE.

San Francisco, Cal.

Your paper is always welcome to our home. I was sorry to see the end of "The Finished Mystery," and at the same time was glad to note that you were law abiding. The study of vol 7 proves its value to the "more than overcomers" who are not deceived. I am glad to acknowledge Pastor Russell as the one who made the "Finished Mystery" possible, and we are glad to associate ourselves with Brothers Woodworth and Fischer. God bless them. They have truly been a comfort to the Lord's brethren in the compilation of it.

During my walk in the light of present truth I have found truth to be stranger than fiction to the natural mind, therefore we are not surprised that many are stumbling over No. 7.

Some dear brethren remind us of a person who had a good big meal and instead of thanking hearted the giver because there was something on the table he did not like. Let us be reasonable, brethren. Are you perfect? Are we to allow Satan to tickle our bump of complativeness or will we continue to grow in grace and knowledge that we may bear fruit to God's glory? Are we to be a blessing to the brethren? Are we to forget that the heart is deceitful above all things and desperately wicked?

Are we to allow Satan to baffle us on the borders of victory? Death is ordained out to the soldier who betrays his regiment. Can we not see the danger of those who offend the brethren of Christ, who, while fighting the good fight of faith against the world, the flesh and the devil, are assaulted by treacherous brethren. In such a night as this did Judas stalk abroad? Brethren we have been led to the river to drink, let us drink heartily and thankfully that our vessels may be purified.

Anarchy is a terrible condition in human society, but it is more terrible in spiritual affairs.

What did we know of Ezekiel and Revelation before we got the key? Truth is always given that the receiver may purge and prune that fruit may appear to God's glory. Brethren, let the appreciation column of the Tribune be of comfort and cheer to build one another up in the most holy faith and thankfulness to the Tribune for its loyal stand for the heralding of the glad tidings.

The kingdom at hand.

Yours in sacrificial love,
J. S. W.

PERHAPS THIS MEANS YOU?

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, eyesight and temper. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary parporary partition makes two apartments. It is in good condition having $1550 loan in Building Association, rents for $25.
Chas. B. Foll, 435 Chestnut St., Pottstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 30c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

THE CREATIVE WEEK, MAN, AND THE PLAN OF THE AGES

SECTION III

TRIUNITY OF THE GREAT CREATIVE WEEK

But how about the creation of the earth? What do we know about it? We have a condensed account of it in the first chapter of Genesis, and according to that account it was accomplished in six days, the creation of the earth, seas, fish, animals and man.

Most of us are familiar with the presentations of the sixth "Dawn" respecting the length of the Epoch Days of Creation, that each one of them is a period of 7,000 years; that the last one, the Lord's day of rest, extends from the fall of man till the end of the Seventh Millennium. Ordinarily we have this last day, Jehovah's rest day, divided into seven 1,000-year periods or a week of 7,000 years and we have just entered upon the last day of this great week—Saturday—since 1874 A. D. But this great week of Creation is seven times as long as this one. Each day is a period of 7,000 years, or in all a period of 49,000 years. There are just 1,000 years of this great week left. In other words, we are living in the beginning of the 49,000, for 48,000 of these years are in the past. When Adam was created the earth was 42,000 years old! In order to do the work that is described in Genesis in six 24-hour days, the Lord would have had to have a miraculous creation; and a close reading of the account indicates that he did not perform any miracles, but that everything was done according to fixed laws that required time. Whether or not we are right in our conclusion that the Epoch Days are of equal length and that they are 7,000 years each, one thing is certain, that they were long periods of time is indicated by the description. We know the length of the last day—God's rest day—we assume that the preceding six are of the same duration, the last being one day of the same week.

We have suggested the thought that the No. 3 is a sort of a Creative Law i nthree different ways: in the formation of the earth, in the properties of matter and the development of character. We have associated this with that number in the Great Pyramid and the Tabernacle in the Wilderness. If this No. 3 is a creative law—surely we ought to find some indications of it in the account of creation. This we find to be the case. The number is there without twisting or altering the scripture in any way. It is there in respect to both time and matter. We will call your attention to a paragraph by Pastor Russell.

In the sixth "Dawn" Pastor Russell has made a classification of six days of creation that we will invite to your attention. He has made a triune separation of the great creative week. His classification consists of separating the six creative days in three series of two days each—the first and second days are considered one. The third and the fourth days are also one. The fifth and the sixth days are considered one also. The nature of the work done on these three respective periods of two days each justify this classification for they are sufficiently alike to class them thus. To use Russell's own words:

"(1) Two days, or epochs, were devoted to the ordering of earth preparatory for animal life. (2) The next two days, or epochs, were devoted to bringing forward vegetation and the lower forms of life—shell—fish, etc.—and laying down limestone, coal and other minerals. (3) The next two epoch-days brought forward living creatures that move—in the sea and on the land—vegetation, also, still progressing, and all preparing for the introduction of man, the earthly image of his Creator, 'crowned with glory and honor,' to be king of the earth."

We make another classification of the great creative week that will produce the same triunity noted in Pastor Russell's quotation. This is done independent of the above and is entirely different and produces the same triunity.

We divide the six days in two, which gives us three cycles or days to each period. This is not an arbitrary classification, for the nature of the work done in these two periods is discernent. The work done on the last three days is altogether different from that accomplished on the first three days. And still the work done on each of these three days is sufficiently alike to classify them together—the same is true with the last three days or epochs. What do we find was accomplished on the first three epochs of creation? Read the account. We will not give a detailed account of what this all means, which you can find in the sixth "Dawn," but we will emphasize this fact that something definite was accomplished on the first three days. What was it? It was the creation of the physical earth with vegetable life upon it. The vegetables were perfected, each bearing seed after its kind. Mark this well: the first day was devoted to the creation of light. The second epoch to the creation of an atmosphere, the third to dividing of land and water, and vegetable life upon the earth. This completes, in one sense or the word, the creation of the earth. What was created on the following three days in the way of vegetables and animal life was the development of what was already in the earth and water; note the expressions, "let the earth bring forth" and "let the waters bring forth." The thought is that the material is already there.

This is in line with what we have just noted in Chemistry that the properties of matter are reduced to three forces, Attraction, Repulsion and Vitality. The first two named forces were probably instrumental in producing the last one, Vitality, which was the last one created—on the later part of the third day.

(To be continued.)

VANDERGRIFT BOY SENTENCED

Camp Lee, Petersburg, Va.—Dispatch of April 23 says: Mark R. Thomas, of Vandergrift, Pa., left Camp Lee this morning under guard for Fort Jay Disciplinary Barracks, N. Y., where he will serve 10 years at hard labor. Thomas, who claims to be a conscientious objector, was ordered by his local board to report for military duty at 10 a. m., February 26, for enrollment for Camp Lee. He failed to report and the board directed that he be arrested and forwarded as a deserter.

The prisoner is a member of the International Bible Students' Association and before his arrest had issued statements regarding his position on the subjects of military service and had addressed open letters to a member of the local board, all of which were published in the newspaper at his home.

The general court which tried Thomas sentenced him to 20 years at hard labor and dishonorable discharge from the service. Gen. Cronkhite reduced the sentence to 10 years, and ordered that the dishonorable dishonorable discharge be suspended until the release of the accused from confinement.

There are more than 125 conscientious objectors at Camp Lee. On a previous occasion a Virginian who refused to report was given 10 years, which he has since begun to serve at Fort Jay.

PILGRIM MacMILLAN IN PITTSBURGH

Satan has been actually bound and shorn of his power and with his passing, the cause of the central powers is on the wane, declared A. H. MacMillan, of New York, in addresses Sunday afternoon and night under the auspices of the Pittsburgh branch of the International Bible Students' Association. He spoke in the afternoon at Memorial Hall and in the evening at the Kenyon Theater, Northside. His lectures were intended to prove that the world will never end, that it has ended once, and that millions of persons now living will never die." The latter result will be accomplished by said by thetuning back of the world.

Mr. MacMillan said that all Biblical predictions of the destruction of earth mean the destruction of the institutions of this earth. He said that the world is being destroyed now, "since its institutions are being consumed in the struggle,' and it means the end of the Gentile period. He said the discovery that the impending destruction of the earth would come in the fall of 1914 was made in Pittsburgh 40 years ago and was assiduously spread by word of mouth and printed page by the International Bible Students' Association. Had the allied nations heeded this warning they would not have been caught unprepared in 1914, he said.

Mr. MacMillan said Satan has been the god of the earth and read scriptural passages in proof. In 1878, however, he said, "God took charge of the earth in a particular sense." This was shown by the chronological data of the Bible, he said, though there were no outward manifestations. The lecturer said that Satan saw this at the beginning of the end of his reign. He sought to perpetuate his power by attaching himself to an autocracy and "went down the line until he came to Berlin and found the lad he wanted in Wilhelm." The devil then tempted the kaiser, as he had once tempted Eve, with the promise of world dominion, the speaker said, and the kaiser fell. It was in his hope of accomplishing this dream that the war lord precipitated the conflict in 1914 and has been with Satan in spirit and direction that the Germans fought, Mr. MacMillan stated.

"But now Satan is bound and shorn of his power, and the cause of the central empires has come to a stone wall," Mr. MacMillan went on. "They have lost their leading statesman. From this time forward their alliance will disintegrate. The actual decline started one month ago when the drive on the western front began."

Mr. MacMillan spoke of days of great tribulation to come and predicted that more would die of pestilence in the Teutonic countries in the next five years than were killed during the entire war. Then, he said, there will come a time when all things and the world will start back toward the condition in which it was when Adam was given dominion over it. The lecturer said he thought this turning point would be about 1925, though he said he was not sure of the exact year. "So, if you live until 1925 with the aid of pills or powders, or pellets, or plasters, you will never die," he went on, "and you can tell all the doctors and undertakers to close up their businesses and go into food-selling."

He said this turning point everyone will grow younger year by year, he said. Thus a man 40 years old at that time will be only 30 years old 10 years later. Everyone will go back through the world. He said, and be summoned from their graves and they, too, will go back through their lives, minute by minute and deed by deed, making restitutions and satisfaction for all wrongs. Then all the mysteries that the grave has swallowed up will be made plain to the world, he promised.

McMillan denied the imputations of pro-Germanism made against his organization and said that they found their origin in the venom of clergymen who had deceived the people for two score years by scoffing at the revelations of the Bible Students' Association.

CARRYING THINGS TO THE EXTREME

Malvern, O.—Dispatch to the daily papers of the country says. After being compelled to burn his books on the public square here, S. H. Griffin, a Pastor Russell book seller, who said his home was in New Philadelphia, was wrapped in an American flag early today by a crowd of 160 men and taken to the Carrolton jail in an automobile by County Prosecutor Fred FeCoy, and held for the federal authorities. Griffin was captured a mile north of here, where he had fled. The crowd objected to "The Unfinished Mystery," a Russell book under the Federal ban.

Appreciations.

Stellarton, Canada.

You will find enclosed $2.00 for Labor Tribune. I guess I am a little behind time in sending, but it was just neglect. We do appreciate your paper so much, and feel so glad that we can still get it into Canada. We enjoy the sermons of Brother Russell so. Again assuring you of our appreciation of your good work and labor of love, I remain,

Your friend in the truth,
Mrs. Ben Roy.

ARBESIE, N. C.,

I feel thankful for the privilege of the Tribune. I do esteem it a privilege to support apublication that will stand up for justice and right without fear. Life without liberty wouldn't be worth the powder. I have had the pleasure of selling the seventh volume in the northern parts of B. C. all winter until I was thrown into jail and fined for having it in my possession; afterwards had a good time at the petition work. All of these experiences have been to me a great blessing and how I thank the Lord that I find myself in harmony with the Watch Tower Bible & Tract Society and all its arrangements by the Lord's kind favor they have worked good for me and for all in due time.

With love and best wishes to all,
B. Vance.

Monroe, S. D.

Enclosed please find P. O. order for another year's subscription to your valuable paper.

We are especially interested in it at this time, for the sermons of Pastor Russell and other truth features which it contains.

We are glad to note your fearlessness in this respect, and know it will be fully rewarded when the great King takes His full power to reign.

In His service,
Mrs. G. Wehler.

PASTOR RUSSELL'S SERMON

(Continued from Page Two)

not compare with the exceeding riches of his grace and loving kindness toward, us—the Church, the body, the Bride. The Apostle Peter tells us something along the same line, saying that "God hath given unto us exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Pet. 1.4.) O, yes, that crowns it all! The divine nature is far above angelic nature, and the perfection of human nature is still a little lower than the angels. Who could have dreamed of such wonderful glory reserved by the Father for the Christ, head and body, Bridgeroom and Bride.

"IN THE AGES TO COME"

The Millenial age is the next age to come, but we have just seen that in the divine order it will have an end after a thousand years of prosperous work, in which our Lord and his glorified Church, his body, will put down all sin, all insubdination, lifting up all the willing and obedient and destroying all willful sinners. Then will come a new age beyond, with still different glories and honors and blessings, not yet made known to us in any measure and concerning in our text that not only during the Millennial age will God bestow great honors and blessings upon the Church of which Jesus is the Head, but also in succeeding ages the exceeding riches of God's grace will still be manifest toward God's peculiar people, his little flock, these Jewels which he is now gathering out.—Mal. 3:17.

No wonder the Apostle exhorts us saying, "He that that this hope in him purifieth himself even as he is pure." (1 Jno. 3:3.) No wonder he exhorted that we cast aside every weight and every besetting sin, and run with patience the race set before us. (Heb. 12:1.) No wonder he declares that since Jesus is the Head and the Church his body, therefore the resurrection of Jesus to the plane of glory, honor and immortality is the same resurrection in which all the members of the body of Christ are to share. No wonder he declared that he counted all things but loss and dross that he might win Christ and be found in him—that he might know him and the power of his resurrection, being made conformable unto his death—sacrificial death, the condition of terms upon which we may share in his resurrection. Let us also, dear hearers, resolve that by the grace of God this greatest of all gifts shall not slip from us—that we will hold fast to that which we have already attained, and onward press our way.

"A HOUSE DIVIDED AGAINST ITSELF," ETC.

Parker, South Dakota.

Permit us to congratulate all who are in any way suffering a measure of ostracism by reason of clerical ire. Evidently the light is burning too brightly for those who love darkness and they fear public exposure. How short-sighted indeed will all the interceptions of law prove when the testimony of Holy Writ is seen thereby carried out to the dot. When a government violates the principles of its constitution how long can such hope stand? Lincoln saw this long ago and sounded a note of warning for all the states to eschew partisanship. Thomas efferson likewise wrote to the effect that "Government should not meddle in such things (religion). Reason and persuasion should be employed but force, never."

The Scripture says, "They will make you an offender for a word." No doubt the President has a larger degree of foresight than those invited to shout: "Shoot them!" Is it not here where anarchy is bred in the very chambers of the legislature? For instance, the lawless cut the light wires at an I. B. S. A. meeting out West here during a Pilgrim lecture. It was said to be by the very one who should have kept order. Lamps were secured and the lecture finished amid an intense interest, the speaker not missing any connections in the dark. While some went out in a scare (nearly all of whom were served tracts) the major part remained and became witnesses to that injustice. Later they talked it all over town. The people are getting their eyes open just through these episodes, hence St. Paul says he was glad even if Christ was preached through contention. However, when we remember the stress of our day and the contagion abroad, our sympathies must needs be with the ignorant. We quote a homely line as key to most of our narrow views:

Get 'em quick, says reverend one,
Squash 'em hard, says two;
Jug 'em in the calaboose
Just like that Judas Jew.

Joseph Greig.

Nelsonville, Ohio.

Please find enclosed one dollar, for renewal of my subscription which should have been in before this, and asking you to pardon my delay and thanking you for still sending my paper which was overdue. I do so much appreciate teh truth features, especially our beloved pastor's back sermons, which are all new to me. Am sure the dear Lord will suit out a blessing you in due time for publishing the glad tidings.

Yours respectfully,
Mrs. Ira J. Angle.

High Point, N. C.

Again I want to assure you of my appreciation of your continued service for truth and righteousness. Surely we are in the midst of transfer from one age to another, and as the prophet urges: "Seek righteousness, seek meekness, it may be that ye shall be hid in the day of the Lord's anger." The friends of Bro. James H. Ingram, of Charlotte, N. C., will be glad to know that his suffering are over. One by one they are passing under the veil, entering the heavenly glories. Sister Ingram had been in the Truth for many years, but Brother Ingram's consecration dated, from 1914, when the writer was there with the Photodrama of Creation. His remains were buried on the old Ingram farm near Lilesville, N. C., on April 8th, and it was the writer's blessed privilege to speak words of comfort to thebereaved ones, as well as to point out to others assembled there to pay the last tributes to a former townsman, the true meaning of death, resurrection, ransom, Redeemr, high calling, restitution, etc., the grand and glorious hopes for both the church and the world. The truth was little known in that section, and all listened intently to the old, old story of God's love.

Cordially yours in His service,
J. F. Dodge.

Jersey City, N. J.

Enclosed please find one dollar for a year's subscription to your paper. I have been a reader of theTribune for many years and appreciate the stand you take for truth and righteousness.

Wishing you continued success in proclaiming the glad tidings, I remain,

Yours for the truth,
John Dahlstrom.

TAILORS RAISE WAGES.

New London, Conn.—The new agreement of Journeymen Tailors' union provided for a wage increase of 45 per cent a nine-hour day, time and one-half for overtime and an annual one week's vacation with pay.

Lincoln, Ill.—Painters' union No. 258, is better equipped to meet the high cost of living since contractors have accepted a new wage scale which raises rates from 50 cents to 62 1-2 cents an hour, or $1 a day.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

CHILDREN FIRST.

Reports from various parts of the country show that many mothers, in a patriotic effort to co-operate with the food administration in the conservation of food, are not providing enough nourishment for their children, and as a result the little ones are actually suffering and their health and physical development are endangered. The trouble seems to be due to a misapprehension of the suggestions put forward by the food administration, says Washington Post. Mothers, instead of exercising discrimination as to the kind of food to give the children, are in reality reducing the amount of nourishing food below the danger line. It is not remarkable that anyone should be confused by the many and, apparently, conflicting bulletins issued by the food administration in behalf of food conservation. They are enough to baffle the wits of the average person. But, of course, it is not intended that the saving of food should be carried to the extent of undernourishing the future citizens of the land. The aim is to prevent waste and to promote more general use of the things of which there is a plenty in order to conserve the supply of those things of which there is a shortage.

The lands of Austria-Hungary are pleasant lands, rich and varied. The peoples are endowed with remarkable gifts. But poverty and illiteracy are the lot of the majority. Agriculture is primitive. Mineral resources have not been surveyed. The remarkable wealth of water power runs to waste. For this state of affairs the responsibility rests partly with a grasping and incompetent monarch and a time-killing bureaucracy, says New Republic. "It has been calculated that to transact such a small thing as the making out of a tax receipt, 23 officials have a finger in the pie, with as many signatures, counter-signatures, errors, beginnings all over again and final adjustments." Sometimes, when one feels dependent about Washington, it is a healthy thing to read about Vienna. Relatively considered, we have an efficient government, after all.

"If ever there was a time in the history of this country when we must stand together that time is right now," said Charles Lathrop Pack, president of the national war garden commission. "Are you going to sit by and ask the boys you have sent to the trenches to save food? Help to feed yourself by planting a garden in your back yard or a vacant lot. Ask the national war garden commission for a free garden planting book. Resign from the Knockers' club and join a garden club. Do something to help! Join the everlasting teamwork of every blooming soul will win this war."

There is no way of getting out of the payment of federal income tax if one is in receipt of income subject to the levy. The only question will be as to whether to defer the payment to June 15 or make it earlier. To those who pay in advance there is a concession of three per cent. This and the fact that the government needs the money should stimulate early payment.

The introduction of plain language into diplomacy with words meaning exactly what they say, is another startling change which the war is bringing into the conduct of world affairs. Cynical statesmen who adhere to the old idea, that words are given us to conceal our thoughts, will be hopelessly out of date.

There may be one good reason why every enemy alien should not be required to produce his own food, but there may be hundreds of good reasons why he should consume the store that our allies so sorely need. We have merely failed to comprehend either the one or the hundred.

The acreage of winter wheat in France this year is enormously greater than a year ago, and the condition reported on January 1 was eight per cent better. This is fortunate, as the French are great consumers of bread.

Sugar sent to the bottom of the sea by enemy submarines reached always be intercepted by Americans, but sugar waste in the bottom of the sea and coffee cups is to be severely condemned in this national crisis.

The information that the espionage evidence gathered against German spies had been stolen from the central office in New York, suggests that the system of censorship needs censoring.

A test of intelligence is the ability to keep trace of the do-without days without marking them off on the calendar.

Many people are learning to like the taste of mere coffee, now that cream and sugar are hard to get.

Speaking of economy, there was the black silk shirt of the early '90s.

VANCOUVER, British Columbia—The number of industrial accidents in British Columbia can be reduced, says Hugh D. Gilmore, member of the workmen's compensation Board.

Fast Friends

By ELEANOR LEE

(Copyright, 1918, Western Newspaper Union.)

Gabriel Thomas, old, lonely, but rich, and therefore able to cater to whatever whim came into his mind, drove his automobile from his home town over to Moorville, fifty miles distant, with a plan in view that at least temporarily lifted him from the mental slough of little interest in life into which he had fallen.

He carried a letter from his lawyer to a brother, also a lawyer, at Moorville, and, arrived at his destination, was speedily in consultation with the latter.

"I wish to be extremely confidential with your announced Thomas. "I have not a living relative in the world that I know of, no close friends, few familiar acquaintances. I have done my duty by my native town, donated a library, subscribed generously to all public charities and the like, but I am not only lonely, but the thought that no one is bound to me by any influence of real interest and friendship depresses me. I have determined to take up some deserving, ambitious young fellow, educate him, make him my heir and have the consolation of some one caring unselfishly for me in my old age.

"My mind naturally ran back to the early days when I had real friends. Two of them formerly lived in Moorville. Both are now dead, but I find that one of them, Robert Martin, has left a widow, two sons and daughter. The other, John Willis, is survived by a son only. I have made some quiet investigation. The youngster son of the Martins, Arthur, seems to be a pliable age and I think I should like him. Stanley Willis is a few years his senior, and from what I learn is a bright, industrious young man. I think my selection would rest between the two."

"Then," insinuated the lawyer delicately, "your plan is—"

"To try them in turn. Say we take Arthur Martin first. I wish you to act as my intermediary. You doubtless know Mrs. Martin?"

"Intimately."

"You can impart to her my plan, basing it on my former acquaintance with her husband. Arrange it so that Arthur Martin lives with me for a month. I will feel him out, test his capabilities and if he completely fills my ideal, we need go no farther. If Stanley Willis need not know that he was in the selective list. You think you can meet my wishes in this affair?"

"Without doubt," assured the lawyer. "I know both the young men and they are models of their class. Arthur Martin has a great longing for a thorough education and will make an able man. Stanley Willis is inclined towards invention and has quite a clientele requiring electrical work to be done. He could not have chosen more deserving and promising candidates for your favor."

Arthur started in on his probation. His mother and his sister, Luella, were greatly delighted to realize that the ambition of his life to become a great scholar was about to be realized. For a month Mr. Thomas and his protegé got along admirably.

Then, one unfortunate day, the twain got into a political argument. "Just for Arthur's information," Thomas's most came to blows, for, being fairly beaten in the discussion, Mr. Thomas had called Arthur a fool. Then he went for Stanley to come on. Now Stanley was a close friend of Arthur, because he loved his sister. Furthermore he was earning a good living.

"Don't worry, Luella," he said to the disappointed sister of Arthur. "I guarantee this whimsical old man will soon banish me and call back Arthur."

The old man missed Arthur after he had driven away. He had discovered many fine qualities in the young man, but the political fault of Mr. Thomas was strong as strong as his religion. Come to think of it, however, as he cooled down he realized that he had acted arbitrarily and came near sending word to the lawyer not to have Stanley come on.

But Stanley came, and with a purpose. He "blew in" at daybreak. Mr. Thomas heard of him before noon. His secretary was "treating the town." Thomas found him at the hotel treating a loitering crowd to cigars, boasting of wild freaks as his idea of amusement, and telling how he was to become the adopted son of "a rich old girl" whose cash he would keep in rapid circulation!

When Stanley Willis joined his amazed patron, he greeted him familiarly as a half-fellow well met. He forced an argument upon the old man at their first talk, and jeered at him behind his back about the opinions of his patron in a way that, by comparison, tended to make Arthur an angel of light.

"I'll have my jolly chums get up a party on us next week," he began.

"Young man, you go back home. I'll pay you to," stated the old man. "You won't do at all," and Stanley chuckled at his putrescence accomplished.

Arthur was sent for the next day to resume his studies and harmonious relations re-established.

"Oh, Stanley!" said Luella, "how could you cast aside the chance of lifetime, just because you liked Arthur?"

"Well, you see," observed Arthur, with a glance that made pretty Luella blush, "I liked his sister better."

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THE TRIBUNE'S INTERESTING LETTER FROM GOOD OLD LONDON TOWN

LINCOLN'S BIRTHDAY CELEBRATED IN LONDON

ENORMOUS CROWDS VISIT THE AMBULANCE TRAIN PREPARED FOR THE AMERICAN ARMY IN FRANCE.—MRS. PAGE, WIFE OF AMBASSADOR, SERVES TEA.

Exclusive Correspondence of National Labor Tribune.

LONDON, April 27—We still see far too little of the American soldier and sailor in London. A good many of Uncle Sam's boys have passed by on their way from the other side and London has, to its regret, not known them. At the present time some American sailors are enjoying themselves immensely in London. They are physically a splendid lot of fellows and both morally and mentally they clearly take a very high standard. Crowds of Londoners, mainly, of course, women and children, gathered in Hyde Park, London's most famous open air space, a few days ago to witness the American sailor boys playing baseball. In this country the game is very little known, the English man dividing his sporting time between football in the winter and cricket in the summer. Many attempts have, it is true, been made to popularise baseball here and the visit of two great American teams belonging to New York and Chicago a few years ago, who gave us a great exhibition game at Stamford Bridge, might easily have set a baseball boom going had there been other people at work to foster it.

It is surprising how soon Londoners get hold of the points of the game, although they generally come to a match for the first time in their lives and start with it being all Greek to them. Some of the wonderful catches achieved by the American sailors in Hyde Park brought roars of applause from the assembled crowds at first, but after a while they began to be looked for as a matter of course. A good many civilian Americans were also among the crowds and they vastly amused London by the ginger they injected into their cries and calls. Usually it is the custom on this side when watching a game for the onlookers to remain comparatively silent, although occasionally in Northern football some very choice remarks are heard from time to time. The running fire of comment by the American visitors, however, was found to be extremely entertaining and clearly if we had a sufficient number of American soldiers passing through London and playing baseball on their way through during their brief period of leave it is highly possible that England might acquire a taste for the American national game.

The demeanor of the American sailors in our streets is widely commented upon and admired. The boys wander about in groups paying the most intelligent attention to everything they see. They appear to be keenly alert to acquiring a knowledge of everything that is fresh to them and their remarks are eagerly jumped at by attendant reporters. Any little kindly thing said about England by the American soldiers or sailors in London is cherished and made a great deal of. In the theaters and music halls when batches of America's fighting men make their appearance there is practically always some applause and the American soldier and sailor song now wields big influence in the vaudeville theaters or, as we call them, music halls. This British pleasure in any little piece of praise from Americans is very widespread. For example, the remarks of Professor Chittenden, of Yale University, representing, with Professor Lusk of Cornell, America at the Inter-Allied Commission of Alimentation, have been extensively quoted. The Professor said:

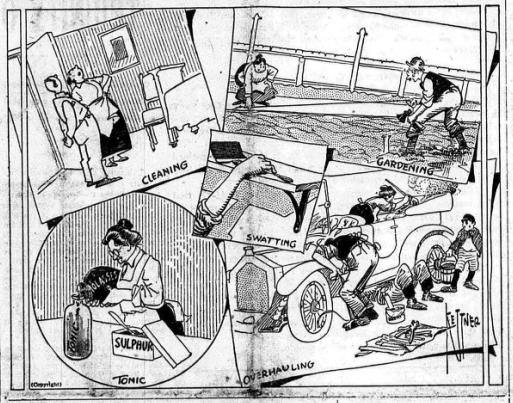
"We have been in London only two days, but we have been very much impressed by the sound sense and good judgment indicated in the system of rationing which has been put into effect in England. There is, in our belief, wisdom under the present conditions in diminishing the consumption of meat. There is a widespread notion that large amounts of meat are absolutely essential for human health and strength. This view, however, is not justified. The health and strength of people can be maintained without any detriment whatever, even though it should be necessary to reduce the amount of meat below the present standard."

The interest of the Britisher in things American is also great and growing. Enormous crowds, for example, visited the ambulance train prepared for the American Army in France which has been lately completed at the carriage works of the Great Central Railway and has been on view at the Manchester Central Station. Admission fees were charged and these went to the Red Cross for additional comforts for sick and wounded American soldiers. The complete train consisted of sixteen cars and was 950 feet long.

The 109th anniversary of the birth of Abraham Lincoln was celebrated in London with greater eclat than ever this year. One

(Continued on Page Eight.)

Preparing for the Big Spring Drive



SWIVEL CHAIR PATRIOTS MAKE THE HUN HAPPY

WIDOWED MOTHER CUT OFF FROM RECEIVING SON'S PAY BY SWIVEL CHAIR PATRIOTS WHO SACK THE TAXPAYERS' TREASURY FOR NEARLY $12,000 A YEAR.

The swivel chair heroes nursing on the city bottle at the expense of the taxpayers have discovered that some soldiers have offered their services to the Government and are now in active service in France. The swivel chair patriots have utter contempt for the sacrifice made and have with much bravado demanded the dismissal of the soldiers from the city.

The Kaiser will surely be charmed upon learning of the sympathy so expressed in the action of Franklin Booth, in his report to Council. The activity, too, of one Peter P. Shevlin will no doubt extract some favorable imperial comment. The Hun should hasten to pin upon these valiant supporters of his atrocities an iron cross.

Booth under the fulsome title of city "registrar of vital statistics" which properly interpreted means "bunk," draws a salary of $6,000 a year, while Shevlin, assistant, translated into Councilmanic English means, "more bunk" draws $3,000.

The rent for office space, stationery, additional help and valuable time consumed by others in listening and going over "terrible revelations" brings the total expenses for this office to approximately $12,000.

The bunk for Council by the $6,000 swivel chair patriot Booth reveals this "scandal" Dr. J. F. Edwards of the Department of Health has been called to active service and has given his life that the nation might live. The physician happened to be connected with the city prior to the call. The call came and he made the sacrifice. Booth who has been at the public trough for years could see no harm in this "scandal" when one of the Booths was pulling down the public plum. But Booth demands the firing of Dr. Edwards.

Shevlin exhumes what he pretends to show was "criminal" practice or something that was to shake the town.—Taxpayers are expected to drink the swell swill. Shevlin says: John E. Reagan, 2212 Penn avenue, a plumber in the city service, calms half pay as draftee for the support of his mother. Mr. Shevlin's report shows that Reagan lives at home; further, that Reagan was dismissed by the city in November, 1917, becau se of lack of work, and reinstated February 8, 1918, 10 days before leaving as a draftee.

The facts are that Reagan worked for the city for two years; that owing to the exhaustion of the appropriation for setting meters,

(Continued on Page Five.)

THE BI-MONTHLY WAGE SETTLEMENT.

YOUNGSTOWN, O., May 1.—Puddlers will receive an increase of $1 a ton and bar iron finishers a raise of 10 per cent from the bi-monthly wage settlement here today between the Western Bar Iron Association and the Amalgamated Association of Iron, Steel and Tin Workers. As a result of the adjustment the puddling rate will be increased from $15.05 to $16.05 a ton. It is possible for puddlers' wages to advance only $1 a ton more, as $3.50 per 100 pounds is the maximum price for bar iron established by the government.

Examination of sales sheets for the March-April period shows an average selling price for bar iron of $3.50 per 100 pounds, as compared with $3.10 two months ago.

NO NEED FOR MEXICANS.

Washington—Assistant Secretary of Labor Post says there is absolutely no necessity for the importation of laborers from Mexico and China.

"The agitation for such action is prejudicial," he says, "because it increases false impression that there is not a sufficient supply of domestic labor. The war-labor problem will be solved just as soon as the country as a whole realizes that there is no general labor shortage and devotes all efforts to distribution of the available supply.

"Any additional demands for common labor can be met by bringing in American citizens from Porto Rico and the Virgin islands. Porto Rico is an agricultural territory, and yet has a density of population that is exceeded by but three states and is eight times greater than that of the agricultural state of Iowa. Under perpetuated conditions there, a considerable surplus of workers exists in the island and by the transfer of these to continental United States an actual benefit would be conferred upon them."

PLUMBERS RAISE WAGTS.

Chattanoga, Tenn.—Plumbers' union No. 43 has succeeded in negotiating a new wage scale which raises wages from $5 to $6 a day.

Seattle—Sign Writers' union, No. 425, affiliated with the Brotherhood of Painters, has raised wages $1 a day without a strike. Bosses agreed that H. C. of L. must be reckoned with.

HARRISBURG JEWELERS FOUND GUILTY OF FALSE ADVERTISING

SUIT BROUGHT BY C. E. LaVIGNE FIELD REPRESENTATIVE OF THE AMERICAN FAIR TRADE LEAGUE.—GIGANTIC BARGAIN OFFERINGS BASED ON $37.90 PURCHASE OF JEWELRY.

HARRISBURG, Pa., May 2.—The case of Commonwealth vs. Max Reiter, et al., charged with false advertising, is on trial today, being a continued March Session Court which began Monday, April 29. The prosecution is the result of a complaint brought by C. E. LaVigne, Field Representative of the American Fair Trade League. Corroborating witnesses for the Commonwealth are United States Post Office Inspector Edmond Honvery, and Jacob Jentleson, a wholesale jeweler of 71 and 73 Nassau Street, New York City. District Attorney Michael E. Stroup is in charge of the prosecution for the Commonwealth.

In anticipation of and preparation for a rushing Christmas holiday business last December, the jewelry firm of Max Reiter & Co., 18 North Fourth street, Harrisburg, Pa., advertised a "Big Purchase of Sample Jewelry from New York's Foremost Jewelers." Reiter & Co. said to their patrons and the public generally, in the advertising statements, "We will offer to the buyers of Harrisburg the biggest bargains in jewelry ever attempted in this city. Prices at half and less than half. Just when jewelry is in demand we have been fortunate to make this big lucky purchase at our own prices. We made our ridiculous offer and it was accepted and we in turn are going to hand the savings down to you."

This referred to the claim by Reiter & Co., of Harrisburg, that they had purchased the entire rich stock of jewelry samples of the foremost New York wholesale jewelry house. In this sale Harrisburg buyers were to get watches up to $75.00; cuff buttons up to $50.00; rings up to $37.50; diamonds, etc., at great bargain reductions, all being advertised as from the stock of samples bought in the New York deal.

Alleging misrepresentation, misinformation, and deception in these advertisements of Max Reiter & Co., prosecution under the Pennsylvania false advertising law was instituted by Mr. C. E. LaVigne, field representative of the American Fair Trade League, an organization conducting a campaign over the country in the interest of honest advertising generally.

Kaplan and Reiter were arrested and arraigned, charged with violation of the act of Assembly of March 20, 1913, making it a misdemeanor, punishable by a fine and not more than $1,000 or imprisonment not exceeding 60 days, or both, for "making or causing to be made and circulated any statement or assertion, concerning the motive or purpose of a sale which is untrue or calculated to mislead."

The case in question is of particular interest in view of the fact that it is one of the first where the fraudulent advertising law has been invoked, not because goods were advertised as of a certain quality and proved to be a poorer grade, but because the source of the goods or reason for the sale was misrepresented. The statement in question appeared in the Harrisburg Patriot of Monday, December 3, and was as follows:

A Lucky Purchase Just in Time for Christmas. This letter tells the story.

Jentleson & Kaplan,
Wholesale Jewelers,
71-73 Nassau St.,
New York
Tel. Cortlandt 932.

Nov. 30, 1917

Max Reiter & Co.,
Harrisburg, Pa.,
Gentlemen:

Your offer for our entire stock of samples has been accepted and same will be shipped within two days.

Thanking you for same, we remain

Respectfully yours,

Jentleson & Kaplan.

This prize stock of jewelry samples is now being unpacked and arranged for selling. We will offer to the buyers of Harrisburg the

(Continued on Eighth Page.)

PASTOR RUTHERFORD'S SERMON.

PRESENT CHURCH SYSTEM TO BE SWEPT AWAY, SPEAKER TELLS GREAT CROWD. WAR FULFILLS PROPHECIES, REVOLUTION TO FOLLOW, DECLARES NEW YORKER.

A new dispensation of God is at hand, in which the earth will develop to unimagined degrees. Judge J. F. Rutherford of New York, president of the International Bible Students' association, told an audience which packed Temple Auditorium, Los Angeles, Cal., February 24.

The world war fulfills the prophecies of the Bible relating to the end of the world and is to be followed by a revolution that will sweep away the present ecclesiastical system, he declared.

With every available seat occupied, and people crowded into every bit of space in the aisles, and even on the stage, more than two thousand others were turned away. So great was the crowd on the outside, and so insistent that it be admitted, it was necessary to call for additional assistance from the police.

Judge Rutherford's address was full of criticisms of the clergy as a class though he asserted there were many clergymen whose teachings are good and useful.

"I fully realize," he said, "that I am laying myself open to attacks from the clergy, because, if my conclusions are correct, their jobs are at an end. I am sure, however, that in the new order of things both clrgyman and layman will rejoice.

He stated the clergy who have failed properly to interpret the scriptures and who lead men away from the Bible are a menace to society.

"I believe we should tell people the truth in order to bring comfort to their hearts in this hour of stress," he said.

Judge Rutherford, in seeking to prove the world has really ended, said the scriptures do not use the word "world" as meaning earth, but as a period of time. The world which he said has ended began, according to his interpretation of the Bible, 606 years before Christ and, according to prophecy, was to endure 2520 years, which ended in 1914, A. D.

He read fourteen prophecies relating to the end of the world, laying emphasis particularly on the statement of Christ that "Nation shall rise against nation and God's wrath be upon the earth," and on passages which he interpreted to mean that when the Jews have been restored to their own the end is at hand.

It was also prophesied, he said, that when the end is near and the signs are visible, there will be scoffers who refuse to believe the signs.

"Jesus said it will be 'as in the days of Noah,'" he said. "Noah predicted a flood for 120 years, but the preachers of that day laughed and said: 'Why, you're crazy, Noah. There won't be any flood.' And today, when they are confronted with the evidence of the end of another world, the preachers say it is undignified to discuss the subject."

The responsibility for the world war, Judge Rutherford declared, rests with the clergy who taught the "divine right of kings" and that "the king can do no wrong." When the people of the world realize this, he said, they will sweep away the ecclesiastical system. This process, he asserted, has already been begun in Russia.

That millions of persons now living are not destined to die has been clearly prophesied, Judge Rutherford said in conclusion.

The last enemy to be conquered, according to the Bible, is death itself, he said, and the conquering of death means that people will live forever.

Judge Rutherford's address was as follows:

In presenting this subject I realize I am laying myself open to the attacks of the clergy as a class, because, if my conclusions are correct, their jobs as clergymen are about ended. But I feel sure that when the subject is fully understood, and its import realized, every honest person will rejoice that the old order has served its time and a new and better is at hand.

The best man on earth, the one who holds the highest position before God, is the honest preacher of the gospel. On the contrary, the man who poses as a teacher of the divine word, and then leads the people into error and away from the Bible, is a great menace to society.

There are good lawyers and bad ones. There are good clergymen and bad ones. But the one who takes offense at my speech places himself in the category of the bad.

In presenting this argument I am compelled to take issue with many modern clergymen, but I do so in the spirit of our Lord and Master, believing the hour has struck when the people must know the truth.

For nineteen centuries Christians have looked for the world to end. Many clergymen have mistaught them on this subject. The great John Calvin taught that when the world ends Jesus would appear, set the earth on fire and literally destroy it and everything in it, except the wicked would be given some kind of immortal bodies that they might continue to roast forever.

SUBJECT MOSTLY DISREGARDED

For many centuries clergymen held these views; and some of them still so teach. But the great majority disregard the subject entirely, many of them considering it beneath their dignity even to discuss it.

The earth will never be destroyed. "God formed the earth to be inhabited; he made it not in vain." "The earth abideth forever."

The word "world" as used in the scriptures does not mean the literal earth, but means a condition of society, or order of things prevailing during a stated time. St. Peter describes the first world, which he says was destroyed by water. The second world he also stated would be destroyed. God, through his prophets, foretold how this world would pass away.

Phophecy is the history of the world written in advance. The student of the divine word is able to interpret prophecy in the light of history, because it is then fulfilled. God caused the prophet Daniel to record the history of the world from the beginning of the Gentile dominion until the coming of the Messiah's kingdom. Daniel "heard, but understood not," because the time was not due. God told him to close up in the prophecy and seal it until "the time of the end." The time of the end embraces a period of more than a hundred years. It had its beginning when Napoleon Bonaparte denounced the satanic theory of the divine right of kings to rule.

PERIOD ENDED IN 1914

The "Gentile times" is a period distinctly marked out in the scriptures as 2520 years in duration. It had its beginning when Nebuchadnezzar established the first universal Gentile government, 606 years before Christ. Of necessity it ended in the fall of the year 1914.

We now submit fourteen reasons why the world has ended, in proof of which we give the testimony of Jesus, the greatest teacher that ever lived. Every man who believes in God, and believes the Bible, and believes Jesus is the Son of God, and that he spoke with authority, will be convinced the world has ended. Of course "higher critics" and teachers of evolution concerning man will not believe.

Five days before the crucifixion of the Master his disciples approached him privately and asked this question, "Tell us, what shall be the proof of the end of the world?"—Matthew 24:3.

The Gentiles had a lease of power for a stated period; and when that time expired Jehovah began proceedings to oust them. The time expired in the fall of the year 1914; referring to which, Jesus said, "The nations were angry and thy wrath is come, and the time of the dead, that they should be judged." Exactly on time, ambitious rulers of earth, goaded on by Satan through his various emissaries, started the great world conflict.

WHOLE WORLD ON FIRE

Further answering the disciples' question, "Then said Jesus unto them, nation shall rise against nation and kingdom against kingdom; and there shall be famine and pestilence and earthquakes (symbolical revolution) in divers places. All these are the beginning of sorrow."

Most of the nations erroneously call themselves Christian; and, as a whole the nations are designated as Christendom. These nations have arisen against each other, although claiming to worship the same God—"kingdom against kingdom," Catholics against Catholic, Protestant against Protestant, in the bloodiest conflict t he world has ever known. The New York Herald announces that the earth's population is 1,691,751,000. And of this entire number only 158,000,000 are of neutral nations. The whole world is on fire.

Further answering the question, Jesus said, concerning the Jewish people, "They shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Every devout student of prophecy for centuries has understood that the return of the Jews to Jerusalem would mark the end of Gentile dominion—the end of this world and the beginning of a new order.

Jews and Gentiles have looked for this. Nathan Straus, the grand old man of American Jewry, in a speech in Cooper Union, New York, recently said: "We are living in an age when we are about to realize the two-thousand-year-old hope of the Jewish people; and I am especially glad that we are witnessing the spectacle of the whole world applauding and approving and supporting our great purpose to reestablish the Jewish people on their own soil."

RECOGNITION NOT ACCIDENT

Recently Mr. Balfour addressed a letter to Lord Rothchild of London, announcing the decision of the British cabinet to favor the establishment of a government for the Jews in Palestine, and that both English and American governments are committed to that policy when the war ends. Commenting on this, the American Jewish Chronicle said: "Whatever the consequences of Mr. Balfour's letter, it is clear this document means the turning point in Jewish history and may inaugurate a new and glorious chapter in the life of our people. It is by no means pure accident that two mighty Anglo-Saxon nations, Great Britain and the United States, should be the first among the great powers to recognize the Jews right to a national homeland of their own."

Only two months ago the British army wrested from the Turk the possession of the Holy City. It has passed from the Turk, never to be regained. For forty years Zionists have been looking forward to this time; and in the last few weeks the Zionists have organized a committee that is actively at work in New York city raising money to establish a Jewish government in Palestine. Jesus gave this as one of the most conclusive proofs of the end of the world. He added: "This generation shall not pass until all those things be fulfilled," clearly meaning that the generation now on earth should not pass away without seeing the full establishment of the new order of things.

As additional evidence, Jesus said: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come." This has been fulfilled. The Bible has been translated into every nation on earth. The clergymen used to tell us that all the world must be converted and brought into the church and then the end would come. But that is not what Jesus said. He ssated that the testimony would be given as a witness to the world, and then the end would come.

In further reply to the disciples' query Jesus said: "As it was in the days of Noah, so shall it be at the end of the world." He then adds, in substance, that the people gave little heed to Noah's proclamation of the end of that world. Again he said that the day would come on the people "as a thief in the night"—stealthily, quietly.

For 120 years Noah told the people the world that then was would end; and they scoffed at Noah and mocked him. At the present time of distress, and when the people greatly need comfort, the clergy as a class not only fail to tell the people the meaning of this terrible trouble—that the world has ended and the Lord's kingdom is at hand—but they treat the subject with silent contempt and scoff at any one who dares discuss it publicly. Of course, there are some exceptions to the rule; but they are very few.

MANIFESTO IN LONDON

When Jerusalem fell into the hands of the British army, this, together with the great influx of Jews to Palestine, caused a few clergymen to meet in London and issue a manifesto, which was published throughout the world, to the effect that the return of the Jews to Palestine indicate the near establishment of the Lord's kingdom and the end of the world.

An enterprising reporter of the Chicago Herald interviewed a large number of clergymen on the question, almost all of whom scoffed at the thought. Many of them said, "I feel the present war has no more bearing on the second coming of Christ than other wars and revolutions have had." In other words, "things continue as they were from the beginning."

Why is this so? Why is it the clergymen thus scoff? many ask. And the Apostle Peter answers: "That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior; knowing this first, that there shall come in the last days scoffers, walking after their own desires, and saying, Where is the proof of his presence (and the end of the world)? for since the fathers fell asleep all things continue as they were from the beginning of creation. For this they willingly are ignorant."

DEVELOP SIDE BY SIDE

As a further proof, Jesus said the true and false Christian should develop in the churches side by side and that in the closing days of this world the true would be gathered together unto the Lord and the others would be bound in a church federation, without regard to truth. He designated this work in the close of the world as a "harvest," and then plainly said, "The harvest is the end of the world." We now see a clear fulfillment of this, in that true worshipers of the Lord gather themselves together, disregarding former creed fences, and study the Bible and seek to do the Lord's will. Whereas the church nominal unites with other institutions for popularity among men.

Additionally, Jesus answered the inquiry: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heavens shall be shaken." In Revelation he gives us the key to these symbols; the sun representing the gospel of Jesus Christ; the moon picturing the Mosaic law dispensation, and the stars the great ecclesiastical teachers. How wonderfully this is fulfilled now! The gospel of Messiah's kingdom means that Jesus Christ gave himself a ransom for all, to be testified to all in due time; that during the gospel age the church is selected and there[illegible]tended to all men, [illegible] of life.

This was taught by all the apostles, by the great Master, and foretold by the teachings of all the prophets. I dare say that not 5 per cent of the clergymen in the world today preach this gospel. Truly the sun is darkened. On November 13 last the New York American published a report of a great meeting at Carnegie hall, composed of Catholic and Protestant clergymen and Jewish rabbis. In that whole conference the name of Jesus, the great Rock of the Gospel was not mentioned, because he could not well be referred to as the Redeemer without offending the Jewish rabbis. Hence others preferred to disregard the Lord. Dr. Finley, in a speech, is quoted as saying, "If we who believe in a God (mark, there is no reference to Jesus) cannot forget our differences and our difficulties in the face of the world hatred, what hope can there be? * * * The time is coming for Protestant, Catheloc, Jew and Gentile to cooperate to the end that every child may have at least an intimation of his moral and religious inheritance."

The sacrifices of animals under the Jewish dispensation foreshadowed the great sacrifice of Jesus, which clergymen generally repudiate, because they say we are creatures of evolution and have no need of the blood of Jesus. As ecclesiastical stars, their profession is above all others; but the great majority have fallen from the exalted position of teaching Christ Jesus and him crucified, and have taken their part in the common politics of the world, as Jesus said it would be at the end.

FAMINE FOLLOWS WAR

As further evidence, Jesus said that famine should follow closely after the war. That the world stands face to face with a famine no thinking man will attempt to gainsay. The Literary Digest for February 9 prints four columns, under the big headline, "The World Starving to Death," and gives excerpts from the leading newspapers of Europe showing the fearful condition relating to the food supply. Editorially, that paper says, "The grim spectre of famine is stalking through the earth and there is hardly a land in which its dread presence is not felt." "A dangerous famine is creeping across Europe." America, with her vast domains, her fruitful fields and great stock farms, is forced to install a food administrator. We now have meatless Tuesday, wheatless Wednesday; and soon we shall have "eatless" days.

Again Jesus answered that pestilence should afflict mankind. We quote an editorial from the Toronto World: "Yesterday in Toronto officers representing medical health and officers representing military service met a group of men and women representing the citizenship of Canada and laid before them the scientific and social facts relating to venereal diseases, their prevalence and their peril. In the name of science, in the interest of society, and for the sake of Canadian national life, they demanded that all agencies dedicated to the service of the nation and of the church, work together to combat a social evil deadlier than smallpox, more destructive than war, and smiting without respect all grades of society, all ages and both sexes.

SHROUD COVERS IT

"In polite society the shroud is still on the face of 'the pestilence that walketh in darkness.' That pestilence still walks every night, as the military officers declared, under the electric lights of Yonge and Queen streets. And every day, in the wards of every hospital, civilian and military, the destruction that wasteth at noonday' traces the steps of those pestilent feet, and the diseases that follow in their train have branded not only the guilty but the innocent, and doomed unborn children to life that is worse than death. Canadian life must be protected against the return of disease from the front. Not otherwise can this nation be saved."

Other pestilences are abroad in the earth.

Continuing, Jesus said that at the end of the world there would be "upon the earth distress of nations, with perplexity, the sea and the waves roaring, and men's hearts failing them for fear." Who doubts the fulfillment of this scripture in this very hour?

Commenting on the awful time through which we are passing, President Wilson before congress said: "These are days of great perplexity, when a great cloud hangs over the greater part of the world. It seems as if great, blind material forces have been released which had for long been held in leash and restraint."

Everywhere government officials are perplexed, financiers are in perplexity, business men are in perplexity; and generally men's hearts are failing them for fear as they face the situation.

BOLSHEVIKI MAY SPREAD

Again, Jesus stated that revolution would follow the war at the

(Continued on Second Page.)

APPRECIATIONS.

St. Louis, Mo.

We would ask you to publish an answer to S. W. Chamberlain in March 28th Tribune. It is a common failing among Christians to think lightly of those who see differently from themselves. To the contrary, why should we not esteem others highly, even though they do not see as clearly as we see, or as we think we see. "Keep thy heart (not head) with all diilligence." Brethren, let us be broad-minded enough to love all fervently, hotly, who believe in the ransom, and narrow enough to exclude from fellowship (but not to think ill of) all others. There are three statements the brother makes we wish to answer, not in malice, but with charity. Our pastor says first question: Our Lord assured his faithful that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would bewith him and have a share in that work. Second: There is quite a different between proclaiming a day of vengeance and executing vengeance. Third: Pastor Russell's writings are a concealed repudiation of the Finished Mystery.

Question 1: Watch Tower P. 263, 1916. We assume that this burning would not take place until all the wheat had been gathered into the heavenly garner, but apparently this was an incorrect thought; the garnering of the wheat continues, but apparently the consuming of the tares will correspond very closely with the division of Jordan, P. 264, 1916. It will be after the smiting of Jodan after the division of the people by the message of the Truth and the mantle of Elijah power that the separation of the Church into two classes will take place. Our dear Pastor saw things brighter just before his death than he did when he wrote the fourth volume.

Question 2: We cannot here answer this question. Nevertheless, you may receive a decided answer from our dear Pastor, if he yet speaketh, in ustion Book, P. 123 and 369, 1916.

There are two things in the book that are absolutely true and it would be well for every Christian to learn them by heart, i. e. Some will murmur and find fault with this book, grow angry and become persecutors. But it would be unreasonable to expect that the Lord would miraculously use imperfect tools to do an absolutely perfect work. Therefore, we can expect to find mistakes. The author claims 700 citations from Pastor Russell, but we find many quotations, maybe not word for word, but our dear Pastor's thoughts, and if these were all counted there would be double 700. 1,400 citations from our dear Pastor. Marvelous. Indeed. Many of the Lord's dear people have missed great blessings because they had a prejudice against Pastor Russell, so when they received the Divine Plan, they could not accept it. It looked beautiful to them, but then who could accept anything that Pastor Russell ever wrote. And again, many have indeed accepted the teachings of the book, but because they have come in contact with some one who hated Pastor Russell, they have themselves become cold, and finally we find them fighting the Truth. How much prejudice did we find again Brother Ruthdice did we find again Brother Ruthdice did we find again Brother Ruthd

Pastor Rutherford's Sermon

(Continued from Page Two)

end of the world. Already the revolution has afflicted Russia, and the Bolsheviki threatened to carry the fight into all the earth. Germany will not be conquered by the British, American and other allied armies, because before that can be accomplished internal disruptions will destroy the German autocracy, and then, according to Mr. Wilson, there will be no occasion to fight the German people.

The former American ambassador to Germany recently in an interview said: "A revolution is certain to follow in Germany. If they do rise, because of their greater brutality, their greater beastliness, which exceeds that of any other people on earth, they will make the French revolution look like a picnic."

As a class, according to the scriptures, the clergymen are the most reprehensible men on earth for the great war that is now afflicting mankind. For 1500 years they have taught the people the satanic doctrine of the divine right of kings to rule. They have mixed politics and religion, church and state; have proved disloyal to their God-given privilege of proclaiming the message of Messiah's kingdom, and have given themselves over to encouraging the rulers to believe that the king reigns by divine right, and therefore whatsoever he does is right. So thoroughly has this been impressed upon men that the great law writer, Blackstone, incorporated in his commentaries: "The king can do no wrong."

CLERGY AIDED KINGS

Ambitious kings of Europe armed for war, because they desired to grab the territory of the other peoples; and the clergy patted them on the back and said: "Go to it, you can do no wrong; whatsoever you do is all right." When the time came for these ambitious European rulers to rush to war the clergy applauded and approved. The seventeenth and eighteenth chapters of Revelation give a vivid description of the mixing of politics and religion, which is an abomination in God's sight. The whole is described as Babylon! and, referring to the ecclesiastical systems that have departed from Jesus and the apostles, the Revelator declares: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." The prophets of the Lord point out how that, because of this wronged course, his indignation has fallen on the systems and the nations.—See Jeremiah 5:26-31; 23:19-22.

Further, Jesus pointed out that the demons would be released and that there would follow a time of trouble such as the world has never known —"no, nor ever shall be. And "except those days should be shortened, there would be no flesh saved; but for the elect's sake, those days shall be shortened." Thus the Lord shows that some will pass through this great time of trouble that are now on earth, and that there will never be another.

LITTLE HOPE IN CREEDS

The creeds of men, both Catholic and Protestant, have taught that every man must spend eternity in heaven, in purgatory, or in eternal torment. No other hope is held out. Only a small proportion of the soldiers on the battlefield even claim to be Christian. The creeds of Christendom, therefore, hold little hope for them. The Bible holds a wonderful hope. It teaches that Jesus, "by the grace of God, tasted death for every man"; that he "gave himself a ransom for all, to be testified in due time."

Jesus said, "My kingdom is not of this world," therefore it is of the new, or future world. He further said, "Marvel not, for the hour is coming in which all that are in their graves shall hear my voice and come forth; the good to a resurrection of life, the evil to a resurrection by judgments."

In o tehr words, all shall come forth from the tomb to have an opportunity for life. The new order of things the apostle designates as "times of refreshing, times of restitution of all things." Death is the penalty for sin, and men have been dying because they could not avoid it. When the new order is established the Lord will give every man a fair and impartial trial for life, and they that render themselves obedient to his laws shall be fully restored and shall live on the earth forever. Hence there ar many living who, turning to the Lord under the new order of Messiah's reign, need never die.

PRESENT HOUR FORETOLD

Three thousand years ago God foretold the great time of trouble through which the world is now passing. He said through his prophet, "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignations, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy (not literal fire, but fiery troubles). And then (after that) I will turn to the people a pure message, that they may all call upon the name of the Lord, to serve him with one consent." (Zephaniah 3:8, 9.)

Why turn a pure message to the people unless they are to profit by it? Again, the Lord, through his prophet, declared, "And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and, they shall say, The Lord is my God." (Zechariah 13:8, 9.)

Why bring through the fiery time of trouble one-third of the population of the earth unless he expects to give them some blessings? The Lord does nothing without a purpose.

St. Peter answers our questions, saying: "The heavens must retain Jesus until the times of restitution of all things, which God foretold by the mouth of all his holy prophets since the world began." (Acts 3:20, 21.)

MAN CREATED PERFECT

In the beginning, God created man in his own image and likeness; therefore perfect in mind and organism. Restoration means to restore him to that condition of perfection. Again Jesus said, "All in their graves shall hear my voice and come forth." For what purpose are they brought forth? "To have a fair trial for life," the apostle answers. (Acts 17:31.)

This world has ended; a new one is beginning. And in a short time restitution blessings must begin. They will begin with the third part that the Lord brings through the great fiery trial. He begins his reign with a race of people in a dying condition. His reign results in restoring the obedient ones to perfection. The Apostle Paul says: "He must reign until he hath put all enemies under his feet; and the last enemy that shall be destroyed is death." (First Corinthians 15:25, 26.)

Referring to this same thing, Jesus said, "Whosoever liveth and believeth on me shall never die." And again he said, "If a man keep my saying, he shall never see death." (John 8:51.) These scriptures have never before been applicable. They must be applicable some time. According to the foregoing deduction they must begin to have their application under the new order of things.

HOPE FOR AFFLICTED

Shall the old man always be old, and the crippled and imperfect ones be in that condition throughout eternity? The Lord answers, "His flesh shall be fresher than a child's; he shall return to the days of his youth." (Job 33:25.)

When and how shall this come? Jesus himself answered, through John, when he said, "I saw a new heaven and a new earth; for the first heaven (ecclesiastical systems) and the first earth (order of things) have passed away; and there was no more sea (restless elements of society). And I, John, saw the Holy City, the New Jerusalem (the new order of things) come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Clergymen have said, and still say, "We do not care to discuss this matter. It is undignified to discuss it." In this hour of great stress we call upon them to explain these scriptures to the people, and to tell them something better if they have i..

HAVE NO ANSWER

But they do not want to discuss the subject, because they know they have no answer. I challenge them to come out in the open and tell the people the truth. The prophet of the Lord shows they will refuse to do it. Long ago, the Lord said through his prophet, "The mighty men of Babylon have forborn to fight; they have remained in their hold (secluded places); their might hath failed them; they became as women." (Jeremiah 51:30.)"

"But," says one, "the scriptures show (Matthew 24:44-47) that when the end of the world comes, the Lord would have one special servant in the earth who would tell the people these truths; and none such has appeared." In answer to that I tell you of a man who, for forty years, preached to the people without money and without price. His sermons were published in 4000 newspapers; his books had a circulation exceeding that of any other book on the face of the earth; his last book, The Finished Mystery, foretold all of this trouble, the cause of it, and what will be the result. He delivered his last speech in this city in Ocovr, 1916. And while he proclaimed the message of truth to the people the clergy scoffed and mocked. But when their names have been forgotten the name and memory of Pastor Russell will live in the hearts of the people.

THE MARRIAGE FEAST.

"Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

That the marriage of the Lamb would come with certain members of his body, the Bride, still this side the vail is clearly taught in many Scriptures. The fact that she is spoken of as being clothed in fine linen whiter than in garments of glory and beauty indicate this to be the truth. Other Scriptures later referred to, teach the same lesson.

"The Revelation of Jesus Christ was to give its lessons as a part of the marriage festival, to those who would be at the supper and to some others. "To shew unto his servants." In Rev. 1:12, is seen the vision of Jesus among the seven golden candlesticks and until the church was complete, it would remain sealed. Here also, the Prov. 'Son of Man,' girt about with the golden girdle (servitude) as the messenger of the covenant. (Mal. 3:1) is seen walking in her midst. His eyes were like a flame of fire. "His head and his hairs are white, and his feet like fine brass (copper, human perfection) burned in a furnace.

Still in the flesh but accepted as part of his body. His voice as the sound of many waters (truths) and he had in his right hand(power, seven stars, all, or the complete number (the last one included). Out of his mouth went a sharp two-edged sword, which in the hands of his saints will execute judgment or punishments on the people (Israel). And his countenance was as the sun shineth in his strength, seven-fold complete. Isa. 30: 26. "In the light of the King's countenance there is life." Prov. 16:15, and before the last members of the church could be received as members of the body, they must be accepted as alive from the dead. This is typed by St. John in type of the last overcomer (Ex. who says: "When I saw him I fell at his feet as dead;" and he laid his right hand (power) upon me (Ezek. 1:3) saying unto me, 'Fear not I am He that liveth and was dead; behold I am alive forevermore.' Amen. And have the keys of death and hell." thus assuring the John class of a standing among the living.

With these preliminaries let us double the sword thrice and get its lessons.

The first Adam and Eve created at the end of the sixth day (cycle) of earth's creative week were given dominion over the earth. Gen. 1:27, 28.

The second Adam and Eve (Rev. 19:7) (Gen. 15:45) complete in the end of earth's sixth day and given dominion. (Rev. 11:15.)

Christ, the second from Adam, was translated that he should not see death. The seventh from the second Adam completed, which means Moses' dices, with her Lord present and assurances that they shall not sleep, but be changed. "Blessed are the dead, that die in the Lord," that is their only death ("in the Lord." His right hand is put upon them.

"Death reigned from Adam to Moses." Rom. 5:13, 14.

Death reigned from the second Adam to the second Moses. Moses' work for forty years being typical of the work of Pastor Russell. The messenger sent before his face, and when his work was done death's reign was forever over. Now we are accepted in Christ.

Just as we some suggestive pictures in our Savior's life. When he was baptized the Heavens were opened, the anointing of the Head. Matt. 26:7 When he died the vail of the temple was rent in twain, the heavens opened. "Now is Christ risen and accepted as dead in Him, the Heavens are opened—the feet anointed. John 12:3.

In Gen. 24th chapter the picture given locates the marriage. Abraham, type of Jehovah, sends his oldest servant (Holy Spirit) to secure for Isaac (Christ) a bride (the church). The servant tarried all night and the men that were with him and ate, and drank, and rose up in the morning and he said, "Send me away to my Master." This awakening came about 1878. And Rebekah is carried upon the camels (doctrines) to the end of her journey (1878) and the camels had served their purpose. When she saw Isaac in the field she alighted from the camels and inquired of the servant "What man is this that walketh in the field?" The servant said, "It is my Master." Rebekah took a vail and covered herself—this side the vail.

And the servant told Isaac all things that he had done. Rev. 1:15. His voice as the sound of many waters, truths. And he brought her into his mother Sarah's tent, and she became his wife. Isaac was forty years old when he took Rebekah to wife. 1878-1918. And the marriage of the Lamb is come. "Behold the Bridegroom." And they that were ready entered in, Sarah's tent was Abraham's tabernacle, Sarah had been dead three years when the marriage came. The Sarah covenant had done its work—Moses breaking the tables of stone as he came down from the mount (Ex. 32:19) teaches clearly the same lesson. Destroying the tables in the mount (Ex. 24: 18 to Ex. 32:1) he was given the very things given the church in this Harvest, things typed the Sarah covenant through which the Spiritual seed is brought forth—stars of heaven. Ex. 32:13.

That forty days ended with Israel making a golden calf an image of a beast. The close of the forty years of harvest discloses the anti-type among the Israel of God an institution claiming divine authority in matters of conscience in sermons and doctrine, is established, and except one recognize its authority, he can neither buy nor sell, trade in the truth. Ex. 32:20; 25. Rev. 3:17.

The same lesson is taught in our Savior's experience in the forty years in the wilderness being a type of the harvest, and afterward he hungered and was tempted of the devil, as were the feet members at the close of the harvest.

A time of trial, an "hour of temptation" was necessary in order to judging, as to who was ready to enter the marriage. Every man shall be rewarded according to his work shall be. Rev. 22:12. "Every man his penny." "There is one measure of wheat for a penny." Rev. 6:6. One time by which the wheat is measured. They are beheaded. Rev. 20:4. Manna text and comment, Nov. 7. Christ alone has been their head and all are measured by their relationship to the headstone. Zech 3:5-9. Zech 4:6-10. Isa. 28:16. Rev. 11:1. The beheaded one fits naturally under the head, and is assured of a place in the temple, a member of the Bride. Rev. 3:12. Hearing the voice of the Lord in his present truth, they obeyed, and, as the Lord spoke, his Temple to sup. Rev. 3:20. Cant. 1:12.

He does his cleansing, his refining work. Mal. 3:1-3, Isa. 4:24. "There are three sparrows for a farthing, or a penny." Three things by which the barley is measured.

They, we believe, at some man in the place of Christ as head or teacher, and themselves in matters of conscience in doctrine, or service, without demanding and receiving a "Thus saith the Lord." Some likewise refuse to accept the word of the Lord as evidence without the consent of their spiritual leaders. Such are the worshipers of messengers. Col. 1:18, 19 or of the Laodicean.

Many have given to institutions the place of head as governor and lawgiver, instead of to Christ. Any thing through a certain channel or institution must be accepted as of divine origin or authority, even though reason and conscience reject it. While scriptures teach that we should be receptive to accept it were endorsed by such institution, worshipping of the image, the thing that represents the man as in Ex. 32.

The third measure for the barley is selfwill. Some individual head which exalts self by a wrestling of the scriptures, finding it easier to justify self, through a misuse of the word than to humbly accept the way of the Lord. By threats of loss of reward and other devices some have been brought to place of Lordship over God's heritage. Neither of the above three class prepared to sit under the head-stone.

"The stone that the builders rejected," Ps. 118:22, 44. And as the foolish virgins are counseled to go buy in the fire, some may murmur at such a penny. But the judgments of the Lord are just, "Let us give honor to him."

The most wonderful feast ever spread invites those who hear his voice and open to him. "He led me into his banqueting house and his banner over me was love." "He feedeth among the lilies." "As the lily among the thorns, so is my Beloved among the daughters." "I am the Rose of Sharon and the Lily of the Valleys." They are one.

May the love of God and the fellowship of the Holy Spirit be yours in Him.

W. M. BATTERSON.
Brazil, Ind.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

Triunity of the Creative Week Duplicated in the Constitution of Man

We will now endeavor to trace this singular triunity we noted in the constitution of man. We will find it to be to a marked degree. In order to do this we will have to summarize some of the leading characteristics of this triunity in the creation of the earth.

We will review a little of the peculiar triune features of the great creative week and make a parallel between it and the constitution of man.

We will not review all of the features outlined, but simply enough respecting the great creative week that pertains to the earth and its life—vegetable and animal. You will remember we divided the great week into halves of three days each. We take the first series of three days and the last series of three days, its chronology and nature of the things created, and compare it first with man's constitution and his procreative functions in the chronology of his life.

At the end of the third day of the great creative week, life was introduced for the first—vegetable life—the highest form of life in an unconscious form. At the end of the third day of the second series of the great week Man was created, the highest form of life in the animal kingdom. To make the parallel more specific we state it in another form. When the earth was 3,000 years old, it had a form of life upon it—vegetable life—that became the basis of another form of life that succeeded upon it (in existence. What was it that followed? Animal life. The three kinds are classified. In the second, (1) fish and birds and (2) beasts of the field and (3) cattle. At the age of 3,000 years of the earth it had another form of life upon it that was superior to all the lifes previously created—Man. Man with the sex qualities embodied in one person, a mental and moral image of the Great Creator, Adam before he was sexed or had mother Eve taken out of his side.

Now we come to a remarkable parallel. The same triunity that exists in the creative week is duplicated in man. And that in two ways. First in respect to the time and also in respect to the nature of the events occurring during that time. To appreciate this we must transpose the long periods of the creative week into shorter periods to make them correspond to the short life of a man, multiply seven by three, gives us twenty-one (3x7—21). Here we have the triplicity. This seven year period of life in the life of a man are marked out in nature; for scientists tell us that every seven years our bodies are new in that there are new elements that compose it. The washing of our bodies seems to be completed every seven years. These three periods of our lives bring us to a different man in other respects also. When a boy and girl pass the age of seven they passed out of childhood into boyhood and girlhood. When they enter the third series of seven, when they are 21 years of age they are in their puberty, sex begins to manifest itself and this is a very important event in life and effects the youth in many ways. This is when the voice changes, the voice assumes its feminine and masculine characteristics. When they reach the last year of the third series, 21 years of age, they enter upon their manhood and womanhood, or sexual maturity. The second three series of seven years are their procreative period—from 21 to 42. At age of 42 they are in a transition that it required to develop to that stage. This gives us the parallel of the age of man and the age of the great creative week. By transposing the 1,000 years of the creative week into one year of the life of the man—each seven years of the life of man and woman corresponding to the 1000 year days of the creation of the earth.

We now note the correspondence between the events that occurred on the corresponding periods of the creative week and the life of the great creatively. At the age of 21 years of man something occurs that corresponds to what happened when the earth was 3,000 years old. What is it? Answer. Man and woman have the power to procreate until they become 42 years of age. At 42 they are at the end of the second series of their three times seven, or the end of the procreative period. The corresponding Sabbath of the great creative week are: when the earth was 21,000 it had vegetable life upon it. This tallies with human life's sexual maturity which comes at the same corresponding time. The vegetable life on the earth became the basis for the animal life that followed they had to depend on "Mother Earth" for their existence; so the progeny of the humanity must depend upon the sex qualities of the parents for its sustenance—especially the mother who nourishes the young with her own body. The progeny of mankind during their second series of three seven year period corresponds to the animal life produced by the earth and was of the three days of the second series of the creative week.

The great creative week, at the end of the second series, when the earth was 42,000 years old, it culminated in something. What was it? It was the creation of the neuter-gender man: Adam in all his perfection before he was sexed. We presume he was sexed after the sixth day or in the dawnin of the seventh of God's rest day, in which he slept. Now man's life point well. The second series culminated in producing something or the highest order of sentient being without sex qualities! Is there anything in the experience of man that corresponds to this peculiarity of the great creative week? This is the situation exactly. It is indeed remarkable and well they tally. The culminating features of the creative—the production of the neuter-gender man—is replicated in the constitution of humanity in that their procreative powers cease with the introduction of the seventh period of seven years or at the culmination of seven multiplied by itself (7x7—49) brings to the age of sterunty —or the cessation of sex as far as procreation is concerned. This multiplication of seven by seven suggests a cycle with respect to cycles, such as taught by the Jubilee cycle of Israel instituted on entering Cannan, and elsewhere in the Bible.

(To be continued.)

Jackson, Mich.

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BY MISADVENTURE

By GERTRUDE L. TUNELIUS.

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"A plain nobody," modest Rufus Dow designated himself, but Ada Pearce considered him the best of men and was not far amiss, and her father, who was Dow's employer, had reason to thank this loyal, industrious young fellow for keeping his small and struggling business afloat through all kinds of vicissitudes.

Ada Pearce had been too ill for a year to do much more than assume the direction of affairs. He owned a large, dummy, old, and safe for close coast service only. He lived a few leagues down the Australian coast from Melbourne, and for twenty dry years had followed the conveying of merchandise from port to port, especially bulk stuff, cutting steamer rates. The barge had a sail and a tiller and was scarcely seaworthy, and could be operated by one man.

"I've got a cargo—ice," reported Pearce one day. "The consignors will load and all are taken off your hands at the other end. Pick out a spell of clear weather for the go, Rufus, for I hardly think the craft will stand many more voyages."

Rufus started on his voyage a week later. Above the hold, crated, were two hundred ice cream freezers and several barrels of coarse rock salt, for the cargo was designated for a firm engaged in the manufacture of ice cream.

"I think, myself, the old tub is at its last gasp," Rufus told Ada. "If fate drove her on this trip, maybe it will be a good thing, for we make so little. I would like to strike out into some new field. It's this wretched pickling and scraping to get a dollar ahead that is putting off our marriage."

"But it doesn't wear out our love, dear," reminded Ada sweetly.

Everything surgured an easy, pleasant voyage. The old barge behaved admirably for two days. The third night, however, fifty miles from any port, Rufus found himself in the grasp of a fierce storm. With dismay he let the unwieldy craft drift, the plaything of the waves, for there was nothing else to do. With daybreak there came a dense fog and a stern northeaster that drove the barge ahead like an arrow shot from a bow. The straining craft groaned and shivered. No land was in sight, but great broad sail had been ripped to tatters and the rudder had burst its lashings. Rufus had lost anchor and two hawsers in the gale, and that night the wind increased. In the utter darkness, just before daybreak, with a crash the barge struck rocks, the prow was battered into kindling wood, the bulky mass turned over on its side and Rufus clung to the upper rail, awaiting daybreak.

"It's a coral reef and an island beyond," he calculated, as morning showed him a coastline of tropical trees. He had made up a package of food and, strapping half a dozen of the freezer pails together, utilized them as a float to get ashore.

Rufus sat down and rested when he reached the shore. The natives soon told him that he must have voyaged many hundred miles. He was blocking out a hind course along the shore when a blaring trumpet blast, followed by the clash of cymbals, caused him to pretend to be asleep at a high pitch tenance. Borge in a palanquin shouldered by half a dozen dusky fellows, all gaudily garbed, was a great figure of savage, decorated with metal ornaments.

The inference was palpable. Rufus had landed on some isolated island inhabited by savages—this was their suzerain, and, with the natives, he was being carried to his palace. Rufus started to his hut, but he was observed and put on a hold front, awaiting the approach of the procession. Following it were some cattle yoked together. The procession halted, and the liege, alightling, studied Rufus with curiosity. Then he inquisitively pointed to the ice cream pails.

A bright thought struck Rufus. Through gestures he imparted to the dusky monarch that he would swim to the barge and return with something that would explain the situation. The king nodded and Rufus struck out for the wreck. He returned, floating a great cake of ice ahead of him, and tied to his shoulders the canister that had the cream's supply of sugar.

One hour later Rufus was at a stage of wild jubilation. He had made of the king a real friend and the latter not only rewarded him richly but indicated that he should be conveyed to the mainland.

"Yes, I'm here and the barge and its cargo demolished or devoured," reported Rufus to Ada, and her father one month later. "Now I tell you of the wreck.

"And then," he recited, "I treated them. They had cows, and therefore milk. I had sugar and ice. I made them a freezer full of ice cream. The effect was magical. They had never tasted the dainty before and were entranced. They halted right there, unloading ice and freezers from the barge, carried them to their camp and a whole army flocked to the spot. There was such an ice cream festival as was never heard of before. They kept their word as to placing me in the way of getting home and the king gave me these—" and Rufus, drawing out a little chamois-skin bag, poured into his hand a dozen or more magnificent diamonds.

"And now, Ada," he exuberated, gayly, "we can get married."

Population of Washington 395,947.

Washington claims a present population of 395,947, police census.

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The 46th Year

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THE POLITICAL POT SEETHING HOT IN THE OLD KEYSTONE STATE

SENATOR SPROUL RUSHING WORK FOR NOMINATION

MAGEE AND SCOTT POPULAR AMONG THE UNDERWORLD FOR ATTITUDE TAKEN IN CAMPAIGN FOR GUBERNATORIAL NOMINEE. PARDON BOARD JOB LOOKED UPON AS IMPORTANT OFFICE.

The Republican organization, which stands aloof from the Magee aggregation, has begun to direct its efforts to the nomination of Hon. William C. Sproul, of Chester, for Governor, on the Republican ticket; Hon. E. E. Beidleman, of Dauphin county, for Lieutenant Governor, and Hon. James F. Woodward, of Allegheny county, for Secretary of Internal Affairs.

Against these are allied ex-Mayor Magee, who declares he is wet and makes no apology for his alliance with the infamous liquor traffic, and one Hon. J. R. K. Scott, who is recognized in Philadelphia as the consorter of the vilest and most foul combination of the underworld that can be gathered together by the police force of any city in the world. So debased and dangerous have the criminal element in the city of piety on the Deleware become, that the government found it necessary, for the protection of the general public, to send into the city a force of government officers to take over the policing of the entire city.

The Vares of Philadelphia, who have accumulated millions by sacking the treasury of the city of Philadelphia, are vigorously protesting against the nomination of Senator Sproul, and by hiding behind the purity of J. Denny O'Neil the Vares hope to succeed in one of the most remarkable criminal coups that has been pulled across the public in many decades. The startling discovery is that O'Neil should lend his name in this direction, and the astounding admission is that made by Magee that he is still wet. This admission discloses the most gigantic frauds ever perpetrated upon the voters, in that there is an understanding that the members of the State Senate and those running for the Legislature are the choice of the wets and that the influence of O'Neil is to be withdrawn from the dry candidates for the State Senate and the Legislature.

O'Neil is to pretend to be too busy, and said O'Neil is to turn his attention to his own nomination and the drys are to be shunted to the siding, so far as the candidates for the general assembly are concerned. The ditching of the State Senators and the Legislative candidates makes the nomination of O'Neil absolutely worthless. The Governor will have nothing to do with the endorsement of the constitutional amendment. This had been taken entirely out of the Governor's hands, but the members of the general assembly will. Thus the Vares are using O'Neil in like fashion as Magee to cover what is looked upon as a record of vilest political debauchery, with the hope that enough good people will be influenced to their candidates so that Scott, seeking the lieutenant governorship, may be successfully put across, with the expectation that the Vares may have planted a man on the pardon board who may be a star attraction in a big jail delivery under the guise of being pardoned. Scott, who is touring the state with O'Neil, is heralded as the favorite counsel of some of the most dangerous criminal class in the east, as well as the one whose advice is sought by the lowest element in Philadelphia.

These knights of darkness consorting with O'Neil have given ample occasion for alarm among the church-going citizens, and there is great fear that the nomination of Scott would bring disastor to any administration with which he might become a part.

This fear has gone a great way in advancing Senator Sproul's candidacy, and the endorsement of Senator Sproul, coming as it does from the great Baptist Divine Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, and president of the Temple University and a member of the same denomination as O'Neil, goes a long distance in advancing Senator Sproul's welfare among the Baptists of the state, as well as other demominations. Dr. Conwell, who has delivered one lecture, "Acres of Diamonds," four thousand times, gives to Senator Sproul this remarkable tribute:

"Because I believe in government of the people, and believe that a pure democracy best expresses itself in a republic—and because the people need their very strongest men at this time—and because they need representatives with broad views and political experience—and because Senator Sproul's past service assures the people of a faithful and conscientious servant—I believe in his election to the governorship of Pennsylvania."

Scott, it is charged, is working both ends against the middle.

(Continued on Page Eight.)

Bartering With Death

FRED. W. SCOTT WILL BE NEXT CONGRESSMAN

THE GREATEST INDUSTRIAL SECTION IN THE WORLD HAS NO VOICE IN THE HALLS OF CONGRESS AND THE PEOPLE CANNOT EXPRESS THEIR CONTEMPT FOR THE HUN:

Fred W. Scott, of Duquesne, seeks the nomination for Congress in the 32nd Congressional district on the Republican ticket and there is every indication that he will be given the place in preference to a Democrat who seeks the nomination in payment of services rendered to one William A. Magee, who sought the election of Mayor, but failed.

Scott is a Republican of years standing and while there is rivalry in the Republican ranks there is but little fear that Scott will win, although the Democrat is pressing a claim with the belief that Magee's friends are disposed to return the favor which they promised in return for the Democrat throwing what little influence he had to Magee during the last mayoralty campaign.

Through this cunning arrangement Magee expected to secure some Democratic support but Magee failed and Councilman English, with any other that may be whipped into line, are making a most desperate effort to pay the bill. However, the district is overwhelmingly Republican and there is no doubt but that Scott will receive the nomination on the Republican ticket providing, the voters are made familiar with the bargain that incites a Democrat to assume for a moment that he has even the remotest chance.

This district is one of the most important congressional districts in the United States, but it is illy represented by the present incumbent owing to his lack of familiarity with the economic conditions and the essential features of the iron and steel men who are the great voting population. It is most deplorable to think that during these war times the district has not a representative who is sufficiently qualified to voice the feeling of the people. Nor can the opinions of the toiler of the employer be reflected at a time when an expression means so much. Every citizen must naturally drop his head in shame when he reflects that in this hour of the nation's trials the voice of the people cannot be recorded through some one with ability not only to vote, but to go down in history. There is no pro-German sentiment in that district, and if there were the district lacks a Congressman with ability to register the will of the people who are overwhelmingly against the Kaiser. This district

(Continued on seventh page)

WAGE LAW FOR WOMEN CAN'T BEAT UNIONISM

PORTLAND, Ore.—Wages for women minors are regulated by law in this state.

The practical application of this theory is referred to as follows by the Oregon Labor Press, published in this city:

"Operation of the industrial welfare commssion and the results obtained by that body in securing the rights of women workers only emphasizing the fact that organization is a surer guaranty of proper working conditions and adequate wages than all legislation which it is possible to enact. Laws favorable to labor are of but little value unless there is an organization of the workers to see that they are properly enforced and administered. Laws, like New Year resolutions are quickly broken or easily avoided by crafty subterfuges unless backed by organization.

"E. B. McNaughton, chairman of the commission, in a conversation with R. J. Stack, secretary of the Oregon federation of labor, recently made the statement that women workers should not expect complete relief from the action of the commission, but must depend on organization to secure for them the full measure of their rights. He said minimum wages for different industries as fixed by the commission were not intended as a standard, but only as a starting point for a scale ranging upward.

"Minimum wages fixed by law are computed on the basis of the lowest amount on which it is possible for the worker to exist, and do not make provision for any expense which may be incurred by the worker in bettering his or her condition or in providing a saving account which is to be laid up against the proverbial rainy day. In all cases the scale fixed by law must be exceeded if the worker is to maintain an American standard of living.

"Proof of the superiority of organization over legislation may be seen in the better scale paid in all highly organized industries, such as the garment workers.

Urgent calls have been sent out by the anthracite coal operators for more mine workers in an effort to increase the present army of 153,000 men up to the normal force of 1915, when there were 177,000 mine workers in the regions.

INDUSTRIAL SLACKER IS TRAITOR TO UNCLE SAM

THE LOAFER WHO REMAINS IDLE IS IN CLASS A WITH THE GERMAN SPY—ASTOUNDING FIGURES SHOWING HOW GOVERNMENT IS BEING ROBBED OF PRODUCTION — BEWARE OF FAKE GET-RICH-QUICK PLUCKERS—PUT EARNINGS IN THRIFT STAMPS, WAR SAVINGS CERTIFICATES AND LIBERTY BONDS.

The loafer, the workman who prefers to remain idle when he might be employed, is today rightly considered the most odious type of slacker, to be found in the United States. He is a deserter from Uncle Sam's industrial army and is as much a traitor to his country as any German spy in our midst who may be plotting this nation's downfall.

Capacity production is today the prime requirement. The country needs as many ships as it is possible for us to build; it needs munitions and supplies of every description for all branches of the military service, and home necessities must be supplied also. The fighting army depends on the industrial army for its supplies.

Any man physically able to work who loafs a day or refuses to work as many hours per day and as many days per week as his job calls for is robbing the government of that much production and is an enemy to his country, consciously or unconsciously.

As a concrete example, we give some figures which were taken at random from a payroll. We took 277 men, to see how much time these men had worked in the course of a week.

32 men worked 1 day
56 men worked 2 days
55 men worked 3 days
54 men worked 4 days
80 men worked 5 days

The average number of days that these 277 men worked during that whole week, was 3¼ days. Had they worked the full 6 days, 113 of them would have been available for other kinds of work.

The industrial slacker doesn't belong in the United States. This country has enough to do without the extra burden imposed by the drone.

Few workmen loaf with a view of injuring the country. They simply want to enjoy their unusual earnings. It is almost certain that if employers were to start a vigorous campaign to "keep the man on the job" together with a "safety" campaign, the workers would see the serious consequences of their loafing, and that there would be a quick improvement and a speeding up of production.

The workman who loafs is also hurting himself and family by not making hay while the sun shines. He won't have a chance to earn such wages always. There is a time coming, and it may be sooner than we think, when workmen will not be in such demand as they are now, and when wages will again strike their normal plane. The wise man will get in as many days work at prevailing high wages as possible, and what is more, he will lay aside as much as he can for a rainy day. The average good workman ought to be able to lay up a bank account from his wages that will help him and his family for years to come.

He can get a financial start in this way that may change his whole future life. But he should fight clear of "get-rich-quick" schemes. There are many alluring advertisements, oil, mining, land and industrial, of every description which offer impossible returns on the investment. They are intended for "suckers," and have made beggars of thousands of unfortunate people. Don't bite on such bait. BUY THRIFT STAMPS, WAR SAVINGS CERTIFICATES AND LIBERTY BONDS AND BECOME A PARTNER WITH UNCLE SAM.

And remember, it is worse than silly to loaf now. Every hour lost now means that you will have less money to spend later on when you need it much more than you do now.

ENGINEERS REDUCE HOURS

ATHENS, Ohio—Eight months ago stationary engineers in this city organized. To date they have perfected a 100 per cent union, reduced the work day from 12 to eight hours and increased wages 35 per cent.

RECEIVE RECOGNITION

TORONTO, Ontario—For the first time in the history of their organization the Machinists' union has secured recognition of the Toronto Employers' association. Wages are advanced 5 cents an hour and working conditions are improved.

PASTOR RUSSELL'S SERMON.

"ALL IN ADAM." "ALL IN CHRIST." DEATH THROUGH ADAM—LIFE THROUGH CHRIST. CHRIST BY RESURRECTION. CHRIST THE FIRST-FRUITS, LATER THE GENERAL HARVEST.

PHILADELPHIA, Pa., May 13, 1906—Pastor C. T. Russell spoke to large audiences twice here today. His afternoon topic was his anti-infidel discourse on "To Hell and Back"—the Bible defended against tradition. The evening discourse was on the resurrection, from the text, "For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his presence."—I. Cor. 15:22, 23.

This evening we continue the examination of the Scriptural teaching respecting the hope of the resurrection of the dead, built upon the great fact that Chris died for our sins. Numbers of this audience, we know, are following these discourses weekly through the public prints, and those who listened this afternoon to our discourse, "To Hell and Back," will, we trust, also find our subject helpful. We saw this afternoon that the penalty upon our race through Adam's disobedience was not an eternity of torment, but everlasting death, "everlasting destruction." (II Thess. 1:9.) We saw how God inflicted death as a penalty an account of sin, as it is written, "Thou turnest man to destruction." (Psa. 90:3.) We saw also how divine mercy had arranged for man's recovery, and so that his existence with son and death might work out for him an increase of knowledge, valuable to him through all eternity. We saw that to this end Christ died for our sins—paid the penalty for Adam and his race, that Adam and all of his posterity might ultimately get free from that death penalty by a resurrection from the dead.

We saw, too, that the divine plan for the general awakening of the world, for the general release from the prison-house of sheol, hades, the grave, is appointed for the Millennial age, and that meantime "the dead know not anything." (Eccl. 9:5.); that their awakening moment will seem to them the very next instant to the one in which they fell asleep in death. We saw that with the death penalty was really a sentence to extinction of being ("The soul, that sinneth it shall die"), yet on account of the divine pre-arrangement of redemption through Christ this has not been reckoned as extinction, obliteration of the being, but merely as a sleep from which in the Millennial morning the whole groaning creation shall awaken to the blessings of the Millennial privileges and opportunities under the reign of the Prince of Light, the Lord of lords and King of kings, to whom every knee shall bow and every tongue confess. (Phil. 2:10, 11.) We saw also this afternoon that during this Gospel age God has been selecting from the world of mankind a "little flock," to be the "Bride," "the Lamb's wife"—joint-heirs with Christ in his Kingdom of glory and in the work of blessing, judging and uplifting the world.

THE SECOND ADAM

This evening from our text we wish to show what the Scriptures reveal respecting the divine order in the resurrection of the dead. It will be noticed that the Apostle specifically declares that all of Adam's race died in him. We know this to be a fact; not a member of the race of Adam has escaped the inheritance of the death penalty. The alternative statement of the text is that "even so in Christ will all be made alive." We call attention here to the fact that this text does not teach the thought of universal salvation; not all who died in Adam will be made alive—will gain perfect or everlasting life.

The Scriptures set forth that Father Adam essayed to be the head, the life-giver to the race, but that he failed to accomplish his purpose by reason of transgression and divine sentence of death. He did beget children endowed with a spark of life and able to transmit the same to others, but it was only a very weak spark, which flickered but for a few years in each generation, until at the present time the average of human life is thirty-five years. What Adam failed to accomplish God proposes still to accomplish—through Christ. God proposes a regeneration for the world. All mankind were generated once in what we term natural birth, as we have seen, this brought no life in its perfection, but merely a spark of life soon to die out. What as a race we need is what the Scriptures declare our Lord Jesus came to give, "I am come that they might have life, and that they might have it more abundantly"—perfect life, everlasting life, "The gift of God is eternal life through Jesus Christ our Lord." (John 10:10; Rom. 6:23.) Christ, therefore, is set forth in the Scriptures as being the Life-Giver provided of God for the race of Adam. He is called the second Adam, in that he takes the place of the first Adam—undertakes to be the Father and Life-Giver to Adam and every member of his race upon condition of their obedience to him. What a grand proposition this is! What a hope for life everlasting it holds out to the race of Adam! Truly our God is a God of mercy, compassion and love. He has done great things for us, whereof we are glad; he has provided a Saviour and a great one—able to save to the uttermost all who come unto the Father through him.—Heb. 7:25.

ORDER IN THE RESURRECTION

Our text not only tells us that all who come unto Christ will be made alive, will reach full perfection of life, everlasting life he that hath not the Son shall not see life"—but it also tells us that these in Christ who will receive everlasting life will not all get it at once, neither will they all be of one order or class, but "every man in his own order." This is in exact accord with what we have just seen, namely, that God during this Gospel age has proclaimed a special calling for a special class of the human family. The Apostle speaks of it as "our high calling of God in Christ Jesus," and again he calls it "our heavenly calling." (Phil. 3:14; Heb. 3:1.) The Scriptures everywhere speak of this class of present selection as a little flock, especially favored above the remainder of mankind, in that to them is specially granted the hearing ear and the understanding heart. We are particularly told that God at the present time does not desire the entire world to hear and understand respecting its plan, and that therefore he has covered the matter in the Scripture revelation in symbolical, figurative, parabolic language, so that the majority hearing may hear and not understand, seeing may see and not perceive—not be converted and not be healed. This is the Lord's own statement of the matter. (Mark 4:11, 12.) He declares that he is choosing a special class, and that in this manner of withholding some of the truth he is singling out those of the articular class he is now selecting for the Royal Priesthood.

The Apostle again tells us that the "Elect" of this present age are members of the larger Christ, of which the "Head" is our Lord and Redeemer Jesus, and all the faithful of this age are "members in particular of the body of Christ." (I Cor. 12:27.). He emphasizes this statement in the same chapter, declaring that in every congregation of the Lord's followers this body picture is preserved, so that the head is represented in their midst by certain members, and that as a whole they are as hands and feet, eyes, ears, etc., for the building up of the body of Christ, which is the Church, until we all come to the full statute of a man in Christ. He tells us that to make this new man, this New Nation, of which the Redeemer is the glorious Head and Lord, God took from the Jewish nation at the time of the firts advent all who were Israelites indeed, and is now gathering people of the same general character from every nation, people, kindred and tongue. He tells us that the Lord made of these twain one body, that there should be no schism in the body no separation, no division, naught but perfect unity amongst those who are in harmony with the Father under the Headship of his Son and and under the guidance of his Word and Spirit.

CHRIST THE FIRST-FRUITS.

The reference in our text to Christ the First-fruits aplies to this whole body of Christ, the Church, whereas some have understood it to refer merely to our Lord Jesus. The Aostle, however, cautions us that this is the "mystery hid from ages and generations of the past, but now made known unto the saints, that we should become heirs of the same body—that the Messiah of prophet would include the body of followers who now accept the Lord's favor and call, under present conditions of self-sacrifice and devotion even unto death.

This idea of First-fruits is everywhere maintained throughout the Scriptures, as, for instance, in the statement, "Of his own will begat he by us the Word of truth, that we should be a kind of first-fruits of his creatures." (Jas. 1:18.) In everything our Lord is chief and has pre-eminence, for, as the Apostle declares, "He is the Head over the Church, which is his body." (Col. 1:18.) But according to the analogies of the figure the body and Head must co-operate, are intended to co-operate, must be together in every respect. If the Head is of the first-fruits, the body must be of the first-fruits. It is in accord with this that we are told that the Gespel Church will have a special resurrection—the First Resurrection, the chief resurrection to glory, honor and immortality.

More than this we are told that the resurrection change which the Church will experience will be one and the same in kind with which our Lord experienced, "We shall be like him, and see him as he is." (I John 3:2.) The Apostle even declares that our resurrection is the resurrection, saying, "What things were gain to me, those I counted loss for Christ * * that I may know him and the owner of his resurrection and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Phil 3:7-11.) What does the Apostle mean here by saying "attain unto his resurrection," except that Christ's resurrection was specially peculiar different from that which would come to the world in general, the chief resurrection to glory, honor and immortality, and that the Apostle, a reckoned member of the body of Christ, trusted to make his calling and election sure to a place in that body, and thus have a share in that same resurrection with our Lord—the First Resurrection?

This is the same thought which the Lord presents to us through the Prophet, saying, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion trayailed she brought forth her children. Shall I bring to the birth and not cause to come forth, saith the Lord? Shall I come to bring forth and close the womb? saith thy God." (Isa. 66:8.) In other words, shall the Head of the Christ, the great Deliverer, be born from the dead and shall the body not also be born? The assurance of Scriptures is that although an interval of time elapsed between the birth of the Head, Christ Jesus, the first-born from the dead, and the birth of the Church, his body, as a part of his resurrection, nevertheless the latter is surely guaranteed by the forme. As surely as the Head was raised up by the Father, So surely he will raise up us also by Jesus. Thus the First Resurrection will be complete—the resurrection of the blessed and holy, the resurrection of those who will be kings and priests unto God and shall reign on the earth, the resurrection of the "first-fruits"

THE "AFTERWARD" CLASS

We, dear friends, are especially interested in the First-fruits class, in his resurrection, in the First Resurrection, in the resurrection of the "the blessed and holy." This, however, does not hinder our having a deep interest in the divine plan as it relates to the remaining of our race. Even though we have gotten rid of the gross darkness which once misrepresented the divine plan and taught that all except the first-fruits were to be tormented to all eternity. It is not sufficient that we should realize that God's provision for the world in general is not eternal torment, for he has graciously made known to us something respecting the blessings which will come to the world as soon as the Elect, the First-fruit class, the Christ class, the Abraham's seed class, shall be completed. In our text the word "afterward" marks off all the remainder of the world who shall come into Christ from this First-fruits class, which now becomes associated with him under the peculiar high calling of this Gospel age. "Afterwards they that are Christ's at his coming"—literally at his presence. What about these? What is the divine provision for them? Our text says that they shall be made alive. This implies that they are of a separate or distinct order or class from the Christ, the First-fruits, and as the Scriptures everywhere show that those who will be blessed during the Millennial age will not receive a change of nature fom earthly to heavenly. They will not have a heavenly calling. As human beings the entire race lost human nature, for which the earth was prepared as the proper and most suitable abode. It was this human nature then and the earthly paradise that our Lord Jesus redeemed, and that he proposes to restore during the Millennial age to all the willing and obedient of Adam's race who will accept his favor and the eternal life necessary to enjoy these blessings. God's provision for the salvation of mankind in general is by restoring them to the original God-likeness in the flesh possessed by Adam and lost for him and for all others disobedient, his posterity. In harmony with this the Millennial age is specially called the "times (years) of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

From the statement of our text it is evident that the work of this age is kept entirely separate and distinct from the work of the next age. There are two calls in the world today. It is not one for people to say. I choose the heavenly, or, I choose the earthly: for as the Apostle declares, "Ye are all called in one hope of your calling." (Eph. 4:4.) That calling is the heavenly calling, as he declares, and those who reject it can have nothing else now whatever God's mercy may provide for them in the future. Besides, our text clearly indicates that this claim of the earthly order to which the great majority of Adam's race will belong, will become Christ's—that is, will come itno Christ—that is, will come into relationship to Christ during the Millennial age, because it specifically states, "at his coming."

The word here rendered "coming" is parousia, which signifies presence. Our Lord declared that at his second coming he would be present in the world. As we look back to his first presence in the end of the Jewish age, we find that it lasted in all about thirty-three years. But as we look forward to the second presence or second advent of our Lord we find that it will be of much longer duration, for, as the Apostle declares in this very chapter he comes to reign, and he must reign until he has put all enemies under his feet, even the last enemy, death, and he will then deliver up the Kingdom to the Father. And this period of his second presence and work in the world we are specifically told will be a thousand years, for does not our Lord tell us through the Revelator that the saints of this Gospel age, accepted as members of his body, shall live and reign with him a thousand years?—Rev. 20:6.

IN ABSENCE, IN PRESENCE

We who during this Gospel age becomes the Lord's people, and are accepted as members of his body, do so during his absence, when the clouds of error and obscurity cause special trails and difficulties and narrowness of the way, and when special faith and special obedience are necessary. Those who are faithful under these conditions are to have the chief reward, joint-heirship in the Kingdom. But there will be another class found worthy of life eternal, though not accepted as joint-heirs or granted the heavenly reward. There are, we believe, millions living to-day who, under the glorious provisions of the Millennial age, with sin and error and deception and falsehood out of the way, and the light of the glory of God shining clearly in the presence of the Lord, will be glad to accept the Saviour fully and unreservedly and to consecrate their all to him. True, their consecration in that time will not mean suffering, sacrificing, dying daily, etc., because the Adversary then will be bound and deceive them no longer, the darkness will be ast, the Sun of Righteousness will be shining, the knowledge of the Lord will fill the earth, everything about them will be helpful to their uplift, not only in knowledge but in mind, in body, in morals. The day of the Lord's presence will be a glorious time for the world, and it would astonish us greatly if the number who would gladly receive the message of salvation then, under those favorable conditions of obedience, would not be very large indeed. With our own hearts loyal to the Lord, and willing to follow him and to suffer for righteousness' sake under resent adverse conditions, it would reject divine mercy and the offer of life eternal; but the Scriptures most unmistakably teach that there will be some who will refuse the grace of God, and who as a consequence will die the Second Death.

Since our Lord's presence will last a thousand years, and, as a whole, will be a pediod of blessing and enlightenment, it will easily be seen that it will not only afford an opportunity for those who have already gone into the tomb to come forth, that they also under favorable conditions may hear of the Lord's plan and participate in the resurrection of that time if they will. Their awakening will be one thing, their uplifting will be another. The awakening will be instantaneous, their uplifting or resurrecting will progress rapidly, step by step, to all the willing and obedient until the last round of the ladder of uplift and restitution sahll have been gained and they shall be perfect and entire, lacking nothing. They shall be as Adam was in his perfection in Eden—"in the image and likeness of God." Even better than this, they will then have the knoweldge which Adam with all his perfection of being lacked: they will have had the experiences proving to them the exceeding sinfulness of sin and the bitterness of its wages of death, and on the other hand the blessedness of rightedness and the joys of its reward, everlasting life in divine favor.

THE JOYS OF OUR LORD.

In view of this, the Scriptural presentation of the great work of Christ during the Millennial age in lifting up and blessing the world in general, what a blessing there is in the assurance that we who now are called to be of the elect class will have the inestimable privilege of association with our Redeemer in this great work of uplifting the world, resurrecting the world, raising up the world out of present sin-and-death conditions to the full perfection of life everlasting in harmony with God. If we are faithful a very little while we shall hear the Master's voice at his second advent saying to us, "Well done, good and faithful servant; thou hast been faithful ovor a few things, I will make thee ruler over many things; enter thou into the joys of the Lord."—Matt. 25:21.

The joys of our Lord are the joys of the Kingdom and its work of blessing and uplifting the lost race in Adam, condemned to death and redeemed by Jesus and awakened and given an opportunity to obtain life. How wonderful is our privilege, dear brethren and sisters! I exhort those of you who have not yet made your covenant with the Lord to do so forthwith—to count that it is the grandest opportunity that could be imagiend. It seems to me that if ever the holy angels could covet any matter it would be the privilege of being in such a position as we occupy to be priveleged to suffer with Christ in his glorious service in the promulgation of his Truth and by and by to reign with him, to enter his glorious joys and work a blessing to all the families of the earth. Then all the blind eyes shall be opened and all the deaf ears shall be unstopped, and the knowledge of the glory of God shall fill the whole earth. All shall hear, all shall know, all shall have an opportunity, and only the willfully disobedient shall be cut off in the Second Death, and all who will may enter into life eternal through the great Life-Giver whose entire work is done in accord with and along the lines of the divine plan of the ages, which God purposed in himself before the world was.

APPRECIATIONS.

Camp Lee, Va.

We Brethren take great pleasure in writing these few lines to your valuable paper and feel that your readers will be glad to hear from some of the Brethren at Camp. Surely the whole world needs the very thing which God's great Plan holds in store for all who will accept it on His Terms. We can certainly praise the Lord for His many favors bestowed upon us since our seperation, knowing that He is preparing us for a place in His Kingdom. We thank all your readers for their prayers on our behalf and assure them of ours also. Wishing you God speed as your endeavor to herald abroad the Kingdom Message.

Your Brethren in the One Hope,
CHARLES E. KURIGER.
JAMES L. GARDNER JR.
KENNETH W. WILSON,
CARL M. DORST.
Sanitary Detachment, Camp Lee, Va.

St. Peters, Pa., May 7, 1918.

Please find enclosed one dollar, renewal for one year's subscription to Labor Tribune. It is twelve years since I first subscribed, and have always enjoyed the many pleasant articles it contained, such as I think ought to please both the Jew, the Gentile and the Church of God. I am glad to see Pastor Russell's sermons still in print as those who take the paper for its every day news will get something to make them think along other lines. Also Bro. N. E. Nelson's addicles are just fine and we all need all the Spiritual help we can get in the present time of trouble. So many of the Bible Students have sons, brothers, nephews and cousins doing their duty in the war, which we know by the Scriptures will finally work out God's Plan as intended from the beginning, which brings the following thoughts to me.

Oftimes our path may be lonely
and sad,
Our Heavenly Father's promises
make me so glad.
Through the word and the Spirit
revealing God's plan,
That when finally completed brings
redemption to man.

When the Church as a bride with
her Lord will reign;
Bringing peace, joy, love and freedom from pain.
As by one man's disobedience the
curse was bestowed,
By one man's obedience was lifted
the load.

When the Spirit is poured on all
flesh they shall know,
All the wonderful love that our
God did bestow,
Who spared not His Son, but sent
Him as man,
To redeem and bring back to His
first perfect plan.

When again, the Earth will rejoice
and be glad,
The murmur of Water in deserts be
heard.
No blight on the flowers and none
to offend,
For all will rejoice with the children of men.

What loud Hallelujah from the
earth will ascend,
Even the Hills clap their hands,
trees gracefully bend,
The Spirit and Bride will say, "freely partake
From the Water of Life bestowed
for your sake."

Very truly,
MRS. Wm. CAMERON,

Bunker Hill, Ill.

I thank you for continuing to send my Tribune to me after my subscription expired. I hasten to renew it, not having noticed until last night that it was due April 1st. I appreciate your paper very much in all of its feature, but particularly because you print dear Brother Russell's sermons in such large, clear type. God bless the effort you are making to spread the glad tidings. Enclosed find check for one dollars. Yours in the service of our dear Master,

C. W. STIVER.

Belmar, N. J.

I see by my label on my paper that my subscription expires in April. I will be obliged, on account of finances, to discontinue my subscription, which I have enjoyed, especially the features in it pertaining to present Truth and thank you, with many others, for your courage and persistence in publishing them in the face of such opposition as has been shown.

Yours truly,
MRS. A. GOLDEN.

Johnstown, N. Y.

I notice my subscription for the Labor Tribune has expired. Will you please discontinue sending it for the present. Would like to say I have been greatly blessed in readings its pages, especially its religious features.

May it continue its good work in sending out the blessed message of Kingdom news.

Yours very truly,
MRS. L. A. NEIL.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

Triunity of Man Duplicated in the Plan of the Ages.

This same striking correspondency in time and nature of the creative week of Genesis to that of the constitution of man is also duplicated in the Plan of the Ages. The constitution of man contains prominent features of the Plan of the Ages in several ways which we now proceed to point out. We find four distinct features in the constitution and life of man that is typical of prominent events in the Plan of the Ages. They are: (1) the Puberty at the age of 14, (2) Sexual Maturity at the age of 21, (3) the full development of Manhood and Womanhood at the age of 28, (4) the cessation of the procreative powers from 42 to 49; these correspond respectively to (1) the Abrahamic Covenant, (2) the birth of the Jewish Nation, (3) the work of our Lord Jesus at His first advent, (4) and the elimination of sex in mankind during the Millennial Age. We will examine them separately in the order stated.

(1) In order to draw the parallel, we must compare each 7 year period of the individual man with each 1000 year period of the history of the entire human race during God's rest day of 7000 years, from the fall to the restitution at the end of the seventh Millennium. Recall the age of puberty in the human youth as occurring at the beginning of the third series of three cycles of their life—at the age of about 14. The corresponding period in the Plan of the Ages, as set forth in Millennial Dawn, is at the end of the second series of days of 1,000 years or about 2,000 years since the creation of man. This brings us to the time when God made his important covenant with Abraham in the year of the world 2083. That this is an important event in the development of God's plan of redemption, will be conceded by all I. B. S. A. Bible Students. It is referred to by Pastor Russell as "The Oath Bound Covenant." St. Paul refers to it as the essence of the Gospel. Pastor Russell regards it, in conjunction with the Old and New Law Covenant, as an epitome of the entire Plan of the Ages. St. Paul's statement (Rom. 7:9) that "I was alive without the law," is the hope of eternal life inspired by the Abrahamic Covenant. This is the teaching of the context and other statements made by him regarding the same question. St. Paul says (Gal. 3:17) that the adding of the Law Covenant did not "make the promise of none effect."

Following this line of thought, the hope of eternal life promised by God at the beginning of the third 1,000 year day of God's Rest Day, we identify it with the corresponding period of the development of the human youth. At this period, the beginning of the third series of seven, at 14 years onward, we observe that this is the period in which the procreative power, the "new life," begin to manifest itself in the development of the human body.

(2) Next we have the age of procreation in the human youth as occurring properly at the age of 21, the ending of the third cycle of seven years. The event that corresponds to man producing the young at 21 years of age, would be something that occurred at about the same period reckoning 1000 years for a day or 3000 years from the beginning at the start of this week or rest day of God. "All about this time the Hebrew nation was born—when they were delivered from the bondage of Egypt and became God's peculiar people, and still live to this day, while other nations have come and gone by the score. These people, since their birth from the womb of Egypt, their experience in Canaan and subsequently becoming a tributary nation and finally destroyed as a nation at the beginning of the Christian era, and subsequent persecution as a people, and future restoration of the chief nation of earth, is depicted by the prophet Ezekiel (Chapt. 16). Under this poetic language the Hebrews are represented as a new born girl babe which God cared for and clothed with the garments of linen and silk with ornamentations that gave her beauty and later married Jehovah and had children; she turned out to be a harlot through idolatry and was rejected later to be remarried under the New Covenant of the Millennial Age of the future.

(To be continued.)

Appreciations.

Cleveland, Ohio.

Please find enclosed $1.00 money order for renewal of subscription from Jan. 1918-1919. Sorry so long delayed, but in these times of curtailment of privileges, glad we have the Tribune visits as heretofore.

Respectfully,
CHAS. J. SPREADBERRY.

Cromwell, Conn., May 6, 1918.

My subscription to your paper runs out today. Will you kindly discontinue it. I cannot pay for it for another year as much as I want the paper; it is impossible for me to do so. No one is more sorry than I am to be obliged to miss the Tribune after having taken it for ten years and having enjoyed it so much. Thanking you for the grand good you are doing and may God bless you.

Yours respectfully,
WILLIAM R. SAVAGE.

McMinnesville, Oregon.

I see by the wrapper on my paper that my time expired in April. You will please take my name from your list as I cannot afford to pay for it longer.

I am truly yours,
D. R. CANB.

Vineland, N. J.

Enclosed please find one dollar which I owe for your paper from May 1917 to 1918. Will have to ask you to please discontinue my subscription for the present on account of money stringency.

Sincerely yours,
EUGENE GUERRA.

New Philadelphia, Ohio.

I see by your last issue, May 2, a notice of a mob at Malvern, O., handling me. The statement is not correct, and am sending you a clipping from the Canal Dover paper telling the facts as they are and what seems to be so very important is, that the officer in charge of me handed me over to the mob; a thing that is very rarely done. That was the officer at Minerva that did that and then the mob followed me to Malvern where I was ill and shamefully treated.

Please rectify this in your next issue and oblige, as I was not selling the "Finished Mystery," only putting out a tract showing why and by whom the book was suppressed.

Respectfully,
G. H. GRIFFIN,
136 N. 1st. St.,
New Philadelphia, Ohio.

MOB DENIES MAN TRAIN.

Trouble Started at Minerva When Officials Handed Him Over to Crowd Says S. H. Griffin.

S. H. Griffin, International Bible Student, who was mobbed Thursday at Malvern for the distribution of alleged disloyal literature, was back at his home in New Philadelphia Saturday after he had been smuggled out of the back door of the county jail at Carrollton by Carroll county authorities who feared a repetition of the Malvern reception in Carrollton if his release became known.

First Attack in Minerva.

Mr. Griffin told his story Saturday at his home in New Philadelphia.

"I went to Minerva on Thursday morning to distribute International Bible Students tracts explaining why 'The Finished Mystery,' last work of Pastor Russell, had been suppressed," he said.

"I was interrupted in my work by the Minerva authorities who conducted me to the mayor's office. They said I was to be held for disloyalty. I had them telephone the federal authorities at Cleveland who told them I had done nothing in violation of government orders.

"The Minerva officials then asked me if I would like to be turned over to a mob. They told me to look out the front door and for the first time I was aware of a crowd that had gathered. Then they shoved me into the mob. But I was not injured, only the crowd told me to go back home. This I agreed to do. But they would not let me take a train. They said I must walk.

Caught at Malvern.

"I started on foot and when I got to Malvern I saw at once that that town had been told to watch for me. There was a crowd waiting. I tried to avoid the town but in skirting the village I came to a clay plant where a crowd caught me.

"I was being roughly handled and I do not know what the outcome would have been had not a man in a buggy attempted to rescue me. This provoked a fight in the crowd among themselves and the Malvern authorities took me in custody. They turned me over to the sheriff of Carroll county who took me to the Carrollton jail for safe keeping. When I wanted to go home they had to let me out of the back way as they feared a mob might gather if it was known I had been released.

"The Carroll county officials treated me fine."

Denies He Is Disloyal.

Mr. Griffin denied that he had intended any disloyal act. He said he was merely distributing tracts of the International Bible Students in accordance with the general propaganda work of the society.

He said a book ordered suppressed by the government had been duly suppressed and that he was making no attempt to violate the law.

Rochester, N. Y.

You will find money order of one dollar for the valuable and good Tribune which expired April 27, 1918.

Appreciate very much the good tidings of great joy for much I have enjoyed for the past times.

I want to thank you and hope you will spread the glad tidings of salvation to all people of the earth. Surely by and by all will enjoy the Ransom Price that our Lord has provided at Calvary.

I remain your sorter with Christian love in one hope.

GINSEPPE DI PANE.

McRae, Ga.

Enclosed find money order for $1.00. Am loath to ask you to discontinue my paper, but circumstances make it necessary. I have enjoyed its good pages many years, and wish you every good possible in your work.

I shall be so glad to meet you, dear Editor, in the "Sweet Bye and Bye."

Yours sincerely,
MRS. A. L. RYALS.

Cleveland, Ohio.

Only on one other occasion have I ever written you and that was shortly after the first issue of your Tribune came to me after subscribing. This was quite a number of years ago. Permit me to thank you for your fearless attitude in printing the sermons from the pen of the late Pastor C. T. Russell.

While this noble man is denounced by the clergy, who have always taken the money from the poor people while giving them naught but tradition without any comfort. I want to acknowledge the help that this self-sacrificing man has given me through his writings and the sermons in your paper. I know and reverence God now.

Under the incoming kingdom we are confident that every honest man will be blessed and every fearless editor who is trying to help the people know more about God and the true God will be rewarded; also even if he is disliked by the present babyloneons who mistreat the people and take their money.

Yours for Truth and Right,
J. W. SHERMAN.

Caddo, Okla.

Please find enclosed my subscription to the dear old paper. I will give it my support as long as it holds up the Truth. We are getting our persecution from the clergy now but we trust the dear Lord will over-rule all for the best. May the dear Lord continue to bless you and every effort you put forth for the truth.

Yours Respectfully,
MRS. W. W. HIBBARD.

Coffeyville, Kan.,

I am sending you twenty-five cents and wish you would please send me some extra copies of the April 18, 1918 Tribune. I especially like the article about Why Pastor Russell did not write a 7th Volume and do hope I can get some extra copies of that number.

I want to keep my subscription paid up but don't know just how much I owe.

Thanking you for an early reply, I am

Very truly,
MRS. E. L. HYSSUNG.

Beloved Pastor Russell,
Now glorified and free,
With life divine immortal,
I soon shall be with thee.

Your life time's patient labor,
Has helped me to prevail,
And by God's grace I'll meet you,
Right soon beyond the vail.

Your labor now has ended,
Your work goes grandly on,
The wine of joy in service,
The travail past and gone.

God's kingdom soon established,
On earth, with Christ its Lord,
The Bible shall be known,
As God's own holy word.

DR. C. P. POWLEY,
St. Louis, Mo.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro. which cost $3,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Chas. B. Foll, 435 Chestnut St., Association, rents for $35.

Pottstown, Pa.

Rutherford and Others Arrested.

A New York dispatch says Joseph F. Rutherford, successor to Pastor Russell as head of the International Bible Students Association, and five other leaders of organizations founded by Russell were arrested in a raid by Federal authorities on the headquarters of the Bible Student's Association in Brooklyn.

It is charged that the six men sought to bring about "mutiny, disorder and unrest" and to persuade men to refuse to enter military service by articles published in The Watch Tower, The Bible Student and The Kingdom News, organs of the Russell sect. The Kingdom News was suppressed by government agents last week.

Those arrested with Rutherford are William E. Van Ambergh, Giovanni de Cecca, A. Hugh McMillan, Robert J. Martin and Frederick A. Robinson.

New Philadelphia, Ohio.

I notice in your May 2 edition, on second page, third column, under heading, "Carrying Things to the Extreme," that the statements made are false.

There is a religious class, now, as in the days of the Lord's earthly pilgrimage that are dead-bent in showing their ignorance and satanic spirit by slander and misrepresentation of those that are sincere Bible students. This work was carried on to the heights of barbarianism in the dark ages, when Satan controlled the minds of the leading religious fanatics. The true saints of God have no commission of Christ to persecute fellow Christians, as are now doing. Their work is to preach the Word of God in Truth and sincerity, which is "mighty through God to the pulling down of strong holds." 2 Cor. 10:4, 5. The work of the Bible Students of today is telling on the false systems of error—"Error dies hard," but Truth is powerful and must prevail.

I feel inclined to openly criticize editors and reporters throughout the land for jumping at conclusions and publishing every article that is sent them and not investigating the facts of the matter. I feel that much harm has been done this way.

In this article it says that Mr. Griffin was compelled to burn books on public square. Mr. Griffin was not selling the book entitled "The Finished Mystery." He was circulating a tract telling why the book was suppressed and who is at the bottom of it.

Some one that "hates the Truth" 'without a cause,' saw a chance to put his evil spirit into action against the readers of Pastor Russell's books, by falsely crying out pro-German and exciting a mob, which as one has truly said, "A mob is made up of cowards and drunkards."

The mobs—one in Minerva and one in Malvern—held Griffin for over four hours.

The enclosed clipping will rectify the misrepresentations.

LEADERS OF MOB TO BE PROSECUTED.

Leaders who took part in the mob that seized S. H. Griffin of this city at Malvern Thursday night will be prosecuted if their identity can be determined, it was announced Saturday by leaders of the International Bible Students association here.

Reports that Mr. Griffin was held by authorities at Carrollton for investigation were denied Saturday by Prosecuting Attorney Fred W. McCoy at Carrollton. He declared that Mr. Griffin had sought the protection of Carroll county officials and that he remained in Carrollton overnight merely for his own safety.

S. E. Shull and W. W. Wilkins of New Philadelphia were in Carrollton Friday and accompanied Mr. Griffin to his home here.

It was also explained by Prosecutor McCoy that Mr. Griffin was not selling "The Finished Mystery," a book written by Pastor Russell, the circulation of which recently was forbidden by federal authorities. Instead, it was explained, Mr. Griffin was distributing copies of "The Kingdom News," which explained the scope of the federal censorship on the book.

Though Mr. Griffin was in the hands of the mob at Malvern for more than four hours he was uninjured. He was rescued by William Specht, chairman of the Carroll county draft board, who was passing through Malvern at the time in his automobile. Mr. Griffin was taken to Carrollton in Mr. Specht's auto.

The trouble at Malvern followed a small demonstration earlier in the day at Minerva where Mr. Griffin was ordered from that village after attempting to circulate the booklets. Some one "phoned to Malvern that a "pro-German" was coming to that village and this resulted in the formation of the mob.—New Philadelphia, O., Daily Times, April 20th, 1918.

PERHAPS THIS MEANS YOU!

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, eyesight and memory. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards postpaid for 50c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

A WELCOME GUEST

By ARNOLD WARRENTON.

(Copyright, 1918, Western Newspaper Union.)

"I saw it first!" shouted Robert Leslie.

"And I heard it first!" roared his brother, Martin.

"Why, what's your idea?" jeered the first speaker. "Suddenly taken a liking to humity, that you want to grab a poor little abandoned skit of a thing, after—"

There Robert Leslie paused. An acute expression in his brother's face checked him. He was sorry, for he realized that he had made a bad break. There had been a passage in both their lives where anger had led to injustice and this, in turn, to sorrow deep and lasting.

Into their lonely lives this sunny afternoon there had come a startling experience. Their home was a double house, with a common porch. Robert lived alone in his quarters. Martin had a housekeeper, a Mrs. Wade. Thus for years these two rare old bachelors had lived, daily sinking deeper into a rut of uneventful existence.

"See here, Robert," spoke Martin, after a pause during which the twain gazed down at the little huddled atom snugly ensconced in a padded basket. "I see we are of one mind. Some mother, heartless or driven to direful extremity, has left the child here. Why she selected two crabbed old cranks to take in the little refugee I cannot comprehend. Here it is, though, and we are like two schoolboys with an odd toy. All right—we'll adopt the child."

"Yes, it will break the loneliness," responded Robert; "but what do we know about babies?"

"Don't get in a fuss," said Martin, eagerly. "But I have Mrs. Wade. She's old, but she's a woman and knows a baby's ways. Don't you see?"

"No, I don't!" growled Robert. "I have as much right to the child as you have."

"Granted, and we'll make it a mutual adoption," pacified Martin, persuasively. "I've thought for a long time how lonesome it was for us to occupy separate establishments. Close up your joint and lessen the expense by taking a room with us, and share the baby among us."

So the little foundling was carried into the house, each of the queer old characters jealously insistent on having a handle of the basket all to himself.

"Here's a visitor, and we're going to adopt the little fellow," announced Brother Martin, and Mrs. Wade went into ecstacies over the tiny stranger. Never was such a lovely, smiling, blue-eyed angel! Why, see—he wound his chubby fingers around her workworn hand and actually laughed up at her! Oh, this was such a rare gift from heaven! And Martin grinned and chuckled, and Robert hopped from foot to foot in a state of high excitement. Martin and Robert grinned and laughed, while the baby cooed and crowed.

In the following irrational week Martin sneaked down town and came back with all kinds of baby goods. Robert contributed a high-chair and a rocking-horse. The two fond and foolish guardians hovered about the cradle on all occasions possible.

"I've been thinking that baby ought to have some one to care specially for him," suggested Mrs. Wade. "I have my other duties, and I'm old and slow," so search was made and Martin, who Martin hired to take charge of the child. Slyly Martin hid a baseball and bat, a kite and a pocketknife. Robert secretly went him one better. He had a toy wagon and a sled under the bed.

The days went by pleasantly and peacefully, the infatuated brothers discovering daily some new cuteness and intelligence in the baby, always crowing and smiling. One day the new nurse was wheeling the little child along the street when a lady, youthful in face and form, stopped her to bend over and caress the baby. The nurse was attracted by this interest. They fell into conversation and the nurse mentioned that she would have to give up her charge, as some relatives had asked her to make her home with them.

"Oh, can I trust you? Will you bless my life by one simple act?" broke forth the strange lady, and into the nurse's ear she whispered a story that brought years of sympathy to her eyes.

It came about that when the nurse left the Leslie home she recommended "a friend." As Mrs. Bell, the latter succeeded her. The boy seemed to love her from the start. She won upon the brothers and Mrs. Wade.

One day Martin called his brother into the library, closed the door carefully and extended to him a letter.

"Read that," he said soberly.

"Why, what is it about? Who wrote it?"

"Mrs. Bell, otherwise Mrs. Arnold Leslie, wife of the nephew you sent away eight years ago. He has been ill in a sanitarium for a year. She had to work to keep him there and had to give up the baby. The letter tells all the story, and Arnold is well and coming for her."

"Are we to take the baby away?" quavered Robert.

"Unless—"

"I understand," spoke Robert, arising and leaving the room. He drew a roll of banknotes from his pocket. He found Mrs. Bell in the garden.

"Daughter," he said, tendering the money, his voice quivering with the utmost emotion, "send for our nephew and tell him wife, and baby and home and love are all waiting for him here—home!"

ANY MAN TO ANY MAN

By GERALD STANLEY LEE

I DO not know how other men feel about it, but I find it hard, with all that is happening to the world today, to look a small boy in the face.

When a small boy looks trustingly up to me and I see his world—the world he thinks he is going to have, in his eyes, I am afraid.

The look in his eyes of the world he thinks he is going to have cuts me to the quick.

I have always felt I had an understanding with a small boy before.

But the last four years when he looks at me in that old way and I think of his world—the one I see in his eyes—the one I had myself—the one every small boy has a right to, I see suddenly instead the one that is being left over for him by me, by all of us, the one he will have to try to put up with, have to live in, have to be a man in, when you and I have stopped trying.

Then when I face the small boy I want to go off in a wide high place alone and think and ask God I want to go down into the city and fight—fight with my money and with my hope, go over the top with my religion and then come back and face the small boy.

There are days during this struggle when my soul is spent and all the world seems made of iron and glass and all these crowds of people flocking through the streets who do not seem to care.

It seems as if I would not turn over my head to save a world to live in myself. . . . It does not matter about me—and some days the people I see go by almost make me think it does not matter about them. . . .

Then suddenly I go by troops of school children at four o'clock pouring out into the streets, . . . pouring like fire, pouring like sunshine out into the streets!

It is as the roll of drums for the Liberty Loan!

I want to ring great church bells to call people to the Red Cross!

My rule for a man's finding out just how much he should subscribe to the Red Cross is this:

Put down your name and address on the blank and leave the amount open to think. Then try going past a schoolhouse about four o'clock when the children are pouring out.

Or in the evening when the house is quiet, put down your name and the best figure you dare on the white paper.

Then go upstairs a minute and look in the crib.

Then look at your blank when you come down once more.

THE WAR'S RECOMPENSE

The original of this verse was found on an American soldier who bravely fought and as nobly died. The man is yet unknown.

Ye who have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life.

Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower,
To live in these great times and have your part
In freedom's crowning hour.

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness put to flight,
I saw the morning break."

A MESSAGE FROM EDWARD N. HURLEY,

Chairman of the United States Shipping Board.

EVERY dollar that has been appropriated by the American Red Cross in this war has welded closer that relationship between the United States and the nations of the Entente, a relationship that will have a marked effect upon the peace council that is coming.

If this work of spreading the gospel of mercy is to continue, every man, woman and child in this republic must give the American Red Cross his fullest support in its second campaign for $100,000,000.

Our boys in Europe are looking to us to back them up and I know of no better means of supporting them than through the instrumentality of the American Red Cross.

The good it has already accomplished and the comforts and welfare it will provide later when the stress of war becomes greater for the United States forces, make it imperative that the second fund of $100,000,000 be a spontaneous gift on the part of the American people.

VANCOUVER, British Columbia—The number of industrial accidents in British Columbia can be reduced, says Hugh D. Gilmore, member of the workmen's compensation Board.

SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE ULTIMATE LABOR PAPER.

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

In New York every Labor Library Collection of National Public Place in America Are.

ESTABLISHED 1872—No. 25. PITTSBURGH, PA., THURSDAY, MAY 23, 1918. Subscriptions payable in advance.

GREAT POLITICAL CONTEST WITH SENATOR SPROUL LEADING IN THE RACE

STATE ADVERTISING LAW "HAS TEETH"

CONTRIBUTIONS TO RED CROSS SUGGESTED AT HARRISBURG AS SUBSTITUTE FOR CONVICTION OF COMMERCIAL CRIME — GREENHUT DEPARTMENT STORE SAID TO HAVE BEEN PLAGUE SPOT OF NEW YORK.

In the recent issues of April 25 and May 2, this paper reported with considerable detail two successful prosecutions by the American Fair Trade League against fraudulent advertisers. One was the case of Greenhut Co., Inc., referred to in its own advertising as the "Big Store," New York City. The other case was that of Max Reiter and David Kaplan, trading as Max Reiter & Co., jewelers, at Harrisburg.

RECORD OF GREENHUT CO.

A more exhaustive examination of the Greenhut record in the merchandising world and a further inquiry into its store reputation develops sound reasons why it finally closed its doors forever. In March, 1915, and again in March, 1916, the New York Tribune exposed the Greenhut trade practices fearlessly in its columns. This exposure was the result of thorough investigation and long observation of the Greenhut ways of doing business. Before the Supreme Court of New York in 1916 an attorney for the Greenhut interests stated that this Company "depended upon its reputation for fair dealing to continue in business." Effort was made to restrain the Tribune by permanent court injunction from publishing in its newspaper any article or written matter charging the Greenhut Co., Inc., with false or fraudulent advertising, or the false or fraudulent sale of merchandise or use of labels, or with the false or fraudulent conduct of a sale of merchandise formerly belonging to A. D. Matthews' Sons, Inc., or containing allegations alleging any dishonest or fraudulent conduct on the part of the Greenhut store in the conduct of its business generally. The injunction censorship was not allowed by the court, so in its Greenhut expose on March 19, 1916, the Tribune said, among other things:

"The moving finger which wrote that dark page of trade chicanery is the concern's own, and not all the strategy and all the wit of their skillful lawyers can blot out one page of the record.

"If you believe in signs, look out for Greenhut's. At the Big Store, Eighteenth Street and Sixth Avenue, there has been in progress under the sign of the defunct A. D. Matthews' Sons, of Brooklyn, as wild an orgy of fake trade as New York has known for many a long day. Purchasing the right to exploit the name, along with the stock of the Matthews store, Greenhut's has made it a vehicle to carry off its own accumulations of years of odds and ends, together, apparently, with ancient job lots picked up at outside clearances. Seconds, defectives, goods in such condition that 'damaged' would be a complimentary term to apply to them, marked up prices, shopworn and soiled wearing apparel, tricky labels—all these sins and many others have been committed under the sign and symbol of the great Matthews Sale.

"The practice of Greenhut's, whether in 'special sales' or regular business, is to sell merchandise dear, through the lure of preposterous representations.

"The department store situation in New York today is better than it ever has been. Greenhut's remains a plague spot. It has proved its policy in the year through which the Tribune has watched it pursue its course. That policy is deceit.

"The poison of deceptive or misleading representations is through the Greenhut's system."

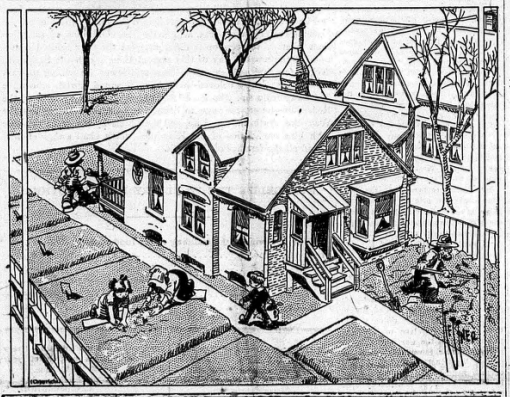
Then, this year, C. E. La Vigne, field representative of the American Fair Trade League, started prosecution against Greenhut's for fake advertising. Now the so-called "Big Store" is no more. But its questionable name has further been exploited for questionable merchandising motives and purposes.

The Greenhut stock was taken over by another merchant. Gimbel Brothers in New York announced that they bought it all. Some was sent to the two other Gimbel stores in Philadelphia and Milwaukee (a small portion was resold by Gimbel to two stores in other cities). A portion of this small portion of the Greenhut stock, resold by Gimbel, came to Pittsburgh.

Slowly but surely the processes of law are being invoked by a few active factors like the American Fair Trade League to make business more precarious for merchants and manufacturers who persist in disseminating untrue, deceptive, or misleading statements about merchandise, or the motives and purposes of a sale, in

(Continued on Page Eight.)

Activity on the South, East and West Fronts



A BLACKMAILER GOES TO THE PENITENTIARY

BUSINESS REPRESENTATIVE OF BUILDING TRADES COUNCIL FIGHTS FOR NEARLY A YEAR AFTER CONVICTION BUT FAILS AND MUST PAY THE PENALTY.

CLEVELAND, May 17—Charles Smith, business representative of the Building Trades Council, was taken to the Ohio penitentiary to begin serving an indeterminate sentence for blackmail, just nine days less than a year after the date of his conviction by a jury before Common Pleas Judge Vickery. Smith was convicted on April 25, 1917. He was tried jointly with John G. Owens, secretary of the Cleveland Federation of Labor. Owens was acquitted.

Smith carried his case through the Court of Appeals to the Supreme Court, both tribunals upholding the verdict in the lower court and finding no error in the proceedings.

When the action of the Supreme Court in refusing to reopen the Smith case was made public, labor leaders petitioned Judge Vickery to secure a parole for Smith. This Judge Vickery refused to do. A labor committee was then sent to Columbus to plead with Governor Cox for clemency. The Gvoernor indicated that three courts having passed on the case, he would not interfere with the process of justice.

James Malley has been selected to act as business representative of the Building Trades Council in place of Smith, the Council having granted Smith a "leave of absence" to serve his penitentiary term.

Smith was convicted of extorting money from contractors under threat to cause building tie-ups unless he was paid.

The case of Albert Ruddy, former official of the Carpenters' District Council, convicted of blackmail as a result of the disclosures made during Smith's trial, is pending in the Court of Appeals. He, too, is under sentence to the Ohio penitentiary.

ELECTRICAL STRIKE ENDS

Indianapolis—A three weeks' strike of the Electrical Workers' Union, which affected a large section of Indiana, has been compromised. Wiremen will be paid 67½ cents an hour the first year, 72 cents the second year and 75 cents the third year. They were paid 57 cents and asked for 75 cents.

Electric shop men will be paid 54 cents the first year, 57½ cents the second year and 62½ cents the third year.

PAINTERS RAISE WAGES

New London, Conn.—It was necessary for Painters' Union No. 897 to suspend work for a short time before employers would accept a new wage scale which calls for $4.50 for painters and $4.75 for paper hangers.

SHEET BI-MONTHLY EXAMINATION.

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for the sixty (60) day period ending April 30th, 1918, find that the average invoiced price of 26, 27 and 28 gauge plain sheet steel, f. o. b. mill, to be 5.10, which will give sheet mill workers for the months of May and June, 1918, a fifty-nine (59) point raise over base price of 2.15. This is eighty-eight and one half (88 1-2) per cent above base of 2.15 on prices contained in scale book of 1917-1918.

TIN PLATE BI-MONTHLY EXAMINATION

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for the sixty day period ending April 30th, 1918, find that the average invoiced selling price of a box of 100 pound Coke Tin Plate prime sheet f. o. b. mill, to be $8.00, which is a ninety (90) point raise above the base of $2.50. This is ninety (90) per cent above base prices contained in scale book of 1917-1917. This settlement governs the wages for May and June, 1918.

Michael Mahoney,
John C. Shorthouse,
James Sheridan,
Mahon Humphreys,
Brinley Owens,
W. B. Coates,
W. H. Peters,
John Williams.

BRICK OUTPUT REDUCED

Washington — The fuel administration has ordered a reduction of production of 10 principal clay products of from 15 to 50 per cent. This action is declared to be the forerunner of similar curtailment of practically every industry considered not vital to the war program. Parts of the plants affected will be converted for war industries, and men, material and transportation will be made available for the same purpose.

That the production of all building material eventually may be substantially curtailed was disclosed by the statement accompanying the orders.

FIRST UNION LOGGING CAMP

Eureka, Cal. — Timber Workers' Union No. 12 has signed an agreement with the Thompson & Merrill Logging Company. This is the first union logging camp in Humboldt county.

CONGRESSMAN PORTER HAS CLEAN LABOR RECORD

RECEIVES EMPHATIC ENDORSEMENT FOR HIS LOYALTY IN VOTING ON ALL RESOLUTIONS TO SUSTAIN THE POLICY OF PRESIDENT WILSON IN PROSECUTION OF THE WAR

The heat with which the contest is raging in the 29th Congressional district is very evident by the determination of the present Congressional incumbent, Hon. Stephen G. Porter, in entering suit for libel against those who are now characterized as overstepping the bounds of propriety in stigmatizing public officials as pro-Germans without sufficient basis for the use of the term.

Congressman Porter has determined to resent the charges as a gross insult and has concluded to seek redress through the courts. In order to put an end to the term being applied to him even though he be a public servant, which gives almost unbounded latitude for the most vicious assaults, he will not submit to the mind of the public being poisoned against him by unjust and unfair means.

Congressman Porter stands high in the estimation of the Committee of Foreign Affairs, a committee of which he is a member, and Chairman Flood, of the Committee, has sent him an endorsement which cannot be misunderstood. It is herewith presented in order to show the public the value of the services rendered in Washington by Congressman Porter. Read it.

May 13, 1918

Hon. Stephen G. Porter, Pittsburgh, Pa.

My Dear Sir:—I see that the Reverend Doctor D. A. McClenahan, in the contest you are having for the Republican nomination for Congress in your district, has charged you with being pro-German, and bases his charge in part on your votes as a member of the Committee on Foreign Affairs.

Without having been requested by you to do so, but as an act of simple justice to you, I write to say that you voted in the Committee on Foreign Affairs on April 4th, 1917, to report the resolution declaring that a state of war existed between this country and the Imperial German Government, and voted for this resolution in the House of Representatives; and that since that time you have loyally voted in the Committee on Foreign Affairs to sustain the policies of President Wilson and the United States in the vigorous prosecution of the war.

Very truly yours,
H. D. FLOOD,
Chairman of Committee on Foreign Affairs.

The labor record of Congressman Porter has been most unjustly assailed and in justice to him it is given out that no Congressman has a cleaner record and has given more loyal support to measures affecting labor than Congressman Porter. He was one of the arbitrators in the struggle between the Pittsburgh Railways Company and their employees. In this he rendered exceptional service to the employees; a service for which he was later highly complimented and endorsed by the toilers. Suffice it to say he voted for the eight-hour law, which in itself is monumental enough to secure for him the unanimous endorsement of labor and overshadow any infinitesimal louce pimple that is being magnified for the purpose of shooting poison against Mr. Porter. He voted and urged the Workmen's Compensation; the Immigration bill, Child Labor bill. He wins the favor and endorsement of the railroad committee who worked in the interest of labor legislation in Washington. They give a long list of the bills for which Mr. Porter voted and at the bottom they add the following:

The foregoing is a copy of the digest of the voting record of Congressman Porter as it is compiled from the Congressional Record and kept in this office, which we are pleased to say IS EXCEPTIONALLY GOOD.

H. E. WILLS, A. G. C. E. and
National Legislative Representative, B. of L. E.
J. M. McNAMARA, Vice President,
National Legislative Representative, B. of L. E. & E.
W. M. CLARK, Vice President,
National Legislative Representative, O. R. C.
W. N. DOAK, Vice President,
National Legislative Representative, B. of R. T.

The above is a copy of the endorsement of the record of Stephen G. Porter by the Railroad Brotherhoods in the United States. You will note that it says his record IS EXCEPTIONALLY GOOD and that it is signed by the head officers of each of the Trainmen's organizations. This endorsement shows that Mr. Porter consistently and earnestly supported throughout his career in Congress all measures in the interest of industrial justice.

PASTOR RUSSELL'S SERMON.

FAITH IN THE RESSURRECTION. CONFESSION OF IT NECESSARY TO AN ENTRANCE UPON THE NARROW WAY TO LIFE DURING THIS AGE.

INDIANAPOLIS, Ind., May 20, 1906—Pastor C. T. Russell spoke twice today, his afternoon theme being his anti-infidel discourse, "To Hell and Back, The Bible in harmony with Reason." His evening discourse, the sixth in a series on the Resurrection, was from the text, "If thou shalt confess with thy mouth the Lord Jesus and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.) The speaker asid:

We are living in a day when faith of any definite kind is coming into disrepute. To believe anything definitely and positively is to mark oneself as narrow minded in the estimation of the worldly wise. In the pulpits of Christendom it is growing proper to declare, directly or indirectly, that the essence of Christianity is works and not faith—that a man may believe or disbelieve what he pleases so long as his life is a moral, respectable one, and particularly if he be a regular attendant of worship in one of the popular sects. This, however, is contrary to the proposition laid down in the Scriptures. There we are told that even perfect works would not be acceptable before God without faith. (Heb. 11:6) We are told also that perfect works are impossible under present conditions, each one of Adam's race being declared to be more or less depraved, mentally, morally and physically. The Scriptures point out that, this being the case, God is not judging his people during this Gospel age according to a rule of works, which would surely condemn all, but is testing them according to a rule of faith, on account of which he imputes to them righteousness, perfection, and requires no more of works than they according to their perfect faith and not according to their imperfect works.

FAITH AND WORKS.

Many seem to be perplexed along this line of faith and works, and to get the impression that the writer of the Epistle of James had one view of the matter and the Apostle Paul another. Our thought, however, is that they are both in absolute accord. The Apostle James says, "Show me thy faith without thy works and I will show thee my faith by my works." (Jas. 2:18.) Who does not agree with this, that faith without works is dead, and that a dead faith would be valueless? We all agree that our faith should be attested by our works. But we all agree with the Apostle Paul that if God were to judge us according to our very best works eh would never bring us into the Kingdom, but would condemn us all as imperfect—as able only to perform imperfect works. The Apostle, however, points out that with the Lord's people the imperfect works are the result of an imperfect organization traceable to an imperfect heredity; and he tells us that in mercy the Lord, while requiring of us all the works we are able to perform as a testimony of our faith, will, nevertheless, not judge us according to our works of the flesh, which are sure to be imperfect in all, but will judge us according to the degree of our faith, our heart intentions, our efforts. How it adapts itself to all the variant conditions of those who name the name of Christ.

There is no question whatever that some of those who accepted Christ were better born than others, that by nature they inherited better tempaerments were more evenly balanced, more just, more gererous than others, though all are blemished and all come far short of the glory of God—far short of that glorious likeness of God, image of God, in which he created our first parents. What comfort it gives us then to know that not only the strongest characters accepting Christ may attain unto everlasing life through faith in him and obedience to the extent of their ability, but that the divine provision also is that the very weakest of characters accepting Christ, exercising faith in him, may be saved with the same abundant salvation although they are weaker according to the flesh than some of their fellows.

The Apostle explains the divine operation of grace, assuring us that where sin abounds grace does much more abound, os that if we should reckon a hundred points as respecting perfection, and we should see that the very best amongst men have only fifty points of character and have lost fifty through the fall, while others have only twenty-five points of character, having lost seventy-five through the fall, the Apostle's teaching would be that salvation of God's grace are as possible to the one as to the other. Where sin abounds to the extent of fifty points, grace would be needed and would be granted to the extent of fifty points to make good the deficiency; where sin abounded to the extent of twenty-five points of deflection from perfection, grace would abound to the extent of seventy-five points to make good all the blemishes of this one, who had accepted Christ and who to the extent of his ability was seeking to be his disciple, his follower in the narrow way of life.

THE NARROW WAY A PRIVILEGE

Many get the impression that God is endeavoring to drive mankind into the narrow way through threats of eternal torment, etc., but surely this is a gross misconception of the divine plan and very contrary to the Scriptural statement. Our Lord in stating the matter did not say that the Father seeketh such to worship him as are moved by fear, by dread. On the contrary he does say, "The Father seeketh such to worship him as worship him in spirit and in truth"—from a heart-appreciation of his glorious character and wonderful plan of salvation through Jesus. Again he says, not that he is seeking to drive all mankind to be his disciples, but the very reverse of this, "No man can come unto me except the Father which sent me draw him." "And he that cometh unto me (drawn of the Father through the truth) I will in no wise reject."—John 6:37, 44.

Instead of urging everybody to become his disciples and threatening them if they did not, the Master treated the subject in the very opposite style, saying, if any man will be my disciple let him sit down first and count the cost and follow me. (Luke 14:28; Matt. 16:24.) Again we notice his own explanation that he taught his disciples in parables and dark sayings, so that others not in a proper condition of heart might not understand and might not follow him. Something evidently is wrong with the thoughts of the majority of Christian people when they think that they must let down the bars and coaxe and cajole and threaten people to bring them to the Lord. The Truth changes not, and hence it must be that error has crept into the theories and practices of those who claim to speak in the name of the Lord contrary to his method and the method of the Apostles. Let us seek for the old paths and follow in the footsteps of the Lord.

Our text is along this line, and sets forth most distinctly that the heathen will not be saved in their ignorance; that unbelievers in Christian lands, though they be regarded as attendants at church, etc., will not be saved in their unbelief; that it is not only necessary eo believe with the heart that God raised Jesus from the dead, but it is also necessary to confess the Lord Jesus as the one who died and who rose agin, and our faith in the merit of his sacrifices, if we would be saved—reckonedly saved, justified now and actually saved in the resurrection to life, the First Resurrection.

THE UNBELIEVER IS DAMNED.

In full harmony with the above limitation of salvation to those who believe in the salvation to those who believe in the resurrection of Jesus, etc., and the condemnation of all others at the present time, is a statement found in Mark 16:16, which declares that "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Although this text is in full accord with the point we are pressing, we do not quote it as a proof thereof, but to explain to you that it is no part of the Gospel—that all scholars agree that the last chapter of Mark from verse nine to the end is an interpolation, is no part of what St. Mark wrote, but was added to the Gospel some time about the seventh or ninth century. This is known because the passage is not found in the older Greek manuscripts.

However, the words are strictly in accord with the general teachings of the Gospel, namely, that only those who hear about the Lord Jesus and who believe the message respecting his death, resurrection, etc., and who make a consecration of themselves, who are baptized into his class, the little flock, which God is now saving. All the remainder are damned—that is, more properly rendered, condemned to death or condemned in Father Adam because of his disobedience, and the world has lain in that condemned condition as respects God for now six thousand years, and the one unit who have escaped that damnation or condemnation which came upon the world through Adam's disobedience are those who have accepted God's favor, mercy and grace through faith, and such during this Gospel age manifest the sincerity of their faith by their obedience to the terms of this great salvation, which God has provided in Jesus.

THE UNSAVED MILLIONS.

Note again the terms of our text, and compare its statement with the ordinary sentiments of our time in religious circles. Are we not freely told by the great majority of people that they do not believe that the heathen are lost, which means that they do believe that the heathen are saved. They tell us that they do not think that God woud permit them to be lost, etc. We reply that they have no authority for believing or disbelieving according to their own judgments, professions, inclinations. We reply that their inharmony with the divine statement on the subject are the results of their false views respecting what is meant by being unsaved, condemned, damned. We point out to them that the world was unsaved for four thousand years before the Savior came, that the world was condemned to death or damned to death or sentenced to death because of Adam's sin. We point out that if God could permit the world to be thus sentenced or condemned for four thousand years before he sent the Savior at all, it would be no less wise for the divine Creator to permit them to remain in an unsaved condition for now nearly two thousand years since Christ died. The difficulty lies in the unscriptural thought that to be unsaved is to be in eternal torment. According to the Bible to be unsaved is to be out of harmony with God, to be outside the pale of his favor, blessing, holy Spirit, etc., to remain under sentence of death and alienation from him.

Undoubtedly the heathen are lost, unsaved in the Scriptural sense—"Having no hope, without God in the world." (Eph. 2:12). It is not sufficient that they should worship the sun or Brahma or Buddha, nor that they should worship idols. This is not the worship of God—it is not acceptable to God; faith in those errors is not a ground for salvation, nor would any of them be saved by their good works. We must take the Scriptural proposition—we must speak to the people and declare that they can not be saved except by faith in Christ; that they must believe in their hearts that God raised him from the dead, which means also that they must believe in their hearts that Jesus is the Son of God, that he came into the world and was made flesh and died for our sins, and that God raised him from the dead to be our Deliverer. More than this, the terms are that they must with their mouths confess Jesus to be their Lord, their Master.

NO OTHER DOOR.

We wish to show, dear friends, that God has shut up the whole way of salvation so that there is no other dor into it than the one door of faith. To those who think that this is a narrow way we answer, "Yes! thus the Lord described it," but we point them to the fact that the narrow way will end with the end of this Gospel age. That the Lord appointed the narrowness of the present way for the very purpose of separation amongst then, and gathering through the narrow way to himself merely a little flock, the Bride of Christ, to be his joint-heirs in the Kingdom. Beyond this narrow way, with its limitations of faith and confession—beyond this Gespel age, with its darkness covering the civilized and its gross darkness covering the heathen, lies the new dispensation, the Millennial age, the glorious Kingdom of God, for which the Master directed us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven."

In that new dispensation there will be a demonstration so plain, so clear, respecting God's character and plan, manifesting the fact of Christ's death and resurrection and the salvation secured thereby, that a wayfaring man though a fool need not err therein. Instead of the darkness of the present time, which needs the Word of God as a lamp to our footsteps, there will be the glorious rising of the sun of righteousness, and the corresponding healing in its beams for all the maladies which sin and condemnation have brought upon the world of mankind. The damned or condemned condition of the world will then terminate, all will be brought to an accurate knowledge of the truth that they might be saved (I Tim. 2:4), and only the willfully perverse rejectors of the Kingdom will come again under the sentence, the curse of God, and again be damned or condemned to the Second Death (not eternal torment), from which there is to be no redemption, no resurrection, no recovery in any sense or degree. It signifies a destruction which will be perpetual, a punishment of destruction, of extinction, which will be everlasting.

FAITH IN RESURRECTION THE TEST.

The question arises, Why does the Lord lay the stress in our text, the whole stress, upon faith in the resurrection? Surely there are other things to be believed? Why does he single out this one thing as though it were the all-important? Why does he not rather say faith in the coming Kingdom, or faith in the death of Christ, or faith in the love and justice and wisdom and power of God?

There is a reason, which we will show. The Jews believed in a coming Kingdom of Christ which would bless the world. They had been believing this for sixteen centuries, and their faith had been fanned by the types of the Law and by the various declarations of the prophets, and was still further encouraged by our Lord Jesus' own teachings that the Kingdom of heaven was at hand. All sorts of people believe in a coming Kingdom, doubtless first of all taking the thought from the promises made to Israel. We find that the Chaldeans hoped for a universal empire and tried to establish one, Nebuchadnezzar being the first universal monarch. The Medes and Persians overthrew Nebuchadnezzar and assumed to take his seat of universal empire, claiming that they could rule the world to its advantage. In turn Greece under Alexander the Great sought this distinction of world empire, to establish a kingdom for the blessing of all mankind. Following them came the Romans, whose empire reached further than any other, and was universal in the largest sense.

Next came the Papacy, with its claim that the kingdom should be a spiritual one, and that the popes should be the head of all earthly kingdoms—a claim which they still maintain, holding that the popes of the past reigned as vicegerents of Christ, that the popes of modern times have been deprived of their proper dignity and authority. And now we have Socialists on every hand claiming that the kingdom of God is about to be established by them, that Socialism will accomplish all the wonderful things hoped for by the race for six thousand years. Meantime Christians have believed the testimony of the Law and the prophets, of Jesus and the apostles, that the God of heaven will in his due time send Jesus a second time to establish the Kingdom of the heavens, to break in pieces and destroy all opposition and government, to establish righteousness upon a firm basis. With all these various and conflicting thoughts respecting a coming Kingdom to bless the world, it is easily seen that this would not have been a proper test respecting Christian faith. Inded many who are far from being the Lord's people would be ready to call the reign of Socialism the reign of Messiah.

None could deny the death of Christ. The Jews even admitted that he had been crucified. Besides, death is common to the world of mankind, and none would have thought of disputing the death of anybody. Hence we say that the resurrection of Jesus was one peculiarly unique—a subject upon which the followers of Christ differed from all other people in the world. They claimed that he had died indeed as a sinner, but that he was not a sinner; that his death had been purposed of God, foretold through the prophets, and with the intention of being the ransom or corresponding price for Father Adam, upon whom the original sentence of death fell, and that by the redemption of the entire race of Adam was effected, because all had died under his sentence by heredity. The claim of the early Church was that the resurrection of Christ was the divine demonstration that he was holy, harmless, undefiled, separate from sinners, and not personally worthy of death, that the Father loved him and raised him from the dead a New Creature, permitting his human nature to constitute a redemption of Adam. The Father had raised him up a quickening spirit, a Life-Giver, a spisit being, thus restoring him to the spirit nature which he had before he became a man, before he became our Redeemer. Thus the whole of Christianity rests upon this doctrine of the resurrection of Jesus.

RESURRECTION FAITH A TOUCH-STONE

Those who acknowledge the resurrection of Jesus from the dead must logically acknowledge that he was dead; they must also acknowledge that personally he was unworthy of death, else the Father could not have raised him from the dead. This implies, then, that his death was not on his own account; that he was holy, harmless, undefiled and separate from sinners, and corroborates the Scriptural teaching that Christ died for our sins, that he poured out his soul unto death and made his soul an offering for sin on behalf of humanity. (I Cor. 15:3; Isa. 53:10, 12.) This implies that humanity was under a sentence of death; this in turn corroborates the statement of Genesis, that Adam had transgressed the divine law, and had thus come under the death sentence. Thus we see that faith in the resurrection signifies a faith in the entire plan of God as it is set forth in the Bible. No wonder, then, that the Apostle speaks of this as the very touchstone of our faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thine heart that God hath raised him from the dead, thou shalt be saved"—otherwise thou art unsaved, in the gall of bitterness and the bondage or corruption, still under the condemnation of sin and death.

The context bears this out: The Apostle is writing to those who had been trained, according to the Jewish religion, to look for salvation to works of the Law—to the keeping of the divine requirements as represented in the ten commandments, etc. He says that Moses describes that kind of righteousness that comes by the Law, that the man which does the thing of the law shall live hereby (v. 5). But, says the Apostle, the justification which God is now proposing or offering is not obtainable through the Law, nor obtainable merely by the Jews who were under that Law Covenant, but is by Faith, and is open to all who can exercise the faith, whether Jews or Gentiles. He tells us that the language of faith is not that which enquires, "How could any one ascend up to heaven and induce the Son of God to come down to be the Savior?" nor does the language of faith say, "how could he descend into the deep, into death, to bring Christ up from the dead?"

But how does it speak? "Ah!" says the Apostle, "you who are Christians know the language of faith. It is in your mouths and in your hearts continually; it is the message which we have been preaching—that is the language of faith. This faith accepts the fact that God was moved with compassion and sent his Son, and that Jesus was that Son of God. The language of faith preached by the Apos-

(Continued on Second Page.)

Pastor Russell's Successor Seized. Rutherford and Five Associates Arrested on Two Federal Indictments.

Joseph F. Rutherford, who succeeded the late Pastor Russell as head of the International Bible Students' Association, and five associates in the publication of the Watch Tower, the Bible Students' Monthly and Kingdom News, were arrested yesterday afternoon at Rutherford's home, 122 Columbia Heights, Brooklyn, on Federal indictments charging conspiracy to obstruct and restrict enlistments and also alleging violation of the trading with the enemy law.

Besides Rutherford, those who were arrested by James M. Power, United State Marshal, were: William R. Van Amburg, 55, 11 Orange street; Giovanni de Cecca, 29; A. Hugh McMillan, 41; Robert J. Martin, 40, and Frederick A. Robison, 33, all of 112 Columbia Heights. One indictment charging conspiracy was found against De Cecca and Robison, who were held in $2,500 bail by Federal Judge Garvin. The other four are charged in a second indictment with sending money to Germany and were held in $2,500 bail on each indictment.

Bethel Home Given as Bail

All six men were admitted to bail last night after the officers of the Bible Students' Association met and transferred the Bethel Home at 13 Hicks street, Brooklyn, the property of the association, to John G. Stevens, who acted as bondsman.

Yesterday's arrests were the result of observation by Federal agents of the publications of the association. Some time ago the association advertized the publication of "The Finished Mystery," a posthumous work of Pastor Russell. Almost immediately the Canadian government forbade the circulation of the book in Canada on the ground it was an argument against war and tended to obstruct recruiting, and in fact was nothing less than German propaganda under a religious cloak.

A few weeks ago the United States Government took similar action.

Rutherford, who is a lawyer, gave his age as 45. He is a tall, heavy set, impressing looking individual, who dresses after the manner of a Kentucky colonel. Among his associates he is called Dr. Rutherford, and sometimes "the Judge." He occupies the old home of Dr. Henry Ward Beecher and according to Assistant United States Attorney Charles Buechner, the association of which he is the head, collected upward of $300,000 from member students last year.

Rutherford, at the request of the Federal authorities, summoned his associated from "The Tabernacle," as the place at 13 Hick street is known, to his home.

Rutherford is said to have remarked to Marshal Power, who was seated in the lawyers study:

"I want to tell you, Marshal, that you are sitting now on the very spot where Abraham Lincoln sat when he appointed Henry Ward Beecher the envoy of this country to Great Britain during the Civil war."

Hints Slackers Became Members

When the Russellites were arraigned before Judge Garvin Frederick W. Sparks, counsel entered a plea of not guilty, with permission to change the plea or enter a demurrer in a week.

It was stated in Marshal Power's office that three others who are away on lecture tours would be arrested. Two of those arrested returned only yesterday from similar tours.

When the six defendants were arraigned, Assistant United States Attorney Buechner intimated the Government suspected that many slackers had joined the association in order to gain exemption as divinity students, and that their fees for instruction had gone into the general funds of the organization.

Attorney Sparks, who is said to be a member of the association, denied that there was any disparity in any of the publications, or that the organization was a medium for the spread of German propaganda. He asserted the arrested men were unswerving in their allegiance to the country.

"But if their utterances were heeded we would not have 1,500,000 young men in the army now, fighting for this country and democracy," Judge Garvin remarked.

Regarding the charge of trading with the enemy, Attorney Sparks declared that if there was any violation of the law it was purely a teachnical one, and had to do with the sending of $200 to the association's agent in Berlin, who, he said, was without funds.

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TRINITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

The birth of the Jewish nation was not exactly at the confusion of the third 1,000 day of God's rest day, but prior to it—in the last half of the third day. The exact date is A. M. 2513 (Studies Vol. 2 P. 42). It is also said by scientists that the proper age for marriage is prior to the age of 21. (In the great creative week this correspondency in time is also marked; it was before the close of the third epoch that vegetable life sprang forth, when light, so essential to life in all forms, began to penetrate through the watery vapors that enveloped the earth.) Puberty and sexual maturity varies with time, temperance with climate. In the tropical regions it is earlier than in the cold climates. In some people of the warmer climates, sex begins to manifest itself before the beginning of the third period; (14). And another singular coincident is that the porperties of sex being developed at corresponding period was not the case until after the flood—before the beginning of the third 1,000 year epoch of the great Sabbath. (A. M. 1656). Prior to the flood people married late and were fertile until past the period of life; be the barren period after the flood, as noted by the barrenness of Sarah, Abraham's wife at this age. The radical climatic changes had to be with this established law of nature and the shortening of the span of life to three score years.

(3). The next important period in the life in man is at the age 28, the end of the third cycle (4x7=28). This is the perfection of manhood and womanhood, when their bodies are fully developed. That this is a critical period is recognized by everyone, for at about this time, those afflicted with certain organic ailments, usually die at this time, or survive to live to an old age. This period is also recognized as the perfection of manhood by the Mosaic Law. The corresponding period in the Plan of the Ages is at the end of the third 1,000 year day of A. M. 4000. This brings to the most important time in the history of the human race, the birth, death, and resurrection of our Lord Jesus Christ. This is in a sense of the word a completion or perfection of something in God's Plan of Redemption as well as in the experience of man. At this time we read that Jesus at the age of about 30 began his mission of satisfying the claims of divine justice against the human race. The importance of the work is recognized by all I. B. S. A. Bible students and needs no further comment.

(4). The next important period of man's individual experience in their conjugal relations is at the end of their second serious of three 7 year periods, at the age of 42, (6x7=42). This is the beginning of their "change of life." The cycle of 7x7=49 is the time in which man ceases to procreate in the individual experience. This cycle suggesting a completeness indicates that mankind entering upon their "change of life." This fact is familiar to all I. B. S. A. Bible students. Pastor Russell has pointed in the Bible the Scripture that teach that man is temporarily sexed for the purpose of procreation, then will revert back to neuter-gender at the close of the Millennial Age. We note that he says that man was sexed temporarily during the week of 7,000 years. The sex distinction is to be eliminated during the last great Sabbath millennium of the smaller week termed God's rest day. Thus the time corresponds in the collective history of mankind, for the corresponding time of the individual (42-49) is from A. M. 6000 to A. M. 7000.

This completes the parallel, but the last feature has a higher and grander fulfillment on a higher spiritual plane. We take a general view of the entire plan, from the first day of the creative week and we note that the end of the six epochs culminated in the creation of the neuter-gender Man, the complete Hi-man. The end of the history of the individual man culminates similarly as noted. The same will be true of the rase as a whole by the end of God's rest day, the seventh Millennium.

Second Adam and Eve

The events of God's rest day, or the Plan of the Ages, corresponding to (1) the culmination of the great creative week or the creation of the neuter-gender man and (2) the sterility of mankind during their "change of life," is (3) the completing of the "Man Christ Jesus," the Corporate Christ, in glory and honor at the beginning of the seventh Millennium or Sabbath day of the world. The sexing of Adam by taking Eve from his side to produce the race in procreation suggest the separateness of the "Man Christ Jesus," another picture of which is the second Adam and Eve which will regenerate the world again by the resurrection of all of Adam's posterity from the graves. The Second Adam will give the life and the Second Eve will sustain the life and will be further sustained by the woman child that was born at the end of the third day of this last rest day week—the Jewish Nation. Just as Adam and Eve depended upon the vegetable life produced on the third day of the great creative week to sustain their God-given life, so mankind will inter depend upon the nation born on the corresponding time of the smaller week for its sustenance; God has decreed that all nations shall come to the Jewish people for their spiritual food in the Millennium as a retribution for persecuting these people when they wandered the earth a stranger; and has also decreed that this nation of Israel shall be recompensed for its idolatry, during the time under the Law Covenant that God instituted through Moses, in becoming the chief nation of earth again, she will become ashamed of her past history in playing the harlot with other nations. "Nevertheless, I will remember my covenant with thee as in the days of thy youth, and will establish unto thee an Everlasting Covenant." Thus, under this marriage arrangement of the future age of restitution to their former estate, they, like the earth that sustained Adam and Eve in the Garden of Eden, and, like the marriage state of humankind that sustains the young of their wedlock, Israel will become the earthly steppmother of the races of mankind that will look to her for the laws of God as they emanate from Jerusalem—the future capital of the world.

The Three Great Covenants

The old and new Law Covenants introduces another triplicity—the three great Covenants that Pastor Russell speaks so much about and which, when properly understood, gives a clear insight to the whole Plan of the Ages as related to man's redemption. They are: (1) the unconditional Oath Bound Covenant made to Abraham, (2) The Law Covenant instituted by Moses at Sinia, and (3) the New Covenant to be instituted with the Jews at Christ's Second Advent. The tri-unity of these covenants is seen in the fact that they are all related to each other, the original being the first in order and importance—the Abrahamic. This fact taught by the three wives of Abraham who typified the covenants, Sarah, who typified the original Oath Bound Covenant, was Abraham's first and legal wife; Hager was his bond servant who typified the Mosaic Law, Keturah became his wife after the death of Sarah's death and gave birth to more children than the preceding two, which typified the New Covenant of the Millennial age of restitution of the whole world of mankind. All of the children of Hager and Keturah became the property of Isaac, the only son of Sarah, and Isaac was a type of the Spiritual seed of Abraham—the Corporate Christ who will be their regenerator. Sarah represented the Spiritual seed in the embryo, as she or she typified the mother of the Spiritual seed—the Faith Covenant or Abrahamic Covenant, the condition in which the church is developed—Faith.

All this arrangement under the New Law Covenant is to be inaugurated by the anti-typical Moses, the Second Adam and Eve, the world's generator from the graves are simply to supplement the original Oath Bound Covenant made to Abraham, that in his seed shall all the nations of the earth be blessed by a resurrection from the graves. This spark of life from the Second Adam through the Second Eve is later nursed by their stepmother (typified by Keturah, Abraham's third wife), back to the restitution of all things lost in the original garden of Eden. This includes the feature of this praise of our topic—the elimination of sex in mankind—the woman taking on the masculine qualities and the man the feminine fused together in the proper proportion, thus making the ideal composite of Adam's original state—plus redemption. "Behold man has become one of us, to know good and evil." Attainment of character, the climax of man's experience with his passions in life, implies that mankind will be required to prove themselves worthy of everlasting life by obedience to the just laws and regulation of God and in heart harmony therewith—all the unworthy will be destroyed in the Second Death.

Taking the culminating view of God's creation at the end of his rest day, the end of the great Creative week, we note that three distinct classes of people are created: (1) the Church (2) the Great Company and (3) the world of Mankind. These were typified in the Tabernacle of the Wilderness—the metals used in its construction—the most enduring material used in its construction and therefore a fitting emblem of the staple qualities of character; they were (1) gold (2) silver and (3) copper, and represent respectively the Church, Great Company and Mankind.

(To be continued.)

CHICAGO MINISTERS ASSAIL CONVERSIONS OF REV. BILLY SUNDAY

CHICAGO—Some Chicago Methodist ministers have come to the conclusion that the "sawdust trail" at Rev. William A. Sunday's tabernacle leads no farther than to the little niche in which the revivalist shakes hands at the rate of 60 a minute every evening. They said so in their meeting this morning.

The ministers added that the sawdust trail ends at the tabernacle are not conversions in the meaning of the church—that they are transient, if genuine at all, and that most of the "sentiment" at the long time are simply people who don't want to go home without being able to say that they "shook hands with Billy Sunday."

Some voices were raised in defense of the sawdust trail, but the opinion was freely expressed that of those who come down the aisels each night only a small percentage are in earnest.

Rev. Aubrey S. Moore, pastor of the Washington Boulevard Methodist Church, estimated the proportion of the insincere at about 90 per cent.

"I dare say that out of 20,000 'converts,' there are only 2,000 who have really received Christ," he declared. "The rest just wanted to shake hands with Mr. Sunday, and they tell you so frankly. They go away from the tabernacle shaking hands gladly. Most of the cases it doesn't mean anything for a man to 'hit the trail.' "

"In the river of humanity that flows up the sawdust trail there are here and there sincere souls, undoubtedly," said the Rev. Walter C. Scott, "but most of them are not in earnest."

Mr. Scott proposed that the next time cards are printed for the campaign a space be included in which the signers can indicate: "Just went up to shake hands with Mr. Sunday." "It would save the church a lot of trouble," he added.

QUAKERS AGAINST MILITARISM

The Friends, at their Philadelphia yearly meeting on the 29th of March, restated their position, which is one that places themselves outside any participation in war. Thus, in the printer circular, the meeting calls "its utmost contribution to humanity's deepest needs," and a letter signed by the clerks of the meeting declares that the pronouncement "was adopted without a dissenting voice as the official statement of the Philadelphia yearly meeting of Friends." Furthermore, the meeting desires the "evident publicity possible" for its statement, which is a reaffirmation of this declaration passed by their forefathers in 1915.

"We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the world, that the spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil and afterwards to command us to it; certainly know, and testify to the world, that the spirit of Christ, which leads us into all truth, will never move against any man, nor any nation, with outward weapons, neither for the kingdom of Christ nor for the kingdoms of this world."

"It is our opinion that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers today the true method of combating wrong. For us, as for him, it involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a passive attitude toward evil. For us, as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. Such responsible suffering of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. For such endeavors we dedicate ourselves.

"In accordance with this faith, we desire to maintain all our relationship today.

"To our beloved country we affirm the deep loyalty of grateful hearts. We long to help her realize her highest aspirations as a great republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain the liberty our religion and conscience are superior even to the state.

"To President Wilson we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested, and righteous.

"To our fellow countrymen who are following the leadings of conscience into ways where we can not be their comrades we give assurance of respect and sympathy in all that they endure.

"Finally, for all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring life to repentance, may recover and unite all mankind in the brotherhood of his spirit."—Literary Digest.

21 MEMBERS OF BIBLE STUDENT BODY ARRAIGNED.

LOS ANGELES—Twenty-one defendants, alleged to be members of the International Bible Students Association, were arraigned under the espionage act. Preliminary hearings were set for May 14.

Fixing of bail at $1,000 each, it was said, would compel several to remain in jail.

The twenty-one are part of a large number sought by federal authorities in connection with the distribution of matter alleged to be seditious.—St. Paul Press.

OKLAHOMA DRAFTED MEN TAR AND FEATHER FARMER

WYNNEWOOD, Okla.—Fifty Garvin county drafted men, waiting to be sent to training camps tarred and feathered Charles Watson, a farmer shortly after he had been released on bond on a charge of seditious activities.

Watson was arrested recently on a charge of distributing "The Finished Mystery." After being released on bond, he is said to have circulated "The Kingdom News," which makes an alleged confession as to why "The Finished Mystery" was suppressed.

The embryo soldiers hired a negro to lash Watson, after which the tar and feathers were applied to his bare back.—St. Louis Globe-Democrat.

APPRECIATIONS.

Elk Mound, Mo.

Please receive from one who very much appreciates your good work of running a good logical labor paper, also including the Truth as established by Pastor Russell, now so unpopular in the eyes of nominal Churchanity as a rule. But which said Truth are dearly loved by all who are established on the solid Rock Jesus Christ.

JOHN STAVRUM.

Youngstown, Ohio.

God bless you for the real spiritual comfort received from reading the sermons of our beloved Pastor Russell for many years in the Labor Tribune. I shall as long as you continue to publish the Truth take the Tribune.

Please find enclosed $1 for renewal for another year.

THOMAS MOUNTFORD.

North Canton, Ohio.

Enclosed find one dollar for which please renew our subscription to National Labor Tribune which I see expired last month. We appreciated very much the religious features of your paper. Success to the Tribune.

Respectfully yours,

C. C. OVERHOLT.

Youba Linda, Cal.

I am enclosing one dollar on subscription for 1918. Please credit my account with same. May the dear Heavenly Father bless you for the great work you are doing in publishing Pastor Russell's sermons. The friends everywhere appreciate and thank you for the courage and determination you have shown all along in the service of the Truth.

Very respectfully yours,

GERTRUDE GILMAN.

Akron, Ohio.

As my subscription runs out about May 18 please discontinue the paper as I will not be able to take it any longer as the times are such as I cannot afford it. I have enjoyed your paper very much and the stand you have taken in putting forth the word of God. My prayer is that you may be blessed in the near future. I think that God's Kingdom is very near and that there will be a great change of the present order of things. My prayer is for the Kingdom soon to be set up. It will be for the benefit of all mankind.

Yours with Christian love,

MRS. I. SMITH.

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Boro, which cost $3,200. It has six rooms, two halls, cement cellar, one enclosed porch, two other porches. A temporary parporary partition makes two apartments. It is in good condition having $1550 loan in Building Chas. B. Poll, 435 Chestnut St., Association, rents for $25.

Pottstown, Pa.

PERHAPS THIS MEANS YOU?

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, eyesight and temper. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

SPECIAL BARGAIN.

50 all different Poems of Dawn poetcard prepaid for 10c, stamps, if you enclose this advt. J. F. Dodge, High Point, N. C.

Pastor Rutherford's Sermon

(Continued from Page Two)

tie declared that the death of Christ was a sacrificial one for the sins of the world, and the language of faith also declares that God "hath given power to raised Jesus from the dead, and that he is no longer dead—that he rose and ascended on high. This is what we preach, then, what the Apostle preached: this it is that is to be confessed with the mouth, that Jesus is the Lord. And to thus confess truly, sincerely, it must be believed in the heart that God raise him from the dead, and this would imply all the co-related features of truth respecting the sin of Adam, the condemnation of Adam and his race, the redemption work of Jesus and the coming work of rolling away the curse.

The Apostle explains, "With the heart man believeth unto righteousness (justification); and with the mouth confession is made unto salvation," because the Scripture saith, "whosoever believeth on him must not be ashamed of him." (Rom. 10:11.) This is the correct translation and approves itself. He that is ashamed of Jesus and his Word and the general plan of salvation so that he refuses to confess the truth is not worthy of the truth, is not in a saved condition. Those who now believe and who now confess are now reckonedly saved, and theirs is to be the Elect, the salvation of the "little flock"—the only salvation that is open or offered at all during this Gospel age.

But as we have shown heretofore and as we may show again, there is another salvation of an earthly kind which belongs to the Millennial age, the terms and conditions of which will be more perfects be the same as now but very different in other respects. Faith and obedience will be required then also, but the greater light and knowledge, the binding of Satan and the letting loose of all the principles of righteousness, will make the conditions of salvation then in many respects quite different from the very limited conditions of the narrow way of this present time, which the Scriptures declare few find and which we know still fewer are willing to walk in. Let us, dearly beloved—who have accepted Christ, who have fled away from sin, who have laid hold upon Jesus by faith as the Redeemer—let us continue to believe and continue to confess the Way, the Truth and the Life, and then hope by his grace to share with him the glories of his Kingdom, which shall enlighten and blessed all the families of the earth.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

This paper has enlisted with the government in the cause of America for the period of the war

MORE THAN FRIEND

By VINCENT G. PERRY.

(Copyright, 1918, by the McClure Newspaper Syndicate.)

"A friend is a person who is for you, never under any suspicions. He never investigates you. When charges are made against you, he asks the accuser to clear out. A friend is one who knows all about you, yet likes you just the same."

Basil Vance cut the above paragraph from a newspaper and re-read it very carefully. He agreed with it all. After re-reading it half a dozen times he pasted it in his memorandum book, where he could see it often. He had been making himself a question half morning before he found this clipping, and it just seemed to answer it. Judith and he had quarrelled for the last time. He would go and ask her to consider their engagement broken. He had made a mistake. She was not "for him" as a friend should be.

He took her picture from his desk. He would have to return that to her. He stopped to look at it for a last look at it. She was very beautiful and she was smiling just as he liked to see her smile. He stopped it up immediately. If he stood there gazing at that picture he would change his mind, he knew. Then there were other things he would have to return. What if she returned his presents! He would have to order a clerk to get them all. He hoped she wouldn't put him to that trouble. What would he do with them? He would hardly be able to give them to another woman, and he hadn't a sister. Mechanically, he took the memorandum book, drew his pencil, and read the clipping again. Where was there a woman who could be all to a man that this was for?

When the car that he ordered drew up in front of his office to take him to Judith's home he was ready, waiting. It was a delicate task he had set for himself, but he would not falter. With great strides he stepped out from the office building and boarded the car. Just before he reached it he remembered that he had left Judith's gifts, that he had decided to return, on his desk. He turned quickly, his foot slipped on the icy pavement and he crashed down, striking his head with great force.

It was two hours later when he regained consciousness, and he just had time to realize that he was in the hospital before he lapsed into a state of semi-consciousness. How his head ached! There was a grinding, gnawing feeling in every bone of his body. He was dying, he could feel it, but he couldn't cry out to tell them. Oh, if he only could have a last farewell with Judith! How he loved her! But did he love her? Hadn't a quarrel come up between them? He could see the quarrel in a big black cloud hovering above him, and he tried to jump up and knock it away, but a newspaper with great black type fell in his way. Then the words shot off the newspaper and went into his eyes and ears and made his head ache worse. He tried to cut, but that didn't help him. Suddenly a calm came over him. There was a soft hand on his forehead and a soothing voice quite close to his ears. When his eyes cleared he could see a figure bending over him. It looked like an angel and she was crying. How her hands caused the pain of his head and how sleepy her voice made him. Down, down he went, and then all the pain went and he felt himself sinking to sleep.

She was there when he woke up again. The pain was all gone and he felt quite fresh. He took a good look at the "angel" and gave a cry of gladness. "Judith! Judith!" he cried again and again.

"He said," she pleaded, as she put her hand on his head. "The fever has all gone, but you have been very sick. The doctors feared it was concussion of the brain."

"Nothing of the sort," he smiled, though there was still a dull pain. "The doctors didn't know what they were talking about."

"Oh, they did! They have cured you—brought you back so that you can talk."

"They had nothing to do with it," he said stoutly. "If it hadn't been for you I would not be well. Your hand on my head took all the pain away."

"Did you know it was I, dear?" she asked eagerly. "I did not think you knew me."

"I could not make out who it was, but I thought it was an angel, and when I awoke, it sure enough was," he answered.

It was not many days before Basil and Judith were married in bliss. He was all dressed and ready when Judith called in her car to take him home. She was waiting him in the car when his memorandum book fell to the floor. Although he reached for it she was too quick for him. The book opened in her hands and the clipping was facing her. She stopped to read it.

"What a splendid clipping that is, she said. "My, wouldn't it be hard to live up to all that! But I suppose I should, I should."

"Yes," he said, "a real friend should."

"Then," she said, hesitatingly, "you can't think much of me, for I haven't been that true a friend."

"You have been more than a true friend, dear," he said, as he took her hand. "A man doesn't want the girl he loves to be his friend, he wants her to be his wife."

William M. Benninger, member of the Pennsylvania house from Hampton, is the father of 17 children.

SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE GLORIOUS LABOR TRIBUNE.

Billy Jones

By WRIGHT A. PATTERSON.

Billy Jones—maybe your son or the son of a neighbor—was in the front line trenches in France when the German bombing party was driven back. His enthusiasm to get the Boches carried him over the top of the trench, and at the edge of No Man's Land a Hun bullet got him.

A comrade—maybe your boy—crawled out into No Man's Land and brought Billy Jones back to the American trenches.

Other comrades carried him back through the maze of trenches to a dressing station, where his wound was cared for.

A medical department ambulance carried him on to the field hospital.

From there Billy Jones was taken to the base hospital, and there a Red Cross nurse—a trained Red Cross nurse—is tenderly, carefully, smilingly nursing him back to health again so that he may not have to pay the extreme sacrifice that we—that you and I and our neighbors—may enjoy the blessings of freedom.

There are half a million of these boys of ours in France today and they are going over there" every week. They are there to wage the supreme conflict of the world with the brutal forces of autocracy that democracy, our heritage, may not perish.

We want these boys of ours to come back to us, and it is the Red Cross men and women—who will bring thousands of them back who would not otherwise come if our dollars will but keep them there to minister to these boys of ours. They are not doing for us what we cannot do for ourselves.

A SCORE OF REASONS FOR THE RED CROSS

It Is Playing a Big Part in the War for Democracy.

What does it mean to you to know that your America Red Cross:

Is supporting 50,000 French children.

Sends supplies to 3,423 French military hospitals.

Provides 2,000 French hospitals with surgical dressings.

Is operating 30 canteens at the front line.

Is operating six other canteens at French railway junctions, serving 30,000 French soldiers a day.

Operates a movable hospital in four sections accommodating 1,000 men.

Is operating a children's refuge in one part of the war zone, and in another a medical center and travelling dispensary, both capable of accommodating more than 2,000 children.

Has opened a long chain of warehouses stocked with hospital supplies, food, soldiers' comforts, tobacco, blankets, etc., all the way from the seaboard to the Swiss frontier.

Has warehouse capacity for 100,000 tons.

Has 400 motor cars and operates seven ambulances, making all repairs.

Has shipped 46 freight car loads of assorted supplies to Italy from France within two weeks after it began operating in the former country.

Has a battery of motor ambulances at the Piave front four days after the United States declared war on Austria.

Started a hundred different activities in Italy at the time that nation was in its most critical condition.

Has established five hospitals in Ireland and operates a workshop for hospital supplies employing 2,000 women.

And that 120,000 cases of supplies have been received at the Paris headquarters of the American Red Cross from your various chapters scattered throughout the United States.

What does all this mean to you? And I have told you but a fraction of the work your Red Cross has done and is doing. It means that without this ceaseless work of the American Red Cross, we could never win this war.

Without your Red Cross thousands in Rumania would have starved to death.

Without your Red Cross Italy would never have realized that powerful support of the United States in the hour of need.

Without your Red Cross thousands of French soldiers now actually fighting for you at the front would have died of wounds, exposure and lack of food.

But now we must all redouble our efforts and sacrifices for our Red Cross because—a million mothers' sons are going to carry the stars and stripes to the greatest victory God has ever given to men fighting for honor and liberty.

With the help of your Red Cross your boy will win.

VANCOUVER, British Columbia.—The number of industrial accidents in British Columbia can be reduced, says Hugh D. Gilmore, member of the workmen's compensation Board.

The 46th Year

ESTABLISHED 1872

The Oldest and More Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 26. PITTSBURGH, PA., THURSDAY, MAY 30, 1918 Subscriptions payable in advance.

New York Public Library 476 Fifth Ave.

DIRECTOR PRITCHARD SAYS A JOB FOR THE JOBLESS OR JAIL, WHICH?

KAUFMANN & BAER COMPANY HELD FOR FALSE ADVERTISING

PROSECUTING COMPLAINANT AGAINST PITTSBURGH DEPARTMENT STORE IS C. E. LA VIGNE, FIELD REPRESENTATIVE OF THE AMERICAN FAIR TRADE LEAGUE.—MORRIS BEAR, PRESIDENT, AND M. L. BLUM, SECRETARY, GIVE RECOGNIZANCE FOR APPEARANCE AT THE NEXT TERM OF COURT.

One of the most important and interesting cases ever started in the Courts of Allegheny County for the public benefit is that which was brought before Alderman Martin J. Griffin, 2018 Center avenue, on May 17, 1918, by C. E. La Vigne, field representative of the American Fair Trade League, with headquarters in New York. The suit is against Kaufmann & Baer Company, advertising themselves as "Pittsburgh's Greatest Store."

The information made before Alderman Griffin alleges that on the 19th day of April, 1918, and prior thereto, and subsequent thereto, Kaufmann & Baer Company knowingly made and disseminated certain statements and assertions in their advertising concerning the quantity, the quality, the value, etc., the manner and source of purchase, and the motives and purposes of certain sales of certain merchandise which were untrue and calculated to mislead.

Mr. La Vigne further alleged that all of this is contrary to an Act of Assembly of the Commonwealth of Pennsylvania in such cases made and provided.

The hearing in the case was set by Alderman Griffin for Thursday, May 23, at 2 o'clock P. M., and Constable Harry Baumgratz, served the summons at the Kaufmann & Baer Company Store, which was accepted on behalf of the company by its Secretary, M. L. Blum.

Mr. C. E. La Vigne, the prosecuting complainant arrived from Washington, D. C., Thursday morning and at once prepared for the hearing. He was represented before the Alderman by Attorney Alfred M. Lee, of Pittsburgh.

Morris Baer and C. E. Blum, president and secretary, respectively, of the Kaufmann & Baer Company, appeared on behalf of the corporation with Attorney Rody P. Marshall as counsel.

The prosecution was given no opportunity to present any portion of the evidence in its possession, hearing being waived by the defendants, who gave personal bond in the sum of $500 for appearance at the next term of Court.

The most striking feature of this prosecution lies in the fact that La Vigne dropped into Pittsburgh to initiate it without the knowledge of any of the merchants of the city. He has a national reputation for his good work in behalf of truthful advertising, doubly attested by a long string of convictions.

He has also earned a reputation as one of the foremost authorities of the United States on methods of distribution, having traveled during the past two years to the principal cities of twenty-six states, addressing Chambers of Commerce, Boards of Trade, Rotary Clubs, National and State Trade Associations and Women's Clubs on matters concerning his work. The public press and trade papers have commented widely upon the success of his activities.

Mr. La Vigne was formerly Special Agent of the Federal Trade Commission at Washington, D. C. He resigned this position to accept a call to the New York Tribune as director of its Bureau of Investigations.

This Bureau, under his direction, was recognized as the most potent factor in the United States for the elimination of unfair practices in merchandising and the protection of the public against fake advertising.

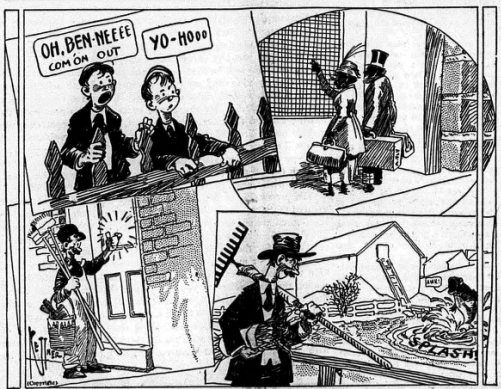
In this connection La Vigne also has cooperated extensively with the postal authorities of the United States, who have issued many fraud orders upon evidence submitted by him.

The Editor of the National Labor Tribune in an interview with Mr. La Vigne at the William Penn Hotel, after the Kaufmann & Baer hearing, found the gentleman unwilling to discuss any details of the case, contending that they were matters for future judicial consideration.

Mr. La Vigne did, however, sanction the use of the following

(Continued on Page Eight.)

Spring Callers



ANTI-EFFICIENCY RIDER SHOULD BE DEFEATED

TOILERS SHOULD HUSTLE FOR PRODUCTION AND ALL LEGISLATION SHOULD BE DIRECTED TO WINNING THE WAR.—VICTORY WILL NEED NO APOLOGISTS.

The Naval Appropriation Bill, as passed by the House on April 20th, contains an Anti-Efficiency Rider, reading as follows:

"That no part of the appropriations made in this act shall be available for the salary or pay of any officer, manager, superintendent, foreman, or other person having charge of the work of any employe of the United States Government while making or causing to be made with a stop-watch or other time-measuring device a time study of any job or any such employe between the starting and completion thereof, or of the movements of any such employe while engaged upon such work; nor shall any part of the appropriations made in this act be available to pay any premiums or bonus or cash reward to any employe in addition to his regular wages, except for suggestions resulting in improvements or economy in the operation of any Government plant."

On the subject of this Anti-Efficiency Rider, the members of the Senate Committee on Naval Affairs have been appealed to and there is no doubt but that the committee will be deeply impressed and will give favorable support to those whose efficiency is being jeopardized.

This is a time too serious to give the remotest courage to the slacker and the government should in every way encourage the toilers to do their utmost even setting aside any rules that might in the slightest way hamper efficiency which is production. Win the war is the cry. Sleep in the plant if need be. The heros are sleeping in the mud in Flanders. No time for quibbling; draft every man if necessary regardless of the resolutions the idle delegates are passing at conventions. The soldier is under orders of a superior. Every toiler including editors and reportorial staff should likewise be under orders. Business is a secondary consideration, Win the War is pre-eminently the slogan. No apologies after but praises. To this end the Congress should be enlisted.

The business interests in Pittsburgh, led by the industrial leaders, are vigorously protesting against the passage of the anti-efficiency rider which has been included in the navy appropriation bill as it passed the House of Representatives and is now under consideration by the Committee of the United States Senate. The spirit of

(Continued on Page Seven.)

THE COST OF STRIKES

During the first year of our participation in the war, nearly 10,000,000 working days were lost on account of strikes. This amount decreased production, lost power and limited efficiency, even in industries where there were no strikes. It is the patriotic duty of organized labor to abandon during the period of the war its right to strike. It is the paramount duty of the government to impose upon organized labor during the period of the war a rule which will prevent strikes. It is also the duty of the government and the employer to see that all grievances of labor, organized or unorganized, are listened to with attention and satisfied wherever possible, providing always that labor abandons the destructive weapon of the strike.

This country is in the war to win and it will require our full energy in order to bring about a speedy victory and to preserve the liberties of ourselves and our Allies. How then can any man, or any organization, plead justification, if by his action our work is limited, our energy minimized and our force reduced almost to ineffectiveness?—American Industry in War Times.

DON'T LIKE TRADE UNIONS

Columbus, Ga., May 10.—Mill managers in this section don't like trade unions and freely express their opinion on this subject. The following notice has been posted in the cheap labor Eagle and Phenix mills:

"We think we can confidently appeal to our employees to establish the claim we make; that we are their friends, and are considerate of their interest. We want, in return, the friendship and confidence of our employees.

"Labor unions are not promotive of friendly relations between employers and employees, but are the occasion of estrangement. Efforts have been made to establish labor unions among our operatives.

"We hereby announce, and wish the operatives to understand, that we do not desire labor unions to be organized or exist among our employees, and we hereby request that such of our employees as are members of a labor union, and purpose to continue so, apply at once to their respective overseers, and get their time, and apply to the office for settlement.

"We further give notice hereby that after two weeks from this date, no one will be employed, or continued in the employment of this mill who shall be a member of such labor union."

THE POLICE DEPARTMENT HEEDING THE TRIBUNE

THE JOBLESS AGGREGATION NOW BEING ROUNDED-UP AND THE GAMBLERS, SURETHING MEN AND THE IDLERS MUST FIND EMPLOYMENT OR GO TO THE WORKHOUSE WHERE FARM WORK WILL BE PROVIDED.

The police department has begun the work that the Tribune has been constantly advocating for many months, that of the cleaning up of the city of the unemployed, the loiterers, the poolroom and barroom aggregation who have no visible means of support.

The town has been crowded with this element and the determination of Director of the Department of Public Safety Charles B. Prichard to find employment for those that make up this shiftless horde and surething men gives promise that faces once seen in the haunts of the idlers will be found behind a lathe, at a machine or in the mill.

Notwithstanding the great number still shirking employment many have found jobs and one of the most interesting features is that some of the foremost "knights of the green cloth" are actually working in the plants in and about the city. They report, too, better health for it, with increased appetite and a desire at night to sleep while the conscience is at perfect ease.

The clean-up began with the rough necks, but the marble hand boys are taking the hint and seeking application blanks while Superintendent of Police Robert J. Alderdice is issuing orders to the Police Commissioners to overlook none.

The value of ridding the city of the idlers is absolutely essential since the service of every man is required to win the war.

It is estimated that by the latter part of June this Country will be experiencing one of the greatest labor famines ever experienced. In order to forstall this every ounce of man power available must be assigned to some place.

An hour after the order went into effect Lieutenant of Police John Callen and a squad of officers arrested 30 men on Water street. All admitted they had no "jobs" and many said they were not looking for any. The prisoners were taken to the Central Police Station where they were charged with vagrancy.

Mr. Alderdice made it plain the order would not only effect shabbily dressed men but welldressed loiters who have been in the habit of gambling, race track followers and men who live from the earnings of women. These, he said, would be prosecuted to the limit. Of the latter Mr. Alderdise explained many have been loitering lately along downtown thoroughfares insulting women and young girls, which has resulted in the receipt of many complaints to the police.

The police have been instructed to arrest all well-known gamblers, make informations against them on a vagrancy charge and have them committed to the workhouse. To make sure that the order is carried out, Mr. Alderdice has instructed the police that if they "pass up" any man known to them that has no other occupation than "taking chance with cards or on the horses," the officers would have charges preferred before the police trial board and if found guilty discharged from the force.

UNABLE TO EQUAL MAN'S WORK

How far the woman workers substituted for men in Great Britain are really filling the places of men is answered in a report prepared by Miss Mark K. Conyngton, who has made a study of the effect of the war on the employment of women in England.

"The reply varies with the work, writes Miss Conyngton. "In clerical and banking positions apparently women are fully replacing men, except in the relatively few positions.

"In the munition trades they have proved highly satisfactory, but in general their work has not been the same as that of the men whose places they have taken."

Women have replaced 1,413,000 men in industrial, professional and civil service positions in Great Britain in the last three years, according to figures obtained by Miss Conyngton. There has been an increase of 1,426,000 in the number of English women employed since July, 1914.

SEE COAL CRISIS REPEATED

Declaring that the present coal production in the United States is far below the nation's lowest possible estimated requirements, the international executive board of the United Mine Workers of America, in a telegram to Fuel Administrator Garfield, urged the immediate stabilization of prices and distributing agencies to prevent a recurrence of the crisis of 1917.

The telegram declares that mines in Iowa, Oklahoma, Missouri, Kansas, Colorado, Wyoming, Montana and West Virginia are working less than half time, and that in many mining towns large producing mines are actually shut down. Miners are leaving the mines in industrial centers where the car shortage shows no sign of improvement, the committee states, and adds, "If this exodus of miners to other lines of employment is permitted to continue full car supply and most staisfactory distributing facilities provided later will be destined to failure."

The telegram asserts that the miners of the country stand ready to dig all the coal that could possibly be used by the nation and that they are "able and eager to break all records in coal production and distribution if given the necessary facilities and cooperation."

PASTOR RUSSELL'S SERMON.

"LIVE NOT AGAIN UNTIL THE THOUSAND YEARS ARE FINISHED."—A PERPLEXING SCRIPTURE CAREFULLY EXAMINED.

HUNTINGDON, Pa., May 27, 1906—Pastor C. T. Russell of Allegheny, Pa., preached twice her to-day, to large and intelligent audiences. His afternoon discourse was his anti-infidel sermon, "To Hell and Back," demonstrating the reasonableness and truthfulness of the Bible. His evening discourse, which we report, was from the text, "The rest of the dead lived not again until the thousand years were finished." (Rev. 20:5.) He said:

Many have taken out text and its context to signify that at the second coming of Christ the First Resurrection will take place, including the change of the living members of the Church, but none others; and that the work of the Millennial age will progress with the living nations of that time, bringing them all to a knowledge of the divine character and plan, and giving them all an opportunity to be reconciled to God through the death of his Son; but forbidding the thought that any of the dead except those of the First Resurrection class, the Church, will come forth during the Millennial age to share in its blessing, opportunities and privileges. This text is the ground for the belief of many Adventists and pre-Millennialists that at the close of the Millenial age the wicked and ignorant dead, not of the Church, will be merely awakened to receive their sentence and to be remanded again to the prisonhouse of death—some claiming a prison-house of eternal torment.

This thought is entirely astray—entirely out of harmony also with the teaching of this text and its context. As we keep closely to the Scriptural statements they will lead us out of the fog into the clear light, beauty and harmony of the divine revelation.

GOOD TIDINGS TO ALL PEOPLE

The whole tenor of the Scripture is that God purposed a salvation for Adam and his race as a whole, and not for merely an elect portion of it. True, there are some special promises and a special salvation offered to the "very elect," who will make their calling and election sure by so running in the race for the prize as to receive the "Well done, good and faithful servant," and the glory, honor and immortality reward. But this blessing to the Elect, so far from hindering the general purpose of the divine plan to bless all the families of the earth, is merely an incidental feature of it, for the Elect, the Scriptures declare, are to be God's agents and instrumentalities in communicating the blessing to all nations in due time. Only an elect class of the line of Abraham and Israel were specially favored and blessed up to the beginning of this Gospel age; and only an elect class have been specially favored of God in the light of divien truth during this Gospel age. These favored ones were, we are told, drawn of the Father, blessed by the Son, and received an opening of the eyes of their understanding as a special favor, while the remainder of the race were passed by and not thus favored, and are still in measurable darkness, as the Apostle declares, "The god of this world hath blinded the eyes of them that believe not." (II Cor. 4:4.) Up to this time, therefore, only elected ones have been favored; and thus it will be at the second coming of Christ, for we are told that he shall come and gather together his Elect from the four winds of heaven.—Matt 13:27.

So then, these things being true, it follows that if only those alive in the world at the second coming of Christ shall be blessed by his Millennial reign, it will mean partiality with God, not only as respects the high calling and special privileges granted to the elect, but partiality shown amongst the non-elect—that the vast majority of our race for the past 6000 years has been permitted to die in blindness, in deafness, in ignorance of the only name given under heaven and amongst men whereby we must be saved, and that those living in this seventh thousand period would have all these blessings and favors denied to the others. Is it reasonable to expect this? Should we not expect that our God, who declares himself to be no respector of persons, would treat the world in general alike, even though he has favored for special reasons elect classes for time? Would not such a termination of God's plan of salvation be a virtual abrogation of his promises clearly set before us in the Scriptures? And can we think that God would permit his promises to fail? Let us examine some of them.

THE TRUE LIGHT FOR EVERY MAN.

Going back to the earliest indications of the divine plan, we find it vaguely stated that the seed of the woman should bruise the serpent's head—implying that this victory over Satan will mean a blessing to all of Adam's race. The Scriptures show us more particularly how this will be fulfilled, that this seed of the woman is primarily Jesus, who became partaker of human nature, who was born of a woman. But it means more—it includes the Elect, the body of Christ, the Church, as the Apostle explains (Rom. 16:20), "The God of peace shall bruise Satan under your feet shortly." The second great statement of the divine purpose respecting our race was made to Abraham saying, "In thy seed shall all the families of the earth be blessed. "This seed the Apostle tells us was primarily Jesus, and a secondary, larger sense it includes all of the elect Church, the body of Christ, the Apostle's declaration being, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise. (Gal. 3:29.) Does not this promise tell not only who the seed is, but tell also that the work of the seed shall be to bless all the families of the earth? And will God pass by this plain statement, to which he not only gave his word but also his oath, and will he only bless those members of the human family fortunate enough to be living at the time of the second advent—during the Millennial age? We think not. We will yet show that the plan is deeper and broader.

In the Law and in the Prophets the Lord taught the same lesson of the blessing of all the people. Moses was the type of the very Elect, Head and body, and all Israel represented the whole world of mankind as they, under the New Covenant, will be brought into relationship with God, and this is the statement of the Apostle Peter, "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me (Moses). Him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people."—Acts 3:22, 23.

In this picture in which all who will hear the voice of God through his Elect, the church, are indicated as having an opportunity to hear, only the wilfuly disobedient being destroyed in the Second Death. Our Lord, speaking on the subject of his mission, declares that he came to seek and to save that which was lost. Adam and all of his race were lost and our Lord's mission is not merely for an elect class, but in conjunction with that election he is to give the opportunity of life everlasting to every man, as he declared, "This is the true Light that lighteth every man that cometh into the world." (John 1:9.) And again he declares that he gave himself a ransom for all, and the Apostle assures us that in due time this will be testified to all. (I Tim. 2:6.) This is the message which the angels sang when they announced the Redeemer's birth, "We bring you good tidings of great joy, which shall be unto all people"—not merely to those people living during the Millennium, but unto all people.—Luke 2:10.

In our Lord's last message to the Church he pictures the time described by the Prophet, when the knowledge of the Lord shall fill the whole earth, and none shall need say to his neighbor, Know thou the Lord—when all the blind eyes shall be opened and all the deaf ears shall be unstopped. The declaration is, "All nations shall come and worship before thee, for thy righteous acts are made manifest." (Rev. 15:4.) This is not to be understood to mean the representatives of all nations living before the Millenium, but every nation, people, kindred and tongue for whom Christ died, many of which nations, kindreds, peoples, have already passed into the oblivion of death, but are, nevertheless, in God's providence, to have a share in the blessings accruing to the world through the great Redeemer's sacrifice. Let us trust in the living God and in his Word to be its own interpreter, and our text will be found to be in full accord with all of its gracious provisions.

"LIVED NOT AGAIN."

Coming directly to our text, "The rest of the dead lived not again until the thousand years were finished." How can this text be understood in harmony with the remainder of the Scriptures? In what way can it be understood that will not bring it into conflict with God's gracious promises, which can not be broken—in conflict with his oath that all the families of the earth shall be blessed through Christ? We answer that the matter is very simple: we must adhere closely to the Scriptural definition of what life is. The Bible tells us that from the divine standpoint the whole world is dead to-day—all except the comparatively few who have accepted Christ, the Life-Giver. Our Lord's words apply to the young man who believed on him; he said, "Let the dead bury their dead."—Matt. 8:22.

It is the same thought; the whole world from God's standpoint is dead, only believers in Christ have passed from death unto life. The death sentence has been upon the world for 6000 years. We who are reckoned as already alive have escaped the condemnation, the sentence of death which is on the world. The Lord recognizes faithful believers as having life now, and assures such that it is his will that they should have share in the life resurrection, which is for the good, the faithful, the justified, those who abide in his love. The remainder of the world who do not have share in the life resurrection are still under sentence of death at the opening of the Millennium. To illustrate: Suppose that the Millennium began this very day, and that the world's population aside from the saints, the Elect, is in round numbers 1,600,000,000. That vast multitude are all still dead from God's standpoint, and will remain so throughout the Millennial age.

That is to say, justification by faith, which operates in the Elect and by which we are already reckoned as having passed from death to life, will not so operate during the Millennial age. Instead of the world's being justified to relationship to God at the beginning of the Millennial age, they will be placed in their fallen and dead condition in the hands of Christ, the Life-Giver. During that thousand years of Christ's Millennial Kingdom it will be his special work, in conjunction with his Bride, the Church, to uplift the world, raising them up out of the present sin-and-death conditions, physically, mentally and morally, and this work of restitution to the original human likeness of God, lost by father Adam and redeemed by Christ, will be possible of attainment during the Millennial age by the uplifting process. That uplifting process, bringing the obedient of mankind back to original perfection, is the resurrection, the anastasis everywhere spoken of in the New Testament. In other words, the word resurrection does not signify merely an awakening from the sleep of death, but it applies especially to that raising up which will be accomplished for the world after they are awakened during the Millennium.

We have spoken especially of the living—dead, those under death sentence and treated by God as dead in trespasses and sins, but who have not gone to the tomb. If it requires the entire thousand years to raise them up and to give them the life, the same will be true of all those who are in their graves, who shall hear the voice of the Son of man and shall come forth unto the judgment resurrection. (John 5:29.) Their awakening will not be their resurrection, but merely their coming forth unto resurrection. The resurrection raising up, unjifting of the race, during the Millennial age will be a raising out of death conditions up toward perfect life conditions. And not until the close of the Millennial age will the dead be thus completely lifted up out of their old conditions and brought into full relationship with the Heavenly Father "whom to know is life eternal."—John 17:3.

During the entire thousand years of their resurrection the raising up, uplifting, under the blessed influence of the Kingdom of Christ—Satan being bound and all the blessed influences of righteousness being let loose, the blindness of Satan being taken away and the glorious light of the knowledge of God coming more and more into the hearts of mankind—will prepare the willing and obedient for the grand consummation by the end of the thousand years, the end of the Millennium. Meantime the unwilling, the disobedient, will be cut off in the Second death, the death punishment everlasting will be visited upon them, they will have no hope of a future resuscitation. At the close of the thousand years, when Christ shall present all the worthy of the race to the Father—physically, mentally and morally perfect—then and not until then will they be accorded direct divine recognition and the gift of God, eternal life. Consequently, not until that time will the dead live again in the proper, true sense of the word—living as God has recognized it from the beginning of his dealings with our race. Adam was a dead man from God's standpoint from the moment he came under the curse and was driven out of Eden under the sentence, "Dying thou shalt die." And not until Adam and his race have been uplifted out of sin-and-death conditions and brought back again into accord with the Father can they be said to live again. Thus, while the resurrection of Jesus, occurred at the beginning of the Gospel age, and the resurrection of the Church, the faithful ones of the household of faith, will take place at the beginning of the Millennial age, the raising of the world out of sin-and-death conditions to the perfection of life—this resurrection of the rest of the dead will not be complete and they will not live again until the thousand years shall be finished.

THE JUDGMENT RESURRECTION

From this divine standpoint, those of the world said from the human standpoint to be living—and those of the world said from the human standpoint to be dead—will all be dead at the beginning of the Millennium and in the hands of the Mediator, the Christ, for the very purpose of raising them out of their sin-and-death conditions. Doubtless the work of enlightenment and restitution will begin with those who have not gone into the tomb; doubtless the darkest places of the world will be enlightened with the Sun of Righteousness before those who have gone down into the great prisonhouse of death shall be called forth. Nor are we to expect that they will all be called forth at once, but gradually, as the world will be prepared for their reception. As increased inventions and blessings shall prevail, and the earth yield her increase, conditions will be favorable for the proper care of those returning from the tomb.

Doubtless, too, their return will be in such a manner as will identify them with those of their kindred who had not gone into the tomb. To illustrate: the favored ones of the beginning of the Millennium would in due time come to understand that all that are in their graves are to be restored, and doubtless this will be accomplished along lines which will develop faith. Prayer will be made for the return from the tomb of a beloved father or mother or brother or sister, these in turn praying for others as prepared to receive and assist them, and thus the gathering from the tomb will proceed backwards, so that Adam probably would be one of the last to be awakened to come forth to be identified by his children as they were identified by their children all the way back.

Our Lord calls this the judgment resurrection, because opportunities of resurrection, of raising up out of sin-and-death conditions, will not only be open to all of Adam's race, but, additionally, the Kingdom conditions will be such as to force them to a decision either to go onward and upward in accordance with the laws of the Kingdom then in force, or, refusing so to do, to receive stripes and chastisements and eventually be destroyed in the Second Death. Of that time we read in prophecy, "When the judgments of the Lord are abroad in the earth, the inhabitants of the world will learn righteousness." (Isa. 26:9.) The judgments of the Lord have not been abroad in the earth for the six thousand years. On the contrary, sin and death have reigned, the righteous have suffered, evildoers have prospered. The judgments of the Lord signify the Lord's rulings, the Lord's decisions, the Lord's rewards and punishments. During the Millennial age these will be abroad everywhere throughout the world; al then seeking to serve righteousness will be awarded and will more and more come to appreciate it, and all who love unrighteousness will be chastened with stripes and punishments that they may learn the Truth from the divine standpoint—to love righteousness and hate iniquity. If after having had the full light and knowledge and opportunity, they sin wilfully, the judgment of the Lord is that they share in the Second Death.

As the punishments of that time will eventuate to this class in the Second Death, the rewards of that time will eventuate to the other class, the faithful and obedient, in everlasting life; but it can not be reached until the close of the Millennium—until Jesus shall present his complete work to the Father, and the Mediatorial Kingdom undertaken for the purpose of putting down sin and re-establishing righteousness in the earth will have been completed. When he shall have put down all insubordination, all enemies against God, then shall the Son also be subject to the Father who did put all things under him, that God may be all in all.—I Cor. 15:27, 28.

THE RESURRECTION TO SHAME.

In the Old Testament the world resurrection is referred to as a "coming forth unto shame and lasting contempt" (Dan. 12:2)—not everlasting contempt, as in our common version, for the Hebrew word does not signify everlasting, but merely lasting—to a completion. We can readily see how the blessings of the Millennial age, the enlightenment, the opening of the eyes and ears of understanding, will make a new world, especially as the Lord asures us that the sinful conditions also shall be brought into accord with the best interests of the human family. No longer will storms and cyclones, earthquakes and volcanoes and tidal waves do injury; but peace shall be promoted in the elements as well as amongst men. In a word, Paradise is to be restored. When, therefore, those who have fallen asleep in death sahll come forth to the new conditions and clearer light and knowledge, we can well imagine how, their history being known, it will indeed be a coming forth to shame and contempt.

Imagine poor Nero as a sample of the worst of men; imagine the poor Sodomites, although the Lord declares that they were not nearly so evil in his light as were some of the self-righteous Pharisees of Bethsaida and Chorazin, who made long prayers and had a form of godliness. The coming forth of these to shame in the light of the new conditions will be painful, humiliating to them, and the majority of them surely will be in contempt amongst their fellows. To these the laws of the Knigdom will seem very rigorous, and the highway of holiness then to be opened up will at first appear quite steep. However, all the conditions will be favorable, Satan bound, righteousness and truth and love prevailing. The willing and obedient of them will soon begin to make progress up, up, up, out of sin and out of death conditions, mental, moral and physical, and in proportion as they rise in the same proportion will their shame depart, and in the same proportion will the contempt of their fellows in the world give place to feelings of sympathy and admiration. We rejoice that under the glorious conditions of the Millennial Kingdom every member of Adam's race will have a full and fair opportunity to get free from the bitter results of sin and to get back into the image and likeness of God.

THE TEXT SPURIOUS.

Having shown that our text is in full accord with all of the grac-

(Continued on Second Page.)

APPRECIATIONS.

Dublin, Ga.

It is with pleasure I write to thank you for continuing my paper so long after due. I now inclose postal order for $1 and please continue to send it until night comes when no man can work, or as long as the Lord permits me to tarry here below.

I have been a constant reader of your good paper for several years. I do so much enjoy the religious part—dear brother Russell's sermons—and other departments written by the friends. I am getting old, 71 years, still rejoicing in the Lord, trusting our redemption draweth nigh. The Lord surely will bless you in a day near at hand for the stand you take for the Truth.

H. B. DONALDSON.

Irvington, N. J.

As my subscription for the Tribune has almost expired I wish to renew it for another year. Find enclosed money order for same, amount one dollar, and oblige. May the peace of God abide with you as you continue to print Pastor Russell's sermons and other truthful matters.

Kindly,
MRS. HANNAH PHAUP.

White Haven, Pa.

I have not received my Tribune for last week, which sometimes very much. Wishing you continual success in the stand you have taken for Truth and righteousness; and may your valuable paper bring comfort to many who are Truth seeking. When the Tribune does not arrive we feel short of the glad news which it always brings to us.

Yours respectfully,
JONAH DAVIESS.

Meuthen, Mass.

Enclosed please find one dollar for renewal. I see my subscription has expired. I have been going to send my renewal in since it expired, but something always turned up and put it out of my mind. Thank you for sending it along this last two months.

Yours trily,
GEORGE HOBBS.

Reading, Pa.

Enclosed find $1. Please credit me for your valuable paper. I love it because it contains so much of precious Truth, as it takes courage to stand for Truth in these times, as it is so unpopular, and its fearless advocates are few and are being persecuted. The Author of Truth will reward every one in his due time, according as his work should be. Therefore, fear not. I think your paper is growing better. The Lord bless you is my prayer.

Your in unfeign love,
JAMES H. CHAFEY.

Marlow, Okla.

Enclosed please find money order for one dollar for renewal of my subscription to the Labor Tribune.

Glad to note you are still standing for Truth in the highest sense and loyal to the best interests of labor. I realize it takes much courage to do this at the present time.

We will all be glad when this troublous time is over and Christ's reign of universal peace begins. Evidence is not wanting in warranting us in believing that this reign is night at hand—even at the door.

Respectfully yours,
O. M. DAIVS.

Youngstown, Ohio.

I see my subscription ran out this May, and I sent you one dollar for another year to continue. We thank you for your faithful service in giving us Bro. Russell's sermons of old, but yet very edifying and for all other good Bible news from man brethren. May the good work go on as the Lord will bless you if you faint not.

Yours in the love of the Present Truth,
HENRY WOLF.

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

LOGUS, ANGELS, MAN.

We will make a classification of all God's creatures. We will do this from two standpoints: (1) From sex and (2) Free moral agency. This will result in producing a trichotomous classification: (1) all of the lower animals are sexed and are not free moral agents—their lives are functional, as governed by their instinct. (2) Man, in common with the animals is sexed and in contradistinction he is a special creation in the physical universe in that he is a free moral agent—is created to be governed by principle in addition to his instincts and intuition. (3) The angels are like man in that they are free moral agents, but are contradistinguished by not being sexed. Or, to put it another way, man and the brute have one thing in common—sex; man and the angels have one thing in common—free moral agency. This gives us three distinct kinds of conscious beings: (1) the brute, (2) humanity, (3) angels

Making another classification of God's intelligent creatures, leaving out the brute creation, taking only into account the human and angelic creatures, we note a similar triplicity. Man is a special creation in the physical universe. That is to say, he was created in a different way than the lower animals. Pastor Russell says:

MAN IS GOD'S CREATIVE AGENT.

There is one thing that pertains to the creative week that we have not mentioned yet. What is it? It is the multiplying seven by twelve—7×12—completing the cycle. This does not properly belong to the great creative week you say? We answer, it does, out that the animals were evolved from the water and land. Man was the last created, from the "dust" and was the highest in the physical universe. Jesus as the "Logus", before He became a man to die for the sins of Adam, was also a special creation, "The Only Begotten Son," "the first and the last" direct creation of God—all other spirit and material beings were created indirect, through the Son his subsequent Creation Agent. Man was the highest of the physical and the Logus was the highest of the spiritual. Man was created last in the material universe. This peculiarity reminds us of the theory that the Cometary and Planetary Systems are the universe of the other—one was a system of solid bodies in either and the other was a system of vacuums in either. So man and the Logus are the universe of the other in respect to the time of creation. Man culminated the creation of the physical and was the last in order; the Logus was the greater of the spiritual but was the first created. This leaves the angels a different creation in that they were created in the interim and are less for in that they were given no special honor in having a dominion—no kingdom to rule as was Adam. Adam was a prince, or, the angels were subjects. This fact led to Lucifer's fall and became Satan, he became ambitious for a dominion and said in his heart, "I will exalt myself above the stars (Adam and Jesus the Logus) of God, I will be as the Most High, (a ruler)." In other words this gives us a triune classification of God's free moral agents as follows: (1) the Logus, (2) the angels, (3) and man. But is not the last of the day of the week God's rest day—the Sabbath? Yes. Well, then why do you say that it is part of the creative week—did not creation stop with the end of the sixth day? We answer that the work of creation did not stop! God rested from his labors, but the process of creation continued. Who is doing the creating then? Is not God alone the Creator? No! He has been creating through a agency. What agency? Answer, His highly honored Son—the Logus. Well then if the Great Creator is resting from His labors what does it mean? It means that He has changed his agency—the Son of God is not directly connected with the work of creation during the last day of the creative week. Is He resting also? Well no! It may be said of Him that He has changed the nature of His work at the beginning of the seventh day. Why? Something unusual has occured! What was it? Lucifer appears as Satan! He has apparently frustrated God's work of creation by instigating the Fall! And the Great Creator and His honored Son have apparently retired from the arena and left man to himself to cope with the briers and thistles of the unprepared earth by being driven from the garden of Eden and its life sustaining trees. The work that the Lord Jesus has been doing since they rested from their labors in creation, is of a different kind. In what way?

Jesus intimated the nature of the work by his reply to the Pharisee who said that He broke the Sabbath of the Jewish law. You remember what he said. "Is it wrong to do good on the Sabbath?" Notice the expression "good." How can we be "good" or kind to inanimate things? We can not. In order to be "good' to anything we must have intelligent creatures that can appreciate it. This is evident Jesus is not creating any longer He is simply good to the intelligent creatures that God had created through his instrumentality. His work of redemption at Calvary by dying for the human race and the final restoration to it to the lasting life of the garden of Eden restored—or the whole earth brought to a condition of the original pattern or design. Mark this. The whole earth brought to the condition of the pattern of Eden. Eden typified the earth as it will be at the end of God's day. How will it be brought to this state? Not perfection when God and our Lord Jesus are resting—not creating—when they did not finish the earth started and only a garden prepared for man's habitation. When then carried on the work of creation since the end of the sixth day of the creative week.

The answer to the question lies in the fact that man has been God's creative agent since the beginning of the seventh day! Had he been loyal to his Creator, the garden of Eden would have been extended according to the needs of the increasing population after man was sexed by taking Eve from his side. Perhaps man's creative tendencies is what is meant by the term "likeness" and "in our image" refers to his mental and moral likeness to his Creator. At any rate man has been God's creative agent since his rest day started. This is indicated by the account of Genesis. Note for instance the statement that everything was in the earth, but it needed two things yet to bring forth—rain and man. Rain was needed and a man to till the soil to make it productive. The fact that man has fallen from his proper environment does not alter the case. Man still is the creative agent in two ways: (1) To finish the earth by beautifying it and bringing her "increase" to perfection, such as wheat, corn, potatoes, etc. Note the fact that these were not known in the earlier age of man, but were developed by experience with the soil. Look up the encyclopedia and not how recently some of our staple articles of food were discovered! Our Lord's appearance on the earth at the time when food was developed saved him from dying, like Adam who was driven out of the garden of Eden into the undeveloped earth to feed on herbs and roots. If Adam would have had the same conditions to contend with as our Lord before his store of vitality was impaired, he would have lived nine hundred years instead of nine hundred in the specified 1,000 year day provided in the penalty "in the day thou eatest thereof, etc." This is confirmed by the fact that our Lord survived and became perfect as a man on the same food that others were dying on. Why? Because of his complete amount of vitality and the food being adapted to the needs of man. Adam fed upon. For a full elucidation of this principle see "Studies" Vol. 5, P. 107-118.

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In the next section we trace this singular trinity in constitution of man and women as related to their affections in love and beauty.

(To be continued.)

THE PHILOSOPHY OF GOD'S PLAN

God in great mercies has given to his people through the ministry of his messenger, Mal. 3:1, a beautiful setting forth of "the mystery of his will." Eph. 1:9-10. Yet they could only know the mystery as they gave themselves wholly to his will. Jno. 7:17, and thus came to know him.

Many things are recognized as Truth that are not understood, the reasons not known, and it that means they are mysterious. In wondrous grace we are invited to come and reason with the Most High. Isa. 1:18, learn his reason, that "the mystery hid from ages and generation" (Col. 1:26-27) would be finished. It is with the completion of the Christ, that the Revelation of the Christ is due. God's reason for the creation is stated in Rev. 4:11. "For thy pleasure they are and were created" and his good pleasure will be realized in the workout of his will. Isa. 46:10. To gather all things under one head, that is, under Christ. Eph. 1:10

The first expression of the thought of Jehovah was the Logos, "the beginning of the creation of God." Rev. 3:14. "A delight to his Creator." Prov. 8:30. All other expressions of the thought or mind of Jehovah in the work of creation, coming through the Logos. Jno. 1:13. The glory of Jehovah was revealed in it all. Glorious in his wisdom, glorious in his power, glorious in his love, glorious in his justice, glorious in all his attributes, so that there is no limit nor end to them, as it were, "a wheel within a wheel." It is as impossible to disassociate the one from the other as it is for Jehovah to be divided or cease to be.

All his wisdom and power are exercised in love and all his love is founded on justice, so that his every thought is wise, loving, powerful and just and every expression of that thought, a creation of his glory. This explains the manner in which there is brought to the church wonderous grace at the Revelation of Jesus Christ. 1 Peter 1:13. "The light of the moon shall be as the light of the sun, and the light of the sun seventfold" complete. Isa. 30:26.

Man came as an expression of the thought of Jehovah, through the Logos. 1 Cor. 8:6. Crowned with glory (Ps. 8: 5.) but sinned, came short of the glory of God. Rom. 3:23. Reviewing the introduction of sin may help to a greater appreciation of the expression "come short of the glory."

Since God is glorious in his love (1 John 4:16), so that there is no end to his love, the thought that God could will any other than the highest good possible to his creature would be a failure to recognize the truth about him, or accord him the loving character that he is. Mother Eve's temptation could come only in this way, and the entertaining of such thought of God comes short of the glory of his love.

It was very easy then to conclude that God had lied to them, done them an injustice. Such thought belittled the character of Jehovah, who cannot lie, cause short of the glory of his justice or faithfulness.

When the temptation was brought to Father Adam, to have given glory to God would have meant to trust him the first place, to trust in his love, wisdom and power to meet the situation. The very character of Jehovah should have assured them that anything that was necessary to their joy could be lost out of the life of one who gave himself wholly to the will of his Creator. A failure to recognize the truth about Jehovah, in not giving the first place to another, and coming short of the glory of God. Isa. 52:8.

God's reasoning made it impossible that anything other than death could result from sin; first, because "he is glorious in holiness' and he cannot lie. "His judgments are holy, just and true." Jer. 29:11. Without the carrying out of that just sentence 'dying thou shalt die," man could have had no assurance that any promise of God would be fulfilled, no grounds for confidence in his Creator, no respect for his authority, and no government of Jehovah could have been established among man except by force.

There could have been no peace in this for man and no pleasure to the Creator. Thus the wisdom and love of God constrained him to provide in demanding the death of the transgressor, even thought he found no pleasure therein. Ezek. 18:32.

In order that such government be establishment among them as would bring a realization of God's pleasure, and the peace of all his creatures, it was necessary that a special revelation of his glory be given, such as could be clearly seen and understood by all his intelligent creatures.

Foreseeing the need, God's wisdom and love combined to make perfect provision. Rev. 1 Pet. 1:18. And the Logos through whom God had given expression to his thought, was granted the privilege of becoming an expression of his thought toward his creatures.

In order that man could comprehend the thought it must be represented in man. "The Logos was made flesh, and we beheld his glory." All his service, as well as his death, to redeem and give his life, was an expression of God's thought, of mercy, grace, truth, compassion, gentleness, kindness and goodness culminating on Calvary in a perfect testimony to his love and justice—an answer to the questioning that led to sin, that could never be settled in any other way than the Father on earth. Jno. 17:4.

Trusting implicitly in the wisdom, justice, love and power of Jehovah, he delighted in his will, and the assurance in advance of his exaltation to the highest honor, that in the Father's will is the very essence of justice, wisdom and love.

The praise of the glory of God's grace in Christ, is no work of creation revealed, than through his provision in Christ to accept members out of a fallen race and to associate with Christ in glory. Those, who, beholding his love and justice in Calvary, would give their all to him by giving themselves wholly to his will, to delight in it. To such members of the "mystery" of God's will is revealed, and the exercise of all his attributes combine, their sanction to blessing in thus giving themselves to his will in Christ, "of whom the whole family in heaven and earth, and the good pleasure of his will is attained. (Eph. 1:9-10). (Rev. 4:11). "For thy pleasure they are." Ps. 37:4.

The special grace to be brought to the church at the revelation of Jesus Christ (1 Peter 1:13, Heb. 9:28), could not come when the foreordained number of the elect was completed. "His wife hath made herself ready." Rev. 19:7. And that they were ready entered in." Matt. 25:10.

The thrice doubled sword and the point, yea, all the light of God's word declares that "the time is at hand" (Rev. 1:3, Ezek. 12:23) as it is focused upon this day.

Doubling the sword thrice, the point is surely burnished to glitter. Moses' forty days in the mount (Ex. 24:18), and coming down to "fall and rise" dancing before the golden calf, is doubled in our Saviour's forty days in the wilderness, ending with his being tempted and "made perfect." (Heb. 2:10). The point is found in the hunger of the Lord's people, in their temptation at the end of this harvest, a temptation to put men and institutions in the place of heading that belongs to Christ.

The second forty days of Moses is the mount, followed by the seven days of consecration of the priesthood, and the establishment of the tabernacle typed the new Covenant, finds its double in the forty days of Jesus' presence with his disciples, and the instructions, speaking to them concerning the things of the Kingdom, followed by ten days intervening to Pentecost. The point is found in the forty years from 1875 to 1915, the time to make perfect a provision. Heb. 1 Pet. 1:18. And the Logos through whom God had given expression to his thought, was granted the privilege of becoming an expression of his thought toward his creatures.

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Pastor Russell's Sermon

"BLESSED AND HOLY."

In conclusion, dear friends, I remind you that while it is proper for us to be interested in every feature of the divine plan, and that all Scripture is profitable that the man of God may be thoroughly furnished, nevertheless our personal interest in God's great plan is identified with the promises relating to the First Resurrection. They that will have part in this will reign with Christ during that thousand years; they will be the "blessed and holy" that have part in the First Resurrection, and on them the Second Death will have no power, but they shall reign priests with Christ for that thousand years. (Rev. 20:6.) By the Lord's grace we, who now have the hearing ear and the understanding heart, have the opportunity for making our calling and election sure to a place in this spiritual class who will experience the First Resurrection. The blessings provided for these are not the earthly portion to which the world may attain through the coming resurrection, but they are promised joint heirship with Christ, partakers of the divine nature, "heirs of God."

In proportion as we see the harmony of God's Word we are assured that these exceeding great and precious promises granted to the Church are not cunningly devised fables, are not poetical figures, but clear, plain statements of the glorious things which God hath in reservation for them that love him more than they love houses or lands, father or mother, wife or children or self. Our Lord says, "He that hath an ear let him hear." I trust, dear brethren and sisters, that that refers to you and to me, that we hear his Word, that we respond to his call, and that we will lay aside every weight and every besetting sin, and to the extent of ability we will run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it by giving us a share with himself in the First Resurrection, its glories, its honors, its divine nature.

ANGELS.

all flesh shall see it together." But the Lord shall arise upon thee, and his glory shall be seen upon thee." "The glory revealed in us." Isa. 40:5., Isa. 60:2, Rom. 8:17-18R

All flesh in the millennial work of restitution shall see the attributes of Jehovah revealed, not in the light that no man can approach unto, but in the diffused light of the rainbow of the covenant. (Gen. 9:13-16) that is round about the throne." Rev. 4:3. As the light of the glory is revealed through the stones of a crown in ruin up. Zech. 9:16, Isa. 62:3, Ezek. 1:28 "Have mercy upon me, my friends, for the feet of him." Isa 52:7, Rev. 1:15.

And here again is seen the wisdom, justice, love and power of God exercised in small and insignificant "until all shall know him, from the least to the greatest."

The knowledge of the Father enabled him to delight in his will, as it has those who are associated with him in his glory. So his will shall be done on earth as it is in heaven. And in the fact that upon the throne of the universe there sits the God who so loved them, and the Christ who loved the Church, will be the assurance or pledge that infinite wisdom, justice, love and power are united to secure their highest good eternally.

Thus all God's creation supremely happy in his will, fulfill his purpose from the days of eternity, as they unite in ascribing "Blessing and honor and glory and power unto him that sitteth upon the throne, and unto the Lamb forever and ever. Amen." Surely judgment and justice are the foundation of his throne, the establishment of his government (Ps. 89:14) and when it is remembered that all this has been brought about through our Lord Jesus Christ, the reason why he should be exalted and all things in heaven and earth bow down and under him, as their head, is clearly seen. "Let us rejoice and give honor to him."

Your Brother and Servant by His Grace,

W. M. PATTERSON.

Lock box 212, Brazil, Ind.

(To be Continued)

The Tribune is in receipt of the following letter, and it is the writer will forward his name we will stop his or her paper:

Shinglehouse, Pa.

Please discontinue my subscription to your paper as I am unable to renew, I love the paper very much and shall miss it. May the Lord bless you and keep you for the stand you have taken for the Truth. Thanking you for past favors, I remain.

Yours in Christ.

PERHAPS THIS MEANS YOU!

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, digestion and tissues. Mr. A. Bickes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

EMPLOYERS AND GRAY HAIRS.

Men past middle age have demonstrated that they have not finished their usefulness, according to the first yearly report of the employment bureau of the Employers' association of Chicago. During 1917, the first year of its existence, this bureau obtained positions, free of charge, for 9,100 men who were past forty-five. The aggregate salary paid to the men during the year amounts to more than $2,000,000. Each year a record is visited daily by more than one thousand men above middle age who are in search of employment. Ninety per cent of the men sent out to work during the last month have been employed at salaries ranging from $45 to $350 per month. "We have employed at other times during the age of discretion," said Victor T. J. Gannon, manager of the bureau. "Our work has been so successful that it is now taking on a national scope. Employers throughout the country have become interested in it and are beginning to realize that it is a civic economy to make old men self-supporting."

The more we think of humanity as a brotherhood the more clearly we must see that each member owes a duty to all, and a duty to the great family. There is no surer way to stunt self-realization than to fail to perform that duty. Of all the safeguards of security and clean living few are stronger than convention. There is therefore a good deal to be said for conventional-ity, not as mere fashion in the petty sense, but as a social force. There is nothing necessarily dull or stupid about it, says Indianapolis News. At its best it is simply the crystallization of the experience of the race, and therefore is something not to be lightly regarded. The question, after all, is, not whether there shall be conventions, but what the conventions shall be. For some sort we must have.

"My wound is great because it is so small" was the paradoxical exclamation put into the mouth of a character in a Greek tragedy, and thrown out in the gallery brought out the absurdity of the declaration by capping it with the line: "It would be greater were it more small." This venerable anecdote of the stage is recalled by the argument of an English lord that the output of workingmen in the employ of the government would be increased by reducing their hours of labor from eight to six.

The records of the United States contain stories of some scores of battle-field deeds which, in the Indian wars, in Cuba, or in the Philippines, would have earned the right to wear the coveted medal of honor. The fields of France will be fertile in opportunities for the display of the personal gallantry which, we like to think, is the well-held inheritance of every American fighting man.

Nobody is so voluminous and reiterative with his peace terms as the man who says nobody must mention peace terms. Nobody who is fond of peace terms usually consists of competitive efforts in the way of deadly and ghastly threats of harsh terms, unconditional surrender, 'a' everything.

A Cleveland man has invented an anti-U-boat vest: It can be inflated in a few seconds and will keep the wearer afloat for hours. However, what is needed more is something that will make that kind of contraption unnecessary.

The Germans have discovered one thing about the American soldiers, and that is frightfulness does not frighten. It simply inspires. The correction of a few more mistakes in strategy and tactics and methods of fighting are in order for the enemy.

Now somebody, noting that the food of his ancestors was acorns, wants to know where the fools get all their money. It would be easy to understand where if the government were ever to take a reliable census of the fools.

It is almost impossible for us to explain exactly what camouflage is, but when a politician has his photograph taken with a copy of the constitution in his hand it is something like that.

According to Hoover, Americans are eating 10 per cent more than before the war. This explains the tightening of our belts.

It is going to be a strain on the sadeyed consumer to take his rhubarb pie unsweetened.

Efficiency is becoming scientific. In England authorities refuse burial permits for corpses until their sugar cards are produced.

When it is intelligently constructed war bread is a great improvement over the old kind.

No news, from the censor, is not necessarily good news. It's just no news.

Our boys are going "over the top" in France. Let us do it at home.

VANCOUVER, British Columbia.—The number of industrial accidents in British Columbia can be reduced, says Hugh D. Gilmore, member of the workmen's compensation Board.

BEING A HEROINE

By VINCENT G. PERRY.

(Copyright, 1918, by the McClure Newspaper Syndicate.)

Sandford Ross took his coat angrily from Scales, the butler, and waved aside the butler's attempt to help him. He was angry—more angry than Scales had ever seen him, and that was one way of venting it. After the door had closed Scales sat down to enjoy his laugh he had been suppressing.

"I guess Miss Geraldine have been havin' a tiff again, but it's a little worse than usual," he chuckled. "I have never seen him she has been floatin' on him, now."

As Sanford walked his anger abated. By the time he reached home he was able to see the humorous side of it. "What a dear, little, ridiculous thing she is," he muttered thoughtfully, "to some of those fellows of hers that's after into trouble I'll be surprised."

The week passed and Geraldine did not fear Sandford. She told herself she was glad she didn't. She was skipping through the most interesting part of a novel—that where the heroine had sacrificed her jewels to buy bread for her starving father and sisters and Sandford then her own father came into the room.

"My dear," her father began, sitting down beside her. "I have a favor to ask you—a very great favor, one that will change your whole life."

"Yes, father?" she gasped, for although hoped for, it was unexpected.

"I—I—I—" he hesitated as if in doubt, but finally went on. "I would like you to marry."

"Is that the favor?" she asked in disappointment.

"Yes, that is the favor, and it means a great deal to you to grant it when I tell you that now you believe you don't love the man I have chosen and that I must marry him the same month the day of your marriage. It will spare me a great unhappiness if you make the marriage—sacrifice yourself to my wishes."

"I will do anything for you, father," she said. "It was a special favor on of her popular novels, but she did not realize it.

But being a martyr was not the good thing it appeared in novels. Geraldine began to think after she had become accustomed to the idea of it. As the day approached her father's marry the man she had never seen, she began to wonder if she hadn't been too hasty in offering herself for the sacrifice.

The night before her wedding day arrived that Geraldine was beautiful, but that did not interest her. What mockery it was to have a big wedding, she thought. Somehow her mother and father did not seem concerned about her. They appeared to consider the fact of her sacrifice for her father instead of a great unhappiness. Surely they could see she was unhappy, although she had carried out the heroine's role to a finish and hidden it from them. Oh, if there was only some one who would be her confidant and resolve comfort from! There was some one, the only one who would listen sympathetically, and be a comfort to her in anyone else thought, she was going to tell him all, she decided, and went to the telephone before her courage failed her.

It was a very plaintive and moving voice that Sandford Ross heard over the wire. "Please come, Sandford. I want you," was all it said, but he recognized it as Geraldine's, and the next night. He came to the home of the O'Connor home in record time.

She did not mind when he took her in his arms and she cried out her troubles on his shoulder.

"Oh, I am so unhappy, and being a heroine is not nearly as nice as I thought it would be! I have sacrifices and I was never meant for a martyr!" she wailed. "I know you warned me, Sandford, I knew it all along, but you've been a little brick," he comforted. "If I had known you would have taken it so seriously I would not have allowed your father to play this trick on you. It was my fault, no blame, Jerry dear. It is my fault."

"Your fault, Sandford?" she stopped sobbing and looked at him in wonder.

"Yes. I am the man you would have met at the altar tomorrow. I knew I would never be able to get you there until you were satisfied by making some kind of a sacrifice."

"But father told me—"

"He didn't tell you very much, dear," her father said, as he stepped into the room. "I thought you could trust him and you took the rest for granted."

"Two she, father," she corrected smiling through her tears. "I was sad I had never met him, and it would save you from a great unhappiness."

"No it will," her father ended, laughingly. "I knew you loved Sandford, and it would have made me unhappy if you had sacrificed yourself because of a little notion about heroines and such things. But you been a heroine, Jerry."

"Not much of one." It was surprising how quickly her appearance had changed, she was smiling dreamily. "Oh, wouldn't I have looked foolish when I found you at the altar waiting for me, Sandford?" She was able to laugh for the first time today.

"Would you have? Then I am glad I came tonight. Tomorrow you will look wonderful—the way you always look."

"Oh, I hope so," she said enthusiastically as she rang for her maid. "I will send for my dress. I haven't really had a good look at it. What a funny bride-to-be I have been!"

SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE OLDEST LABOR PAPER.

The 46th Year

ESTABLISHED 1872

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NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 27. PITTSBURGH, PA., THURSDAY, JUNE 6, 1918. is payable in advance.

New York Public Library 476 Fifth Ave.

THERE SHOULD BE NO STRIKES IN THIS COUNTRY DURING THE WAR

KAUFMANN & BAER CASE BEFORE GRAND JURY ON JUNE 6

BELIEVERS IN HONEST ADVERTISING AND THE ENFORCEMENT OF THE LAW AGAINST FRAUDULENT REPRESENTATIONS WATCH OUTCOME OF PROCEEDINGS WITH KEEN INTEREST. GENERAL STATEMENTS FROM C. E. LA VIGNE.

Information and charges against the Kaufmann & Baer Co. Department Store of making and disseminating statements or assertions in their advertising which were untrue or calculated to mislead, recently brought before Alderman Martin J. Griffin of Pittsburgh by C. E. La Vigne, field representative of the American Fair Trade League, are attracting wide-spread public attention.

Morris Baer and M. L. Blum, of the Kaufmann & Baer corporation, waived hearing before the Alderman, through counsel, and gave bond in the sum of $500 for appearance at the next term of court. The case is set for the Grand Jury on June 6, 1918.

This prosecution is based upon a vital business principle of selling policy and methods. It has been initiated in an entirely impartial and impersonal way by an outside agency wholly free from the handicaps or possibility of suggesting "competitive jealousy" or "business rivalry." It is only a part of the regular activities of Mr. La Vigne for the American Fair Trade League in the campaign he has been conducting for many months to clean up dishonest advertising for the public benefit in the daily papers of many cities.

Believers in honest advertising and the enforcement of the laws against fraudulent representations in the selling of merchandise will everywhere watch with keen interest the outcome of this proceeding against the Kaufmann & Baer Co.

Owing to the distinct public-service character of his work, Mr. La Vigne is always under heavy pressure from the diligent and impatient press representatives, the trade papers rather than the daily papers, who want a "scoop" on the exact details of evidence to be presented in the courts. He steadfastly refuses to give up the essentials of his investigations until called to the witness stand to give testimony in the "people's cause."

The editor of the National Labor Tribune has succeeded, however, in obtaining a few general statements from Mr. La Vigne, as follows:

"The best encouragement toward efforts for truthful advertising in Pittsburgh is the nucleus established by the circular of the National Labor Tribune inviting shoppers to join a 'campaign in destroying the fake and the fakirs who are robbing the public', with an offer not only to expose illegitimate schemers in business but also to give the use of its legal department free to Pittsburghers for prosecutions. Citizens here, therefore, have themselves mostly to blame if they suffer in silence when cheated or deceived by advertising buccaneers.

"Greenhut Co., Inc., conducting a New York department store, lately went out of business. The stock was sold. The advertising of subsequent sales of the 'Greenhut merchandise' at retail affords an entertaining and fascinating field for comparative study and observation, extending to four large cities. Whether the advertisements are more confusing than enlightening, or the reverse, remains for those to judge who get a complete panoramic picture. The unsuspecting purchaser, relying upon the advertising of one city, is not in position to note the variance of advertised statements.

"Referring to 'Greenhut stocks', I will give you a few examples:

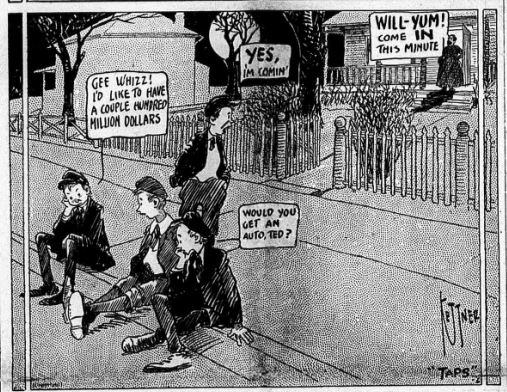
"Gimbles Department Store, New York City, announced that 'Gimble Brothers Bought it All. Some sent to the two other Gimbel stores (*a small portion resold to two stores in other cities*). * * * A large amount is chiefly of the sturdier, less costly grades sold in the Gimbel Bargain Subway Stores, but some of the goods scattered through were not of Gimbel standard at all; *these we have not permitted to enter our doors.*'

"I have seen no mention by the New York store of the total value of the stock involved.

"Gimbel Brothers Philadelphia store announced that 'Gimbel's cash offer for the whole stock was accepted. * * * When negotiations opened it was figured that the Greenhut stocks totalled something over two million dollars *at their retail prices. We bought at a big discount from the wholesale prices they paid.* * * * Nine-

(Continued on Page Seven.)

Somewhere in the U. S. A.



STRIKES IN AMERICAN INDUSTRY IN WARTIME

INVESTIGATION BY NATIONAL INDUSTRIAL CONFERENCE BOARD SHOWS THAT DURING FIRST SIX MONTHS 6,285,519 WORKDAYS WERE LOST.

Investigations conducted by the National Industrial Conference Board reveal the fact that between April 6, 1917, the date on which we entered the world war and October 6, 1917, strikes were reported in 2,986 establishments.

The metal trades head the list of industries with 374 establishments affected. Employees made idle numbered 78,727 while the number of workdays lost approximated 1,230,804. The shipbuilding industry comes next with 75 strikes, 47,174 workmen affected with 1,072,501 workdays lost. Coal and copper mining are third and fourth. These four industries contributed 46.1 per cent of the strikes, 61.7 per cent of the workers made idle and 66.3 per cent of the workdays lost.

The names of 2,521 of these establishments were secured and inquiries made concerning the strikes. Replies were received from 1,835 and of these 1,156 contain complete information. In the 1,156 strikes the number of employees made idle was 283,402 and the number of days of production lost was 6,285,519. In order to vitualize this the Conference Board points out that it would require the labor of 251,400 persons for a whole month to make up for the loss of production, or that a manufacturing plant employing 1000 workers would have to operate for about 21 years of 300 work days each in order to offset the time thus lost.

These astounding figures reveal a situation which is extremely disturbing. Appeal after appeal has been made by the President of the United States, by the Cabinet through its executive officers and by Senators and Congressmen in the halls of Congress for each man in the United States not merely to do his duty but to do everything that a patriotic citizen should do in order to help win the war. Our allies have appealed for our help, and they have emphasized the need of production of ships, of munitions, and of food stuffs in order that the common enemy might be beaten.

During the first six months of the war the response of labor to these appeals was what is set forth above, a loss of more than six million working days. This situation is due largely to union restrictions, union demands and union greed. In order that there may be no question as to the responsibility of union labor, the fol-

(Continued on Fifth Page)

EIGHT HOURS HERE TO STAY

CENTRALIA, Wash.—In an address in this city Judge L. C. Boyle, attorney for the National Lumbermen's association, said:

"I want to tell you that, just as sure as you hear the sound of my voice, the eight-hour day is here to stay, and that it will ultimately attach itself to the entire lumbering industry. It is going to become a part of our social and industrial system, just as much as the air that we breathe and the water that we drink."

MEXICANS TO RELY ON UNIONS

WASHINGTON—The Mexican Review, published in this city in the interests of Mexico, says that at a recent meeting of Mexican trade unionists, representing over 35,000 wrkers, it was decided to retire from the political field and devote their efforts to building up their trade unions.

"It is stated," says the Mexican Review, "that while paying attention to political matters without result the real interests of the laboring classes have suffered, and that in the future these will have the first claim upon their efforts."

ALABAMA MINERS GO TO WORK

WASHINGTON, D. C.—William H. Taft and Frank P. Walsh, joint chairmen of the National War Labor Board, sitting in St. Louis as a section of the board, yesterday effected an agreement between the striking employes of the Sloss-Sheffield Steel and Iron Company of Russellville, Ala., and officials of the company, by which the men will immediately return to work pending arbitration of the points at issue.

The men work in the iron mines operated by the company and between 400 and 500 have been involved in the strike. The present wage rate runs from 19 to 38 cents an hour. The men are asking a flat increase of $2 per day. They also ask a reduction of the working day from 10 to eight hours and relief from certain other conditions.

Representatives of the men, however, asserted that the present scale does not provide a living wage in view of the prevailing cost of life necessities.

JANE ADDAMS URGES HEALTH INSURANCE

San Francisco.—Jane Addams, who has been touring California for the Food Administration, met with the state health insurance commission in behalf of a workmen's health insurance law. She said her years of experience at Hull House convinced her that social insurance is the only successful plan of meeting the problem of sickness.

CHILD PREACHER TALKS TO OLD SOLDIERS

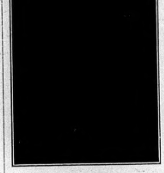
MEMORIAL DAY SERVICES IN CARGO PUBLIC SCHOOL MADE GREAT EVENT BY PUPILS WHO SELECT THEIR OWN ORATOR.

Mary Agnes Vitchestain, the child preacher, delivered the Memorial address before the old soldiers in behalf of the pupils of the Cargo School, Mt. Washington, at the services held at 1 o'clock Wednesday afternoon.

The speaker is a grand daughter of the late James Jones, the largest independent coal operator in the Monongahela Valley during his life time.

He was a member of company "D" Sixth United States Artillery and enlisted in July, 1861.

The address is dedicated to the memory of her grandfather and copies of it were distributed to the veterans and others who were in attendance. The address follows:



MARY AGNES VITCHESTAIN
"Child Preacher."
A Pupil of Cargo School

In opening my remarks let me give you this school boy composition on Patrick Henry. Here is the gem:

"Patrick Henry was not a bright boy. He had blue eyes, and light hair. He got married, and then said, 'give me liberty or give me death.'"

Heroes of the Civil War we owe you a debt of gratitude which we can express neither in figures nor pay in floral tribute.

Shakespeare says, "And since you canot see yourself so well as by reflection, I your glass will modestly discover to yourself" your daring, your gallantry and your sacrifices between the years of '61 and '65.

Historians have given us graphic pictures; the poets have emblamed it in sublime rythme, and the brilliant orators are still telling it in golden eloquence, but none have succeeded in driving home the truth of the awfulness through which you passed as the absence of our loved ones from the fireside or the vacant chair at the table.

With striking force we are reminded of your valor, your devotion to Old Glory, when we see you at the head of a procession giving God's blessing to our young heroes as they depart for the camp and wishing them a triumphant return.

You fought not to enslave, but to free; not to destroy, but to save; not simply for yourselves, but for others; not for conquest, but for conscience; not only for us, but for every land and every race.

As Lincoln dedicated the nation at Gettysburg, so let us, grandchildren of worthy sires, here, mutually pledge to each other our lives, our fortune and our sacred honor, to defend to the last, life, liberty and the pursuits of happiness, all of which you have handed down to us to defend and pass on to posterity:

"I pledge allegience to my flag and to the Republic for which it stands, one Nation indivisible, with Liberty and Justice for all."

The call of the nation "to arms" by President Wilson, must have reminded you of the "Call of '61."

Remember the roar of the guns on Sumpter announcing to the North the fight is on? The whole nation is electrified. Lincoln calls for seventy-five thousand men to preserve the Union.

Back thunder the nation's brave: "We're coming father Abraham, we're coming three hundred thousand strong." Over the hills, through the valleys and across the plains the songs of freedom ring.

Do you recall the spirit and dash you poured into:

"John Brown's body lies a mouldering in the grave,
John Brown's body lies a mouldering in the grave,

(Continued on Page Eight.)

PASTOR RUSSELL'S SERMON.

ANNIVERSARY OF PENTECOST — THE SIGNIFICATIONS OF THE OUTPOURING OF THE HOLY SPIRIT.

ALLEGHENY, PA, May 26, 1906.—A large congregation heard Pastor Russell Sunday afternoon at Carnegie Hall, Allegheny. His theme was the significations of Pentecost in connection with present and future blessings. His text was, "And also upon the servants and the handmaidens in those days will I pour out my spirit." (Joel 2:29; Acts 2:18.) The speaker said:

To-day is approximately the anniversary of the day of Pentecost, one of the most notable epochs of history. It was the beginning of the Church's history in an important sense. True, our Lord Jesus himself was the Head of the Church and had already completed his sacrifice and passed into glory, and during his ministry he had gathered about five hundred trusting followers who had consecrated to him and his service their all. He had assured these of their acceptance of the Father through him, but told them to tarry before beginning the ministry of this Gospel age until they would be endued with power from on high. It was this blessing of the holy Spirit from on high which came to them at Pentecost, assuring them of divine acceptance and qualifying them for the divine service.

True, the Apostles and also the seventy sent out later were granted miraculous powers, by which they healed the sick, cast out devils, etc.; but in doing these works they were merely the representatives of Jesus, using the power the holy Spirit had granted to him and delegated to them. The blessing of the holy Spirit which they received at Pentecost, while it was from the Son, was granted them as an evidence that Jesus' sacrifice had been sufficient and had been appropriated to them, so that on and after Pentecost they had direct dealings with the Father, and were recognized accordingly as no longer sinners, but as the servants and handmaidens of Jehovah—brought nigh, reconciled by the merit of Jesus' sacrifice, and appropriated on their behalf when he ascended up on high, "there to appear in the presence of God for us"—for believers.

An important lesson is connected with this Pentecostal outpouring: it confirms the Scriptural statement that mankind are sinners, alienated from God, and under his just sentence of condemnation to death as unworthy of life. It confirms the thought, therefore, that we who now are the Lord's people, the recipients of his spiritual favors, enjoying the light of his countenance, were once "children of wrath even as others." Eph. 2:3.) It shows us wherein we have been made to differ, in that we are now no longer children of wrath but the people of God, "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him that we may also be glorified together." (Rom. 8:17.) The central point of our reconciliation was the sacrifice of Christ, which began at his baptism and was finished at Calvary, and the merit of that sacrifice was presented by our Lord before the heavenly Father when he ascended up on high—when he entered heaven itself. It should be noticed, however, that all the merit of the sacrifice was not appropriated at that time, that our Lord appeared as the advocate and representative of his Church, the household of faith, the Royal Priesthood, the members of his body, but not for the world. He is the advocate and representative who appears for us, the members of his Church, as by and by in association with his Church and joint-heirs he will be the Mediator for the sins of the whole world, and as such will in due time appear before the Father on the world's behalf.

"UPON SERVANTS AND HANDMAIDENS."

Let it be clearly noticed then that the holy Spirit imparted to the Church on the day of Pentecost has been with the Church from then until now, has been upon the servants and handmaidens only—not upon the world in general. This is an important point, to which the Apostle Peter calls attention. He identified what took place in the upper room amongst the servants and handmaidens of the Lord as being a part of that which had previously been foretold by the Prophet Joel, referred to in our text. However, a critical examination of the Prophet's declaration shows that our text is merely a parenthetic statement. The Prophet tells of the general blessing of God which is yet to come upon all flesh—"I will pour out my Spirit upon all flesh." He points down to the end of this present evil world and the reign of sin and death—points down to the beginning of the Millennial day of Christ, the thousand years of times of restitution, and declares that then God's Spirit will be poured upon all flesh, so that the young men, the men of that time, will see with clearness of vision what the ancients saw obscurely, as in a dream.

The Law and the Prophets, from Genesis down to Jesus, had foretold the coming blessing and release from the curse, when there would be no more sighing, no more crying, no more dying, when God would wipe tears from off all faces and cause the rebuke of his people to cease. (Isa. 25:8.) Joel points down to that time, and explains that the glorious transformation in the world's affairs will signify the removal of the curse, and, instead, the pouring out of a blessing from the Almighty upon all flesh, granting all a realization of the things which had been previously told in visions, in dreams, in types, in figures and in dark sayings, and had been kept a mystery until the time for the revealing of the mystery of God and the full showing of all his gracious purpose toward the children of men, justly, legally, secured to Adam and his race through the second Adam.

After narrating the events due in the new dispensation, the pouring out of the Spirit upon all flesh, the Lord would grant a special blessing upon his servants and his handmaidens. How true to the facts is this statement! No general outpouring upon all flesh has yet occurred because we are still in this time of evil, because Satan is not yet bound, because the morning of the new dispensation is not yet ushered in. The fact that we can see how the servants and handmaidens are now the recipients of divine favor in this time of evil should be a guarantee to us of the Spirit of the same God, under the same promise and secured by the same great sacrifice, "upon all flesh."

THE SPIRIT OF PRAYER.

Here we are reminded of the Lord's declaration through another Prophet, that in the end of this age, after the election of Spiritual Israel (Rom. 11:25-32), divine favor will return to Natural Israel. We are told how it will return—that they will be saved from their blindness, which has been upon them for more than eighteen centuries. The Lord also tells us through the Prophet how this blindness will be turned away, saying, "I will pour upon them the spirit of prayer and of supplication, and they shall look upon me whom they have pierced and mourn." (Zech. 12:10.) Be it noticed that this is separate and distinct from the Pentecostal blessing poured upon the servants and handmaidens because they believe. This outpouring upon natural Israel will be while they are still unbelieving, and will have the effect of bringing them to a recognition of him who, as the "Lamb of God, taketh away the sin of the world." In this matter of receiving an outpouring of God's holy Spirit, the Jews will not be an exception to the remainder of the world, but merely a first-fruits of the world, for the same spirit of prayer and supplication, the same holy Spirit of God, will be poured upon "all flesh," as God assures us through Joel.

We are not to understand that this general outpouring of the holy Spirit upon Israel after the flesh and upon all the world of mankind, "all flesh," will mean their everlasting salvation. By no means. The Spirit of the Lord will then guide all through various agencies to an accurate knowledge of the truth, just as the holy Spirit now guides the servants and the handmaidens in this darker time of the Gospel age, using the Lamp of Truth, the Word of God, for our instruction and guidance. The Lamp will not be necessary to the world in the new dispensation, because "there shall be no night there." (Rev. 21:25.) The Sun of Righteousness shall arise with healing in his beams, and all the night of darkness and sin and ignorance and superstition will flee away. And it will be in connection with the Light of Truth that "all flesh" shall receive a baptism of light and truth and grace. Then, as another Prophet has declared, "The glory of the Lord shall be revealed, and all flesh shall see it together."—Isa. 40:5.

How glorious the picture here brought to our attention! How strange that good, kind, loving hearts amongst the Lord's people fail to respond to these grand declarations of the holy Spirit, which now are intended for the comfort and instruction and edification of the servants and handmaidens. Evidently the god of this world has done a great work of blinding the minds of many—not only with the gross darkness which is upon the heathen, but with the lesser darkness which rests upon Christendom. O, that man could see the glorious character of God, and the wonderful beauty of the divine plan, under which the servants and handmaidens now are blessed with the spiritual outpouring, and under which eventually a blessing of enlightenment shall reach "all flesh." We rejoice that the light of the knowledge of the glory of God shall yet fill the whole earth as the waters cover the great deep.—Isa. 11:9.

"FILLED WITH THE SPIRIT."

The Apostle Peter declares that the holy Spirit received at Pentecost by himself and the associated brethren—servants and handmaidens—came to them directly from the glorified Jesus. He says, "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2:32, 33.) Here the Apostle distinctly differentiates between the Father and the Son and the Spirit. They are all one in the sense that there is no discord, no inharmony, but there is no intimation, either here or elsewhere, that the Son was the Father nor that the Father was the Son, nor that the Father was the holy Spirit, nor that the Son was the holy Spirit. The holy Spirit is described in the Scriptures as being the Spirit of God and also the Spirit of Christ and also the Spirit of all those who are the Lord's—"If any man have not the Spirit of Christ he is none of his." (Rom. 8:9.) It is the spirit of truth, the Spirit of a sound mind, the spirit of holiness, the spirit that is from the Father.

The declarations of the Scriptures themselves in the original languages are very clearly, very explicitly, very easily understood in respect to the Father and the Son and the holy Spirit. But false doctrines crept into the Church about the third century, and one of these associated itself with the person of God. It became customary in the endeavor to do honor to our Lord and Savior, Jesus, to claim that he was the Father, thus doing violence to the very meaning of the words Father and Son—begetter and begotten. When Satan could not prevail against the teachings of Christ and his apostles, could not make headway with the theory that Jesus was an imposter and a member of the fallen human race, his next step was to lead astray in an opposite direction, or confuse and blind all the teachings of Scripture by claiming a trinity of Gods. Many good people fell into the snare, and while claiming in one breath that there was only one living and true God, they contradict this in the next breath by declaring that they believe in God the Father, God the Son of God and the holy Ghost, equal in power and glory.

If these are three and are equal how can they be one? we ask. The answer is, We do not know, it is a mystery, nobody knows. We ask, Why believe a mystery which nobody can know or understand, and which is in conflict with reason and in conflict with all the testimony of the Scriptures? The answer is that back in the "dark ages" they used to put people to death for questioning this matter which they could not believe, and that they used to threaten them with eternal torment if they doubted it. Our reply is, "Let God's Word be true if it should make all the teachers of the "dark ages" to be liars—if it should prove nonsensical all the theories of the time.—Rom. 3:4.

The Bible is very explicit on this subject; not only does the Old Testament declare, "Hear, O Israel; The Lord our God is one—Jehovah" (Deut. 6:4); but the New Testament with equal explicitness declares, "There is one God, the Father, and one Lord Jesus Christ." (I Cor. 8:6.) It was a part of this erroneous theory which led to the word "ghost" in the text we have just quoted—holy Ghost. There is no authority for this translation in the Greek text; it was merely an attempt on the part of the translators to make the word spirit appear to signify a person. The word ghost here is the word pneuma, spirit, the word usually translated spirit, as, for instance, in the text, "Who knoweth the spirit (mind) of a man save the spirit (mind) of man which is in him." (I Cor. 2:11.) The word "spirit," pneuma, properly stands for any unseen influence or power. And so in the text under consideration: God poured forth his Spirit, his power, his influence, upon the followers of Jesus at Pentecost, and that power or influence has been with the Lord's followers ever since.

EVIL EFFECTS OF FALSE DOCTRINE.

Various false conceptions of God have resulted from this erroneous teaching that the holy Spirit is the third person of the Godhead, as the catechism declares, but which the inspired Scriptures nowhere declare. It is this misimpression about God which gives foundation to various false theories prevalent to-day amongst Theosophists, Christian Scientists and others—that God is really a great nothing, merely a principle of good; that if you find a stick of wood that is good for anything it means God is in the stick of wood. Pantheism is the name of this thought as applied in its grossest forms, namely, that God is everywhere and in everything. No such misleading, false view of God is to be obtained from the Bible. Everywhere he is represented as a person, and the Lord Jesus as another person, but fully in accord or oneness of Spirit, disposition, purpose, will, with the Father, and that the holy Spirit is the spirit of righteousness, truth, holiness, which proceeds from the Father, proceeds from the Son, and that operates anywhere, everywhere, under the divine direction, being all powerful and omnipresent. If God willed, his Spirit could now be poured out with enlightening influence upon the whole world, but he does not so will and hence this is not the case. He reserves that work for the future, when he promises that the holy Spirit, his holy influence, enlightening and uplifting, shall be poured upon all flesh. He does not pour out his Spirit, his influence, his power, upon his servants and handmaidens, the consecrated ones, and by this power the Lord works in these and for their advantage in all of life's interests and affairs. They are not to pray to the holy Spirit but to the Father and to the Son, and in the name of the Son, on account of his merit. They are to come to the throne of the heavenly grace in the strength of his atoning sacrifice finished at Calvary. They are to claim relationship with the Father and hopes of the glory, honor and immortality through him who bought them with his precious blood.

While Jesus has been absent from his Church throughout this Gospel age both the Father and the Son have been represented in the Church by the holy Spirit, the Spirit of the truth. And the Lord has so ordered that in proportion as any become truly his they have more and more of his Spirit, disposition, dwelling in them richly. Hence the Apostle urges that we be filled with the Spirit—the Spirit of Christ, the Spirit of the Father, the Spirit of love, of gentleness, meekness, patience, etc. The more full we are of this Spirit or character of Christ, the more are we copies of God's dear Son, and the better are we prepared for the glory, honor and immortality which the Lord has promised to them that love him, and who accept and avail themselves of the privilege and blessing of the holy Spirit, now granted to all consecrated believers—servants and handmaidens.

"SPOKE IN OTHER TONGUES."

We can not here now take time to discuss this question of the holy Spirit in detail. We can not take up all the texts which, by translation and misinterpretation, have served to confuse the Lord's people with our subject, but meantime we suggest to the interested that we have this entire matter in print in the fifth volume of the Millennial Dawn series, and that these are sold by the Watch Tower Bible and Tract Society at actual cost, or loaned freely to those unable to purchase.

We note the effects of the outpouring of the holy Spirit upon the disciples. Tongues like unto fire seemed to rest upon their heads and they spoke with other tongues—that is, in languages other than the one of their birth. They understood that the time had come for the delivery of the great message which the Master had left for them, the Gospel message, and they began forthwith to tell the good tidings, not only of the death of Jesus and the redemption secured thereby, but also of his resurrection from the dead and ascension on high, and that the proof of their acceptance of the Father was in this demonstration of the holy Spirit and anointing. They preached the gathering of Spiritual Israelites to be joint-heirs with the Lord in his Kingdom, that was by and by to bless the whole world during the times of restitution of all things spoken by the mouth of all the holy prophets since the world began.—Acts 3:19-21.

As they were thus talking the people were astonished, and the peculiarity was that Jews from all parts of the world were still in Jerusalem where they had been attending the Passover, the more devoted staying longer than the majority, and these all heard the languages of the country in which they were born—Medes, Parthians, Elamites, dwellers in Mesopotamia and in Judea—in the different dialects, accents, etc., and they queried how these men whom they recognized as unlearned Galileans—how they could speak in these languages. Others, not comprehending fully the situation, concluded that the languages they did not understand were mere gibberish, and declared that the men were drunk. Then it was that the Apostle Peter explained the situation to the multitude—the death of Jesus, the Passover Lamb; his resurrection on the third day, which corresponded to the waving of the wave sheaf, and his ascension at the end of forty days to the Father's presence; and that this manifestation of miraculous power in their speech was a gift from heaven, indicating that their sins were canceled, that they were accepted of God as members of the body of Christ, Spiritual Israel, etc.

THE TWO WAVE LOAVES.

As the wave sheaf of the first-fruits of the grain was offered at the time corresponding to our Lord's resurrection from the dead, thus representing him to be the "first-fruits of them that slept" (I Cor. 15:20) and the first-fruits unto God of the New Creation, so another type marked the fiftieth day, the day of Pentecost. On that day, according to the Law of Moses, two loaves of bread were to be specially baked and specially offered before the Lord—the wave loaves. The antitype of this belongs to the Church of this Gospel age, which had its beginning at Pentecost—which was there offered before the Lord and accepted by him, as indicated by the impartation of the holy Spirit. The two loaves represented the two classes of the Church which will ultimately be saved—the same two classes represented by the two goats offered at the door of the Tabernacle, one goat called the Lord's goat and the other called the scapegoat—the one representing the little flock of "more than overcomers," the Bride class, who will sit with the Lord in his throne during the Millennial Kingdom, the other goat and the other loaf representing the great company, who will finally come off overcomers through much tribulation and serve God in his Temple and before his throne, but not in his throne. (Rev. 7:13-15.) Both of these classes made a full consecration, both were received of the Lord and have the mark of evidence of their acceptance in his holy Spirit, but both classes do not attain to the most exalted position of joint-heirship with the Lord, to sit in the throne. While glad to be of either class, let us seek to make our calling and election sure to membership in the Bride company—let us be correspondingly members of the goat class, who voluntarily share in his sacrifice, laying down their lives for the brethren.

These two loaves were not of unleavened bread. When the Lord chose bread to symbolize his body he took unleavened bread, pure bread, bread without the leaven of corruption, which symbolized sin. But in this offering before the Lord there were two loaves that had been baked with leaven. What is the thought? It is this: that all who are the Lord's people, accepted by him through faith and consecration in Christ, are really by nature children of wrath even as others; by nature they have the leaven of sin in their mortal bodies; but, as in the loaf of bread made with yeast, leaven, the baking in the fire destroys the leaven, arrests its influence, hinders it from producing sourness and corruption, so the Lord represents his Church as being two loaves baked with fire—

(Continued on Second Page.)

APPRECIATIONS.

Attleboro, Mass.

Enclosed you will find money order for one dollar, for which please apply to my subscription. We appreciate very much the work of the Labor Tribune in the cause of Truth.

Very truly your,
W. W. GOODWIN.

Baltimore, Md.

Enclosed please find two dollars for my subscription for two years, 1917 and 1918. Thanking you for your past kindness and wishing you prosperity in the future.

Very truly your,
GEORGE HENKLE.

Johnstown, N. Y.

Please discontinue my paper as I feel I can not take it longer. I have been a reader of your paper the last eleven years and found it very interesting. Thanking you for all past kindnesses, I remain.

Very respectfully,
CHAS. J. MICKEL.

Rochelle, Ill.

Enclosed find two dollars for year 1917-1918. I have taken your excellent paper for many years appreciating more and more the religious feature. I have enjoyed reading Pastor Russell's sermons, and also the many items of Truth. I am glad to note that you are publishing Volume Seven, "Finished Mystery."

Your paper has given a faithful witness and no doubt has brought the harvest message to thousands whose hearts were longing and hungering for just such a loving message from the Chief Reaper. I love the dear old Tribune. It is the only paper in Pittsburgh, the home of our beloved Pastor, Brother Russell, that has remained loyal and true to the Truth. God bless the memory of that faithful servant who was the channel used by our Heavenly Father to lead us out of Babylon.

"Brothers, let us be faithful the short time that we have to sojourn here in the flesh.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall be like him; for we shall see him as he is. We can all sing this beautiful song:

Father be near when my feet are slipping over the brink.
For it may be I am near home, nearer now than I think.

I admire your stand for Truth and righteousness, and may the Lord bless your efforts to serve and please Him.

Yours with Christian love,
JONAS JOHNSON.

Jerusalem, O

Enclosed find one dollar for another year's subscription to your very valuable paper. I thank you for the continuance of the paper through the delinquent months of payment. I love it because of its pure sentiments in the business world and also its religious features, and especially the sermons of our dear Pastor Russell. May the good work go on and you be richly rewarded for your labor.

Yours truly,
T. C. BRYANT.

Plymouth, Wis.

You will find enclosed one dollar to renew my subscription for 1918. Please excuse delay and oblige

Yours truly,
ISAAC S. MAHIEU.

Northumberland, Pa.

My subscription to your valuable and welcome paper expired recently, and I must ask you to discontinue sending it to my address, as I do not see my way clear to continue my subscription any longer.

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By NELS E. NELSON.

(Continued from Last Week.)

THE NUMERICAL PROPERTIES OF MAN.

Section IV.

PHYSICAL, MENTAL, MORAL.

Pastor Russell has made a classification of man of a triune nature in three ways. Theologically, Russell says that man consists of (1) spirit, (2) body, and (3) soul. That is to say: the spirit of life breath at first put into the created body of Adam by the Creator produced an effect—a sentient being, a soul. The union of two —the life and body—produced the third, a soul, or mind, an intelligent creature resembling the Creator in three ways: (1) a mental and (2) moral image and also in His "likeness" in that he is His (3) creative agent in completing His unfinished earth, over which he is to rule as a king or monarch.

The third classification of man presented is the thought frequently expressed by Pastor Russell in his conceptions of man and his fall from Edenic perfection. Man's fall, he says, is effected in three distinct ways: (1) physically, (2) mentally and (3) morally. These three features of man are impaired to more or less degrees; some have lost their reason and are relegated to the insane asylum. Others have lost their morals and become degenerates and still have an acute intellect, or are inmates of some reformatory or penitentiary and still have good health of body. Others are affected with maladies and are fairly balanced in the intellect and morals. But all mankind are short of the original perfection of Adam when created an earthly "image of God."

This triune feature of man has been noted by others. S. S. Marquis has likened man to a three-cylinder gas engine; he says: "Man is a power plant. He is a three-cylinder engine in one piece. A peculiar thing about this three-cylinder engine is that each cylinder generates out of the same fuel a different kind of energy. One develops physical power; another, mental; another, moral. All three cylinders, however, are connected up to one shaft and all must be in perfect condition in order to obtain the best results."

Bruce Calvert has elaborated upon this triunity. In an effort to account for the healing of bodily diseases by Christian Scientists, he points out that the higher qualities of man being usually dormant, is the cause of much of humanity's sickness and the awakening of these qualities by some means promotes health in general. He says:

"Man is a being functioning on three planes. In other words, there are in every individual three planes of physical, the mental, and the spiritual man, to use terms easily understood. Now health means the perfect functioning of each and the harmonious balancing of all three planes of being. In any abnormal condition, any one or all three of these planes may be involved. That is to say, a man may be physically sick, meaning that he may be suffering from some cause originating wholly, or principally within the physical realm, and being removable by correcting some error of the physical life as of diet, sleep, breathing, overwork or laziness, sexual abuse, intemperance, filth, dress and the like. Or he may be mentally ill. That is, the mental atmosphere may be clouded by any of the thousand maladies of the mind, as jealousy, envy, greed, malice, hate, anger, fear, passion, worry, disappointment, bigotry, dishonesty, lust, intolerance, hypocrisy, religious fanaticism, and so on down through the dreadful category of vampires that suck every human happiness. And again the sufferer may be spiritually sick. Aspirations toward the higher life may be feeble, even to the point almost of dying out altogether. His love for the beautiful, his appreciation for art and music, his aesthetic and his altruistic sense may be at low ebb or entirely somnolent. He may lack any self-evolved and satisfying conception of life or philosophy of existence. His sense of spiritual values may be obscured or quite submerged in our lower reaches of the mind. The natural spontaneous action of the luminal spontaneous action of the luminal may be partially or wholly inhibited. In short, the individual may be at the point of spiritual death, and when any man ceases to grow spiritually he as surely begins to die physically, mentally spiritually. For so closely are these three planes of living interlaced and overlapping that a disturbance of the normal rhythm of any one affects also to a greater or lesser degree the other two. Man is a solidarity after all."

MOTIVE, VITAL, MENTAL.

We note this triunity in man in another respect. Physiognomy, as taught by Prof. Weisz, distinguishes temperaments into three general divisions: (1) Motive, (2) Vital and (3) Mental. These three temperaments have their respective mental characteristics. The Motive temperament is produced by a predominance of the bones and muscles of the body. The Vital is produced by a predominance of the vital organs of the trunk of the body. The Mental is the product of an excess of brain and nerve system. The fusing of these three systems produces the Balance temperament or the ideal. Here again we have triunity as a fundamental creative agency.

In Phrenology a septenal feature prevails. According to Prof. O. S. Fowler, classification of the groups of organs comprising the whole are seven, in all, as follows: (1) Vital, Animal, (2) Social, (3) Aspiring, (4) Self Perfection, (5) Perceptive, (6) Intellectual, (7) Moral. But in the unfoldment of these seven groups of organs of the brain we enter into the realms of Psychology and here we have an intellectual feature as predominant. Comte beheld the laws of mind as made up of supernatural, metaphysical and positive stages in mental evolution; i. e. man passes through three distinct mental stages in his development.

(To be Continued)

MEASURING ROD.

"Behold I lay in Zion a chief corner stone, A stone of stumbling, A rock of offense, to both houses of Israel. For a gin and a snare to the inhabitants of Jerusalem." Wherefore was because they sought it not by faith, but as it were by works of the law, and they stumbled at that stumbling stone.

They shall rejoice and see the plummet in the hand of Zerrubbabel with those seven eyes (Zez. 3:9,10; 4:10).

And there was given unto me a reed like unto a rode arise and measure the temple of God the altar and ure the temple of Gd the altar and them that worship therein (Rev. 11:1). The above scriptures teach that God has set a standard of measurement in the Church. This standard we note is a stone of stumbling to both houses of Israel, to which lines the lively stones must conform (1. Peter 2:5).

"Who shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." Measurement by any standard other than the one used by Zerubbabel is unjust and by imperfect man.

Watch Tower, 1918, page 70, reads: "The various ecclesias have long since adopted its publications as helps to Bible study." And puts the construction on (I. Tim. 6:3, 5). If any man teach otherwise than what come through the channel he is judged (measured).

The terms of fellowship the Apostles defines (I. Tim. 6:1, 3), are that the servants be not above the master, and if any man teaches otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is not according to Godliness.

The article also states that it is a part of their work to give the "Finished Mystery" a wide distribution.

The Lord permitted its being poured out on the air (those in control of Spiritual blessings, the consecrated) Babylon was cast off long ago (Philistines).

And further, "A teacher that is opposed to the seventh volume, (not necessarily out of harmony with the first six), would be out of harmony with the society." So another standard is set up, the seventh volume is made the acid test, the excuse for this radical measurement being that such a one might breed discontent among the Lord's people who have expressed themselves as being in harmony with it, thus bringing about our their judgement and overthrowing God's plans) no man can buy or sell who have not the mark. (Rev. 13:17). We appreciate the timely advice of that servant in answer to question: "Is it wise for a pilgrim en route to be entertained by those not in harmony with the work and work of society?" To be sure this was good advice, for he was doing the Lord's work, filled the six water pots (six volumes) ready for the marriage supper.

Strange delusions seem prevalent, the church is inspired to digress from the course laid out.

Pastor Russell's last message to the Church was "The hour of temptation is come." We surmise he saw the strong delusions "that they should believe a lie" I. Thes. 2:11).

We were advised to get the "Finished Mystery" and put it out at once and get our penny, and encouraged by very assurance "they cost more than kill us and that would be a good thing." The admonition is take the book, eat it (some say leave the bones) tie a stone to it (Pastor Russell's brilliant stone Postumus work) and cast it in the midst of the Euphrates.

If that was good advice then, why not now?

If the Lord arranged the charlot to take us over, why draw back, when our deliverance draweth nigh? Maybe the order to stop is bogus. Do we prefer to stay where we are acquainted?

Do we see God's hand in it? "His ways are unchangeable." "If we walk in the light as he is in the light we have fellowship one with another" (I. 1:7).

The earthly mission of the Church is to work her own salvation (deliverance), but rather the perfecting the saints, for the future work of Christ, to develop in them every grace, to be God's witness to the world and to prepare to be kings and priests in the next age. But not the smiting of Babylon that is reserved for John.

Perhaps we made a covenant with death and it has been annulled (Isa. 28:18). Or have we vowed to stay with some society or institution regardless of whether the Lord is using it, till it falls on us? The Lord withdraws his favor and ceases to use instruments or agencies not in harmony with them. Not discerning God's absence, they continue to claim his leading. He permits the delusion to test us to see if we love the Lord by all our mind, all our heart, soul and mind, or some society, organization, etc. Our God is a jealous God.

We find no fault with the members of the W. T. B. & T. S. Our hearts are filled with gratitude and thanks to God for manifold blessings, blessings received from him through them. We do not censure God for permitting them to do a John the Baptist work, and illuminate our minds, give them that are lending their support; our love and sympathy goes out to them. The work is permitted by God as was the upbraiding of Herod by John: His reward was his beheading.

It did not dethorne Herod. John's introduction of Jesus as one whose shoes he was not worthy to loosen, called special attention to Jesus, and naturally the reproaches that fell on John fell on the Lord. Our conclusion is that the special introduction and commendation given by the John class at this time will bring special reproaches upon the feet members of Christ.

Since it was suggested by that servant that we commendation of Herod the king, we conclude that those doing John's work are imprudently trusting in human powers of flesh. As the Lord reproved not John, we reprove not the sister in question, anticipate suffer the reproach and persecution that are sure to fall on us, as was with the Lord, being assured that we suffer with him, we shall reign with him. Suffering for indiscretions as did John, is not suffering with Chist.

Come now let us reason together! Our sense of justice permits us not to believe that God would permit strong delusions to come upon us. "A stone of stumbling, and set a gin and a snare," and not provide a way of escape. We remember that the camp of Israel was bit by a serpent (error), and that a serpent was placed in their midst so that all who would look upon it should live. Israel could not be healed, by the error, strong delusion becoming so plain that it may run of their look. "The light of the moon shall be as the light of the sun. and the sun shall be seven fold" (compent light).

Revelation 3:12,17, mention two classes, one may have not the marks in the forehead or hands, these are lukewarm in their work. The other class, know not that they are poor, blind and naked, they are counselled to buy gold tried in the fire.

Behold I stand at the door and knock, if any hear my voice I will come and open the door (and empty themselves). I will come in and sup with him and he with me. If I overcome the delusion, buy gold, cover their nakedness, they are seated in the throne (Rev. 3:20,21). To put the plumb line down on ourselves to see if we are marked less look to the word. "We have an high priest that was tried in all respect, like as we (Heb. 4:15). If Jesus was tries in all points as we, it follows that we are tried in all points as was he. Jesus' temptation recorded in Luke 4

1st Temptation. "If thou be the son of God command these stones that they be made bread."

2nd Temptation. "If thou therefore wilt worship me."

3rd Temptation. "If thou be the Son of God, cast thyself down." A failure under the first temptation would come from worshiping the devil, beast, individual, acting on the command by heeding the Sophistry as if thou man (a living stone) you surely cannot be a Son of God or you would receive my suggestions and decree, because it comes from me (an individual) and present it, not holding Jesus as head, Glory given to man instead of God, by a trust in Man's wisdom, power and wealth. Seeking the glory and praise of the creature instead of the Creator. "The fear of man bringeth a snare" (Prov. 29:25).

The fear of the Lord is the beginning of knowledge (Prov. 1:7).

Fear God and give glory to Him (Rev. 14:7).

Trust in man a curse Gen. 17:5).

Failure under the second temptation would come from worship in institution as head. Glory and praise of the institution is substituted for glory and praise of God, trusting in institutions, lending your support you will do the Lord a great service, etc. Recognizing as divine anything that may come from it. Love of organization takes the place of love for God, and whatever may come through such a channel is accepted unquestioned conscience, takes the place of love for truth and righteousness. Enforcing and worship of the devil's suggestions develop system. These are the results of not heeding Christ's Rod.

Failure under the third temptation would come from holding a head of our own, putting self in the place of Christ, seeking to do his work, rule and judge his people, to make others to feel the need of a trust in us, so follow us, you need not, the worship of self presumption to do evil that good may come, seek praise and honor of men, refuse to recognize the Lord's arrangements in the Church, do great things without authority from God, showing humility by resigning if we can't have our own way. Ignoring the Lord's arrangements in the Church, "Whoever shall exalt himself shall be abased."

We see holding the proper head to be the test of our temptation, as the first test if Jesus had acted on the command of Satan and turned stones into bread, he would have held Satan as his head and have been marked. If the followers of Jesus seek to elevate themselves, make themselves Elder, Pilgrim, Bishop, etc., and acting accordingly, they likewise don't hold Jesus as head and they are marked.

2. In the second test, when Satan took Jesus in the high mountain saying, if thou wilt worship me all will be thine. If Jesus had bowered his conscience he would have been marked.

If the followers of Jesus seek to elevate themselves, make themselves a great name, exalt themselves, attract followers, ignore God's arrangements in the Church, or seek to organize a society, or spend their energy in supporting same, they are marked.

3. See Manna comment Nov. 7th.

Failure in either the first or second temptation marks in the hand. Failure in the third temptation marks in the forehead (Rev. 20:4).

Pastor Russell's Sermon

(Continued from Page Two)

the fire of trial, of persecution, of experience, of testing, which by the Lord's grace and under his guidance destroys the leaven, without so intense a heat as to destroy the bread, the loaf.

"ACCEPTANCE IN THE BELOVED."

Let us bear in mind this lesson from the type: that we have no standing or acceptance or purity of our own, that we are reckoned pure and acceptable to the Father through the merit of our Redeemer, that by his stripes we are healed, that through him we are "accepted in the Beloved" and not of ourselves, and let us remember that it is necessary for the fiery trials which shall try us, that every element of the spirit of leaven, of corruption, of sin, may be destroyed so far as our heart intentions are concerned, and that we may be more and more conformed to the likeness of God's dear Son.—Eph. 1:6; I Pet. 4:12; Rom. 8:29.

"The miraculous gift of tongues, miracles, etc., granted to the apostles and early Church, were very necessary at the time, but were not long continued—nor ever intended to be. Those signs were for the convincing of the world for the establishing of the faith of the Church; but the real proposition of the Lord was that the acceptance of his people and the begetting of his Spirit, disposition, should work in them transformation of character, and grow in their hearts and conduct the fruits and graces of the Spirit. As these fruits of the Spirit began to grow the outward gifts began to depreciate in value. Seeing this we are not surprised that the Apostle said, in so many words:

"Whether there be tongues they shall cease: whether there be knowledge it shall pass away." (I Cor. 13:8.) Serving their purpose they shall be discontinued. They belong to the kindergarten stage of the school of Christ, and the Lord's people are expected to go on from grace to grace, from knowledge to knowledge and from the gifts of the Spirit to the fruits of the Spirit. Let none then think that because they do not work miracles that they necessarily lack the evidence that they are begotten of the holy Spirit. On the contrary, let them look for the fruits of the Spirit in their hearts, in their lives—meekness, gentleness, patience, long suffering, brotherly kindness, love. "If these things be in you and abound they shall make you that ye shall be neither barren nor unfruitful in the knowledge of the Lord Jesus Christ. . . . And so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:8, 11.

SUPERIORITY OF THE GIFTS.

In harmony with this, note the Apostle's declaration when he contrasts the gifts of the Spirit belonging to the kindergarten stage of the school of Christ and the fruits of the Spirit belonging to the further developed stage of the school of Christ. He says, "Though I speak with the tongues of men and angels and have not love, I am become as sounding brass or a tinkling cymbal." (I Cor. 13:1.) The intimation here clearly is that some of those who received the gifts of the Spirit were merest babes as respects their development in the spirit of Christ, and we have illustrations of some of these who were merely sounding brass and tinkling cymbals. Ananias and Sapphira were among these. We know not what gift of the Spirit they had as an evidence that they were of the Lord's people, but we do have the Apostle's assurance that God's spirit was given to them at that time; yet Ananias and Sapphira lacked the essence of the matter, and demonstrated that they were merely sounding brass and tinkling cymbals. Take the case of Simon Magus, who also professed Christ and was baptized, which implied that he received one or more of these gifts: nevertheless the Apostle Peter subsequently told him that he was in the gall of bitterness—that he had not come to any proper conception of the Spirit of the Lord when he was ambitiously desiring to have Apostolic power, whereby he could communicate to others such a gift as he himself had received, such gifts as all believers received through the apostles. But these gifts necessarily ceased when the apostles, through whom alone they were communicated, were all dead.

Dear brethren and sisters, let us recognize the great blessing which came to the Church as a whole on the day of Pentecost; let us recognize that we individually and collectively were baptized in those two wave loaves of the harvest; let us see to it that all the leaven of malice, envy, strife and works of the flesh and the devil are consumed as respects our hearts, that we are purified from these, and that instead we are filled with the Spirit, the Spirit of Christ, the Spirit of the Father, the Spirit of love, gentleness, meekness, patience, brotherly kindness. Let us remember that these fruits of the Spirit are not instantaneous as were the gifts, but are to be developed, and that not without effort, painstaking care day by day, hour by hour. We are to be changed from glory to glory, to greater and greater likeness to our dear Redeemer, in whose perfect image we hope to be in the glorious final change in the First Resurrection, when we shall see him as he is, share his glory, be like him, participants in his glory, honor and immortality. "He that hath this hope in him purifieth himself even as he is pure."—I John 3:3.

A measure of wheat for a penny. Three measure of barley for a penny (Rev. 6:6).

Or, the measure by which the wheat are measured.

Three measures by which the barley are measured.

If we are marked in the hand, or head we are barley (great Co.) and have our penny.

If we refuse to swallow what we can and let the rest go, refusing to bow down to any individual or dictates of a organization, or take matters in our own hands contrary to the Lord's arrangements, but waiting patiently on the Lord for deliverance we are not marked, we are wheat and have our penny. On the other hand if we have acted on the advice of others, considering the order came from the channel or recognizing the societies' self constituted right to judge us by defining the terms of fellowship to be in harmony with itself and its standard of measurement, we by so doing bow to an idol and are marked in the hand and are barley.

Or, if we are cast out, disfellowshipped, justly or unjustly, and not taking it joyfully, and endeavoring to set ourselves up again by sophistry, by contending, striving, or by instituting a new house, a society, we would be marked in the head and are barley. Failure in any of the three tests marks us and we are barley (great Co.) and some murmured. "Therefore thus sayeth the Lord God behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste" (get in a hurry to possess the kingdom).

"Judgment will I also lay to the line and righteous to the plummet (measure us with the plumb line) and the hail shall sweep away the refuge of lies (strong delusions), and the waters (truths) shall overflow the hiding place" (refuge, orders, etc.).

And your covenant with death (consecrated unto death or to go on with the societies' self constituted channel) shall be annulled (Isa. 28:18, 17).

"For thus sayeth the Lord unto the house of Israel, Seek ye me and ye shall live, but not bethel and bethel shall come to naught. If a man went into a house (society or order), and leaned his hand on the wall (for support) a serpent (error) bit him" (Amos 5:4, 5, 6, 19).

We have nothing in common with the harlot class. No sympathy for they that are trying to break existing institutions or encouraging the setting up of new societies by seeking to make disciples. Our only interest is to hold the word of God before them, that perchance they may see the error of their way, open the door to the Lord that he might come in and sup with them and they with him, be cleansed of their defilements, buy gold and wash their robes.

We don't judge them but pity them. We simply use the plumb line, save ourselves. For with what judgment we judge, we shall be judged. And be marked in the head.

Pastor Russell advanced thought that the seventh volume would be a comfort, also a judgment for the Church and not for the world. God's time for dealing with the world is future. Judge nothing before the time. God hath appointed a day in the which he will judge the world (I Cor. 4:5, and Acts 17:31).

If it not a great comfort to lay the plumb to our own lines, ascertain our deficiencies and the necessity for correcting, shaping ourselves in accordance with the top stone, that we may be in the place prepared for us, that we be found as pillars in the temple of God? Let us hasten to the mystery in the seventh volume, any alterations, revisions or other editions will be superfluous, a waste of time. It is doing exactly as that servant suggested, preparing us for our reward. Taking warning as we, we cannot judge ourselves while asleep. If we judge ourselves we should not be judged. The Greek word, (Krino) translated judge, carries the thought to distinguish, decide whether we are a wheat or barley.

The Church since the Lord's parousia has pained to be delivered, its delivery not coming in 1914—Rev. 12:5 Arth. Pierson, page 11 for the admittance of error, the strong delusions.

When our Moses went into the mount (Kingdom) in 1916 the Church became a victim of circumstances, a crisis came, brethren delegated to themselves rights belonging alone to God and censure upon the society, which necessitated the President to exceed his limits of authority, for which we are glad. We rejoiced when he took advantage of the technicality, and omitted the Minutes. While we must admit it took a degree of heading into the fire of trials, yet God did not want our house to fall, we were in it.

God is able to deliver us. We see by Isa. 66:8, 9, that Zion is not expected to bring her own delivery, but rather the Lord will not bring to birth and not bring forth, or in other words bring the Church to one point of delivery and expect them to do some work and then will cause their own delivery. "Let every soul be subject unto the higher powers (laws) for there is no power but of God. The powers that be, are ordained of God" (Rom: 13:1).

Is it possible we erred in judgment when we reasoned that because God repeated the six volumes of certain articles that he must necessarily take a hand in the bringing out of the seventh? "Sweep the wrath of man shall praise thee."

"Not for your sake God shall send them strong delusions—(Dismissal) that they shall believe a lie."

"Whom shall he teach knowledge and whom shall he make to understand doctrine? Them that are weaned from the milk drawn from the breasts" (houses, societies, etc.) (Isa. 28:9).

The table is set for the marriage supper, Jehovah's (God's) feast is on, the six water pots are turned into wine by our Lord. You are invited to its feast.

Rebecca lifted off the camel (Gen. 24:64) (doctrine that supported her). When Isaac was forty he took Rebecca to wife. 1873x40 equals 1918.

"His wife hath made herself ready."

W. E. HAWKINS.

Lunenburg, Mass.

Enclosed is check for renewal of my subscription for Tribune. I am very thankful to have the back sermons of Pastor Russell, as well as other religious articles.

Yours respectfully

MRS. A. H. SHERWOOD.

Port Falls, Idaho.

I herewith inclose money order of $1 to renew my subscription. Thankyou for continuing to send me the very welcome paper, as it contains much food for those who are thinking and wonder what the outcome of the present strife will be.

Your truly,

PERRY LEWIS.

Sherman, Texas.

Enclosed find order for $1.00. Please move my subscription up a year. I find my subscription has been out for some time, and I thank you for sending it. I appreciate the religious features, and especially Pastor Russell's sermons. Am sorry you had to quit publishing the "Finished Mystery," but it will yet be published and the people shall know the Truth. With best wishes, I remain,

Faithfully yours,

HENRY McCLELLAN.

PERHAPS THIS MEANS YOU?

TOBACCO HABIT is foolish and expensive. It injures the heart, nerves, eyesight and temper. A. E. Stokes, Mohawk, Florida, has found a way to quit any form of tobacco habit quickly and easily. He will gladly write you about it. Just send your address.

EAT FOOD AS IT IS PRODUCED.

The national food administration is stressing the fact that the people of the United States must eat food as it is produced—seasonable food—and must give preference to that produced near at hand. It is a fact that the average housewife, the average servant, the average hotel, always serves foods that are scarce and high in price. Foods that are growing are plentiful, are easy to procure and are cheap. Condom appeal to the one who does the marketing. The American people as a whole must "nonetheless be different." They are not content with the ordination of nature for their sustenance. When tomatoes are plentiful, tomatoes go begging. When tomatoes must come from the hothouses, tomatoes are in demand. It is so with every other product. Mother Nature arranged an extensive dietary for the human race —a food regimen both adequate and healthful. If her provisions be eaten in season, they are neither high in price nor in their demand upon the country's transportation systems.

In these days of food conservation people seem to be more interested in what they are eating. In London recently there were seven days during which the management of a certain restaurant could not procure fresh meat, and was obliged to rely on other articles of diet to meet the exactions of its patrons. As an expedient it substituted a vegetable dinner of five courses, with a gravy to impart to certain of the dishes a meat flavor. One of the dishes, it is revealed, was an onion pie, made of the vegetable referred to, brained, with a generous covering of gravy.

Any time you hear a man who has been in service at the front talk he will tell you with what certainty and with what reasonable regularity he has reached him, no matter where he was. It is this knowledge that the thing can be done, that makes us impatient when we read that our soldiers of the United States are not getting their mail either certainly or promptly. Uncle Sam's fighting men are entitled to the best that Uncle Sam can give them. And that has got to be at least as good as any other government can give.

In connection with the necessity of conserving ammonia, it may be remarked that none of it is now wasted. Of the dinting woman who was sent a familiar figure a few generations ago, when it was deemed the duty of a real lady to faint under any emotion, there is no longer any need. The woman of today goes to meet and settle emergencies. There is neither time nor inclination in her busy life for faints.

"To shoot all spies is a drastic measure," the Kaiser recently informed his intates, but the enemy has no scruples on the subject. In fact, being without scruples on any subject gives the enemy an advantage over those over foes who still retain ideas of honor and humanity, and so are handicapped in a struggle with kultur.

Another bad thing about thrift and self-denial is, the man who practices it invariably accumulates money, and the man who seemed comfortably fixed he is a scoundrel and forfeits his place in the confidence of those who love their country most and want to serve it as justice of the peace.

A junker's speech talks of taking the Kaiser's money in the form of German taxes. But then these calculations and estimates are subject to revision. Peace itself, according to the first junker statesman, will be taken in the sack of the war, and all was to be over in three months.

The camp commanders had better go a little slow about having those bagmonlen bands in camp. Any French harp player can testify that "Home, Sweet Home" is admirably suited to that instrument and is usually the first tune learned.

Now that the restrictions have been removed from mutton maybe we'll get a chance to renew our almost forgotten acquaintance with it, though it is rumored that some of our dinner mutton can be obtained by ordering lamb.

To the new slogan of the advertising, reads, "Keep your eyes peeled, your lips sealed and your heart steeled against spies, might be added, "and go well heeled."

An eastern man has sued his mother-in-law for a million dollars, alleging she slandered him. The lady could pay almost anything for a million dollars.

From now on a table "that fairly groaned with the weight of good things" will get its owner into serious trouble.

Save fat, cries the government. And so many girls are trying hard to get rid of it.

The food administrator advises us to quit eating eggs. What eggs?

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ESTABLISHED 1872—No. 28

PITTSBURGH, PA., THURSDAY, JUNE 13, 1918.

Subscriptions payable in advance.

THE BIG INDUSTRIAL TOWN OF WESTINGHOUSE COMING TO THE FRONT

New York Public Library 476 Fifth Ave.

WESTINGHOUSE INTERESTS BUILD BIG THRIVING TOWN NEAR PHILADELPHIA

ORDERS ON HAND REPRESENT TREMENDOUS HORSEPOWER IN MARINE APPARATUS—CAPACITY NOW 15 VESSELS MONTHLY AND GROWING AT RAPID PACE.

(Special To The National Labor Tribune)

ESSINGTON, PA., June 6.—This suburban garden village, located nine miles south of Philadelphia on the Delaware River front is being transformed into one of the most thriving industrial communities in the country.

Within seven and one-half months immense structures with a combined floor space of about thirty-five acres and giving employment to 5,000 operatives have been erected. The monthly productive capacity is now 75,000 horsepower of marine apparatus, being equal to the average equipment for 15 steam vessels.

The orders on hand at the present time represent 1,500,000 horsepower, and it is confidently expected that all of this machinery will be shipped before the end of the year 1919.

Building operations were begun with the storage house and pattern shop, which is one structure and was finished before any of the others, on August 15th, 1917. It has a floor space of five acres. The erection and completion of the other buildings was carried on with equal rapidity, and while construction was going on the delivery for the equipment for the various buildings was pushed with the utmost speed. To form an idea of what was accomplished in this direction it might be mentioned, that on the 15th of November, when the last structure was completed, the foundry was started into operation; and some of the departments, like the pattern shop and others, had begun operation even before that date. Indeed the first shipment of material manufactured at this factory was made on March 25th last, less than a year from the day when ground was broken for the first building. This shipment consisted of machinery for the Submarine Boat Corporation of New York City.

Besides the storage house and pattern shop already mentioned the works contain a foundry with a capacity of 4,000,000 pounds a month. Then there is the forging shop, the power house, two machine shops and an erecting shop including the testing floors.

The machine shops are each 750 feet long by 125 feet wide. They have two stories and each story operates two bays.

All buildings are constructed of absolutely fireproof material, consisting of re-inforced concrete with terra cotta tile, steel frame, tile wall and steel sashes. All the roofs are of concrete construction.

In the erection of every building the utmost attention was given to the comforts, conveniences and requirements of the operatives. The latest and most approved developments along that line are installed everywhere. Provisions for hygiene, sanitation, ventilation are found throughout the factory. The entire plant has a triple sewage system, a sanitary sewage, a storm sewage and a refuse disposal plant. For the accommodation of the employes the works also maintain a relief department, as well as a hospital with medical attendance.

For handling material, while under construction in the various departments, all buildings are equipped with electrically-operated cranes, which range in capacity from three to 100 tons.

The factory site covers an area of 500 acres, situated between the Delaware River and Darby River, and traversed by the Pennsylvania and the Reading railroads. Indeed from the standpoint of transportation the works are ideally situated. As a means of interworks communication, railroad tracks traverse the plant in all directions. All tracks, even those inside the buildings, are uniformly of standard gauge. It is expected that when this network of tracks is completed the entire length will approximate 41 miles.

The Westinghouse Electric & Manufacturing Company, which, as every one knows, operates at East Pittsburgh, Pa., one of the largest electrical works where it employs about 30,000 men and women, owns also a subsidiary plant, formerly known as the Westinghouse Machine Company, but now called The Machine Works. This branch of the great electric company is engaged in the manufacture of marine power machinery and other steam power apparatus. In its line that company occupies a unique position, because it constricts the apparatus of the steam turbine reduction gear marine system, known as the Westinghouse, Melville, MacAlpine system, which was invented some years ago

(Contiaued on Page Seven.)

Wake Up!

KAUFMANN & BAER CO. CASE IS POSTPONED

ALL WITNESSES READY AND C. E. LA VIGNE, FIELD REPRESENTATIVE OF THE AMERICAN FAIR TRADE LEAGUE WITH EXPERT FROM NEW YORK DISAPPOINTED WHEN WIRED NOT TO COME—CASE DELAYED FOR SEPTEMBER GRAND JURY.

The case of Kaufmann & Bear Company which was to have been presented to the Grand Jury on June 6 has been postponed until the September session which will convene the last week in August.

There is some peculiar strangeness connected with this postponement since the general opinion prevailed among those who were to be called as witnesses that their presence would be needed on that day and they were accordingly subpoenaed to be on the job.

Notice was sent to C. E. La Vigne, Washington, D. C., and an expert in New York who has consented to appear and testify as to the quality of the soldiers' uniform which was advertised as "Real $35 Officers' Uniforms, hand tailored in every respect, a fortunate purchase from one of the country's best makers," etc.

All the witnesses indicated a willingness to go ahead, and nowhere is there any evidence that La Vigne, who made the information, wants any delay. His attitude and determination is quite the contrary; he has expressed the greatest interest in the case and wants it brought to a speedy trial. La Vigne says he is prepared to move on to Pittsburgh at a moment's notice. Then why this delay? District Attorney Harry H. Rowand knows that Attorney Alfred M. Lee, who represents La Vigne, field representative of the American Fair Trade League, is ready. The announcement that the case had been postponed after the subpoenas had been served came as a decided shock. The witnesses and the general public who are closely observing the progress of this case are wondering what has happened. Attorney Lee says he is ready. Who then seeks delay? What influence has been exercised to bring about a postponement? Is the public interest being served by a delay? Is the postponement the outgrowth of political influence that might have thrust itself into the case and reflected itself in the delay? These questions are being asked. Surely a speedy trial will be in justice to both the defendants and the public. The defendants are entitled to have this vital question settled as quickly as possible. District Attorney Rowand should not delay this case. He owes it to the public to move quickly. The interest involved is such that it pins him to the promises he made the public when he sought office, declaring that he would at all times demand speedy trial of cases, that the innocent shall not suffer nor shall the guilty escape.

GOVERNMENT MAY TAKE NEARLY ALL THE STEEL

WASHINGTON, D. C.—The government's steel requirements as nearly as they can be ascertained at this time will be announced by the War Industries Board tomorrow. It is believed the board will reserve virtually the entire output of the steel mills for the government and the Allies and that only steel not meeting the government standards, known to the trade as discards, will be released for commercial use.

The board may permit small quantities of steel to go to private enterprises where construction operations were started prior to the ban placed on building. This will only be done, however, where the capital invested would be lost otherwise.

Pressure from non-war industries for steel has reached huge proportions and delegations are constantly appearing before the board to ask for supplies. Responding to this pressure the board has asked government agencies using steel to revise their estimates to release steel for commercial use, but the departments have reported they are unable to reduce their requirements.

STEEL SHIP OUTPUT FOR MAY.

The United States Shipping Board authorizes the following:

In output of completed steel ships the month of May has so far exceeded any previous month in the history of the Shipping Board, May's record to date shows an average of more than one completed ship a day, the average tonnage being 7,594. The month's total output up to and including May 23 is 29 vessels. Of this number 24 were requisitioned vessels, the other five being contract.

Four steel steamships having a total tonnage of 28,200 tons were delivered Thursday.

This telegram, received Friday from the Skinner & Eddy Co., of Seattle, tells of recent launchings in that energetic yard:

"Our West Apaum launched 6:30 p. m. today, 55 days from laying of keel. This makes three vessels launched within last five weeks, two of them in 55 days, one in 57 days. Will launch another vessel about June 6."

The grand total of Canadian trade unionists who have volunteered and been accepted for overseas service since the outbreak of the war is 26,416.

OSTEOPATHS FIGHTING FOR IMPORTANT BILL AT WASHINGTON

DR. GOEHRING URGES CONGRESSMEN TO REPORT BILL OUT FROM COMMITTEE—CONFIDENT OF ITS PASSAGE—M. D'S. ARE ONLY OPPOSITION.

WASHINGTON, D. C., June 6.—The Osteopathic physicians are making a drive to bring out of Committee, Military House Bill No. 5407, which provides for the recognition of Osteopaths the same as other schools. The Osteopathic physicians declare they can secure the successful passage of this measure if the committee in whose hands it now remains, report it out. In discussing this matter Dr. Harry M. Goehring of Pittsburgh says:

"Many citizens are wondering why the War Department does not avail itself of the services of osteopathic physicians.

"One naturally hesitates to criticise in these days and we all wish to maintain that loyalty to the Government war policy that is expected. But in the face of known facts I believe that truly loyal citizens, concerned about the welfare of those going to the front, should speak out in opposition to an apparent autocratic discrimination which excludes from service a properly credited class of professional men who are desirous of giving the help for which they are best qualified.

"As one who has studied osteopathy I speak with first hand knowledge of its established efficiency, legally recognized by legislation in forty-four States where osteopaths practise on the same footing as allopaths and homeopaths. Those who have reason to believe with all their might in osteopathy are impelled to do all they can to bring the weight of public sentiment to bear on Congress in behalf of the bill, which proposes to accord to osteopaths the recognition to which they are entitled and which has been persistently denied, in the face of frequent requests, by the surgeon-general and Secretary Baker.

more than 1,500 osteopaths, it is stated, have offered to serve as physicians in the Army during the past few months and have been denied the privilege. They are not seeking any favor, they are not asking that the ordinary examination for fitness be made any less rigorous in order that they may be accepted. They ask only that their applications be considered on the same basis as those of practicians of other schools. They do not seek to take the place of other doctors, they ask simply that they be allowed to co-operate in the way they are well qualified to do.

The law regulating commissions in the medical staff allows for the acceptance of osteopaths in that it provides for the recognition of graduates of reputable medical colleges, and the courts have held that colleges of osteopathy meet the requirements created for the protection of the public. But the surgeon-general has assumed to decide that only those colleges are reputable that confer the degree of doctor of medicine as against doctor of osteopathy.

"The surgeon-general is an M. D., a former president of the American Medical Association, and it is a well known fact that the members of his profession have bitterly opposed osteopathy, just as they opposed homeopathy in President Lincoln's time. We are in the midst of a great crisis and certainly this is no time for a personal viewpoint, controlled by a consideration of medical dogma, to be allowed to exercise a discriminating authority that is unfair to those who would serve and to the thousands who would benefit from the service.

"Let me give you this miraculous treatment as an incident of our work:

"Signaller Tom Skeyhill, the soldier-poet of the Anzacs, who came to Washington to take part in the Red Cross drive and who had been blind since December, 1916, as the result of shell shock suffered at Gallipoli as his company was making a brilliant charge against the Turks, today sees as well as anyone.

"Thursday evening he complained of pains, which suggested to his friends that an osteopathic treatment might give relief. Arrangements were made and Drs. Carl Kettler and Riley D. Moore met Signaller Skeyhill at Garfield Memorial Hospital. After a few minutes' treatment by Dr. Moore, Skeyhill leaped from the table, shouting, 'I can see you, doctor! I can see you.'

"Signaller Skeyhill, though still wearing glasses, can now see well. He wrote a story for The Times, in which he gives a vivid picture of the sensations he experienced upon regaining his eyesight."

PASTOR RUSSELL'S SERMON.

JESUS THE ADVOCATE OF BELIEVERS ONLY—THE PROPITIATION FOR THE SINS OF THE WHOLE WORLD—THE RECONCILIATION OF THE WORLD FUTURE.

NEW YORK CITY, June 10, 1906.—Pastor C. T. Russell of Allegheny, Pa., addressed two large audiences here to-day. In the afternoon, at the Grand Opera House, he delivered his discourse entitled, "A Cure for Infidelity—To Hell and Back." In the evening, at Judson Memorial Chapel, his text was, "I write unto you that ye avoid sin. Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world." (I John 2:1, 2.) We report the latter discourse as follows:

We have not in the past been sufficiently discriminating in our study of the Word. Failing to notice that the salvation of the elect Church is a matter separate and distinct from the world's salvation, we have applied the various Scriptures dealing with the sin and its forgiveness in a loose manner, which has failed to bring us clear-cut views on the subject. For instance, with the gradual opening of the eyes of our understanding we note in our text the declaration that our Lord's sacrifice was a propitiation, satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. We perceive that in this text the Lord sharply differentiates between the Church and the world, between our salvation and the world's salvation. True, at one time there was no difference, for we were all "children of wrath even as others" still are; but we who have heard the voice of the heavenly Father speaking peace through Jesus Christ, we who have accepted that message, we who have been reconciled to God through the death of his Son, are no longer of the world, but, from God's standpoint, constitute a separate and distinct class, a small minority, "a little flock." The Scriptures tell us that we are called, chosen, separated from the world. Our Master's words are, "Ye are not of the world, but I have chosen you out of the world." "Ye have not chosen me but I have chosen you, and ordained you."—John 15:16, 19.

OUR ADVOCATE THE WORLD'S MEDIATOR.

At another time we hope to take up the subject of Christ the Mediator, and to then show that it will be during the Millennial age that Christ will act as Mediator between God and man; that as he has already laid the foundation for the great work of reconciling the world unto the Father through the sacrifice of himself, he will during the Millennial age complete that work by reconciling the world to the Father—as many of the world under favorable opportunities will be glad to come to a knowledge of the divine character and plan and to obedience to the divine requirements. The Scriptures properly enough speak of our Lord Jesus as already the Mediator, from the standpoint that he has already been honored by the Father and indicated as the one who shall perform that great work of mediation—the one who must reign until he has put all enemies under his feet, and cause every knee to bow and every tongue confess to the glory of God the Father. (I Cor. 15:25; Phil. 2:9-11.) The time for doing this work, however, the time for exercising his power as the Mediator and putting all things into subjection is still future.

Just now we wish to emphasize the thought that our Lord Jesus is not the Church's Mediator before the Father, but the Church's advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party, and this is not the case with the Church. We are not rebels, we are not alienated from God, but now through faith in the blood we are children of God, and our Redeemer assures us, "The Father himself loveth you." (John 16:27.) Even before the time came in the Lord's plan when the Kingdom would be established, the rebels subdued, we were glad to hear the Father's voice speaking peace through Jesus Christ, and we came to him. Surely, then, there is no need of a Mediator between the Father who loves his children and children who love their Father. However, the basis of our acceptance with the Father was our hearty renunciation of sin and our acceptance of the sacrifice of Jesus as covering our blemishes and condemnation of the past, and our acceptance of the Father in Christ was on condition that we would henceforth walk in his steps, not after the flesh but after the Spirit, as set forth in the perfect law of liberty, the law of love to God and man.

It may be asked then, If we are children of God and the Father himself loveth us and has accepted us in Christ through the merit of his atoning blood, why should we need an advocate with the Father? We reply that the Father's requirement that our hearts be perfect in love to him and to all is beyond our ability—not beyond our desires, our endeavors, our intentions, but beyond our accomplishment, because we have the treasure of the new mind in earthen vessels—in imperfect bodies, born in sin, shapen in iniquity, on account of which the Apostle says, "We can not do the things that we would." (Gal. 5:17.) This constitutes our need of an advocate with the Father, otherwise we should lose the standing already granted to us through faith.

But our Advocate not only applied a share of his merit on our behalf for the sins that are past, but stands prepared to apply in our behalf also the measure of his merit for the covering of every imperfection, every trespass which we may commit—so long as our hearts are loyal to the Lord and we are striving to do those things which would please him. In a word our Advocate stands ready to make good all our deficiencies, our shortcomings, all our trespasses which are not willingly ours, but ours through weakness of heredity, which makes us subject to temptations to which we are exposed daily and hourly, not only from our own flesh but also from the world and the great Adversary, Satan.

"FORGIVE US OUR TRESPASSES."

This brings up the subject of forgiveness of sins. Some are inclined to say: If our sins were forgiven once why should we repeat the matter at the throne of grace? Why should we continue to acknowledge ourselves sinners when the Word of the Lord assures us that our sins and iniquities are covered from his sight, that we are justified freely by his grace from all sin? There is a measure of correctness in this argument, but in other respects it is incorrect. So far as the original sin is concerned—our share in the Adamic condemnation that passed upon all men—the Scriptures assure us that we have escaped the condemnation which is on the world.—I Cor. 11:32.

To whatever extent, therefore, we believe the testimony of the Lord's Word that our sins are covered, that we are escaped from that condemnation, it would not be proper for us to reiterate to the Lord prayers for forgiveness of our share in original sin. That is all past and gone, and the proper attitude of faith in God's assurance forbids that we should repeat requests along that line, although it would always be proper for us to acknowledge the Lord's goodness in having forgiveness for our share of original sin, and to thank him for having lifted our feet out of the horrible pit and out of the miry clay of sin and its condemnation, and for having placed our feet upon the Rock, Christ Jesus, and put in our mouths the new song of rejoicing and thanksgiving and praise, which is our privilege and our joy since we have passed from condemnation to justification from being children of wrath to sonship and joint-heirship with Jesus Christ our Lord.

There are more sins than our original sin which in the Lord's prayer are designated trespasses, and these should be considered, should be mentioned at the throne of grace daily. As New Creatures we have entered into a covenant with the Lord to walk in Jesus's steps in the narrow way, according to the law of love. And we all find continually that, however sincere and loyal our hearts are to the principles of righteousness and love, we come short of the perfect standard because of weaknesses, blemishes and imperfections of the flesh. These trespasses against the law of love should be mentioned at the throne of grace. It is to these that the Apostle is referring in our text. In the preceding context he is directing us how we should maintain fellowship with the Father and with his Son Jesus Christ, so that, so far from our imperfections separating us again from the Father and from the Son, our joy may be full, our fellowship complete. He tells us that as New Creatures we must walk in the light according to the new nature, according to truth, according to righteousness; we must not walk in sin, in darkness.

But since we have the treasure of the new mind in a blemished earthen vessel, since our spotless robe of Christ's righteousness must be worn continually and thus be brought in contact with the world, the Apostle intimates that it would be impossible for us to preserve it without spot or wrinkle. Nevertheless our wedding-robe must be without spot or wrinkle if we would be acceptable at the end of the age as members of the heavenly Bride at the marriage feast. How then shall we do? What must be our course in view of these apparently contradictory conditions? The Apostle explains that the blood of Christ not only met first the obligations of the past, satisfying, setting aside the condemnation which was against us as members of Adam's race—but that the same merit of the same sacrifice of Christ may be used for the cleansing of every spot, every imperfection, every blemish. He says, "The blood of Jesus Christ, his Son, cleanseth us (keeps cleansing us) from all sin." (I John 1:7.) Thus and thus only can the Lord's children in this present time continue to abide in fellowship with the Father and with the Son, and be prepared for the glorious change of the First Resurrection promised to this class alone.

"IF WE DECEIVE OURSELVES."

The Apostle, surmising that some would claim that they had reached perfection and that their daily life was perfect, puts in a warning word, saying, "If we say that we have no sin (that we are free from any breaches of the perfect law of love toward God and man) we deceive ourselves and the truth is not in us." We make God a liar, and indicate that his Word is not in us—that we have not properly studied or understood his Word. There is no more serious condition for the Lord's people to get into than to imagine that they are perfect in the flesh. It implies that they are blind to many of their own failings. We may be sure that their neighbors and friends and kindred can discern blemishes in them, and that much more the heavenly Father discerns, as he declares in his Word that they come short of glorifying him—that they come short of the full glory of perfection which the perfect law of love demands.

While, therefore, faith in the Lord and a knowledge of his Word shows us clearly that we are purged from our old sins, that from the divine standpoint these are all covered for the household of faith by the robe of Christ's imputed righteousness, we see on the contrary that daily imperfections crop out, notwithstanding our best endeavors to walk as nearly up to the standard of the divine law as possible—we see that we can not do the things that we would. More than this, as year by year we grow in grace and knowledge and love we see ourselves more clearly, so that after making progress in the Christian way for years, the best of the Lord's people will see more of their own blemishes than they noted in the beginning of their Christian experience. They daily see more clearly than before the lengths and breadths and heights and depths of the divine character and of the divine law; and as they look into the perfect law of liberty they discern more clearly day by day, and behold as in a mirror their own natural imperfections and shortcomings. Such would be completely discouraged did they not realize the significance of the Apostle's words in to-day's lesson. He says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

The Apostle, we see, is not referring to the question of moral sin again, and the applying for a new robe of Christ's righteousness. All that was done in the past; that robe is now ours, and must never be laid off if we would abide in divine favor. But our robe must be spotless, and hence the gracious provision of the Father through the Son that the blood of Christ may upon our application be applied to cleanse us from all sins, even the slighter ones. Thus has the Lord provided that we may keep our garments unspotted from the world by making use of this privilege granted us of coming with courage to the throne of heavenly grace that we may obtain mercy (in respect to our shortcomings or trespasses) and find grace to help in time of need.—Heb. 4:16.

Nothing in this, properly understood, suggests any carelessness on the part of those who would keep their garments unspotted from the world. Imbued with the Spirit of the Father and of the Son, with a love for righteousness, they are, as the Apostle suggests, to "hate even the garment spotted with the flesh" (Jude 23), and strive continually and with growing persistency and carefulness to avoid such blemishes and the necessity for confessing trespasses. But although this necessity grows less and less as we grow stronger and stronger in the Lord and in the power of his might, nevertheless, so long as the New Creature must operate through the earthen vessel, we must not feel discouraged with our best endeavors for righteousness, but the more earnestly wait for and hope for the glorious resurrection change, in which we shall receive glorious spirit bodies, which our Lord has promised to the faithful—perfect in every particular. Thenceforth we will know no sin, and need no further to confess trespasses, for that which is perfect shall have come, and the new mind, the New Creature, thenceforth will be able to express its high and glorious sentiments of obedience to righteousness perfectly.

"THEY WASH THEIR ROBES"

The Lord brings to our attention the fact that there will be two classes saved during this Gospel age, as well as another class that will be saved during the Millennial age. All saved during this age are believers in the Lord Jesus Christ, "justified through faith in his blood." (Rom. 5:9.) But the classes saved during this Gospel age do more than believe, do more than repent, do more than seek to live righteously. Both classes make a covenant with the Lord to follow in the footsteps of Jesus, both classes receive the white robe of justification as a result of such faith and consecration. One of these classes we have already referred to the class which seeks to live up to its consecration daily, hourly, and which keeps its garments unspotted from the world, "without spot or wrinkle or any such thing." This class in the Scriptures is designated a "little flock."

The other class is designated the "great company." Concerning the latter company note the statement, "These are they which come out of great tribulation, having washed their robes and made them white in the blood of the Lamb." (Rev. 7:14.) This class, failing to keep their robes unspotted, failing to go to the Lord in prayer with every discovery of trespass, get their robes sadly bedraggled through contact with the world. They were vexed with the first spot, and with the second, and so on, but gradually they became more careless and less and less appreciative of the absolute spotlessness of the robe. For this reason they will not be accounted worthy of the high honor which the Lord proposes to give to the "little flock." But before they can obtain any honor or any place in the everlasting Kingdom it will be necessary that they should pass through fiery experiences, disciplines, for their correction, for their purification. In some parts of the Scriptures this trial is referred to as the "fiery trial which shall try you." (I Pet. 4:12.) Its primary reference is to a great tribulation in the end of this age, through which all except the little flock may be expected to pass.

In that tribulation time there will be a general cleansing, a general turning to the Lord on the part of these consecrated ones and an acceptance by the Lord, for we read that they shall come up out of the great tribulation and be granted palm branches, and be permitted to serve the Lord in his Temple before his throne. We notice, however, that the little flock, who keep their garments unspotted by daily, hourly, applying for their share of the precious blood for this purpose—these receive the higher honor, and instead of being before the throne are in the throne as the Bride, the Lamb's Wife; instead of having palm branches, representing victory, they have crowns, which represent victory on a higher, grander plane, approving them as "more than conquerors through him who loved them and bought them with his precious blood." In other words, the great company mentioned here are chastened through tribulations to the point of the adjuration of sins and the cleansing of the robe, and attain to the spiritual nature and will be highly honored servants of the Lord during the Millennial reign, while the little flock will be joint-heirs with their Lord in that Kingdom. The two classes are represented to us in Psalm 45; the little flock as the Bride all glorious with raiment of fine needlework and gold representing the embroidery of the fruits of the Spirit and the gold of the divine nature, while the great company are represented by a larger company—"the virgins her companies that do follow her" into the King's presence.

The little flock in this symbolization of Revelation are pictured as 144,000, 12,000 out of each tribe of Israel. Natural Israel, as we have previously seen, was a typical people; the real Israel of God is Spiritual Israel. The promises and opportunities, however, went first to Natural Israel, and as many out of all the tribes who were of right condition of heart and received the Master were granted the liberty to become members of the house of sons (John 1:12). The remainder of that nation were cast off from participation in the chiefest blessing—to subsequently have an opportunity in the Millennial age of attaining to an inferior blessing. Their casting off left vacancies in the appointed numbers of the twelve tribes, and it is those vacancies that the Lord during his Gospel age has been inviting those who have an ear to hear the truth and who have earnest desires of accepting it. Many more will be called than will be chosen to this place, while the world in general is not even called, but only those who have an ear to hear. The great company, although called, failing to respond will full appreciation, fail to secure membership in this Spiritual Israel class, the little flock, yet, as we have seen, they will come through much tribulation and disciplines of the Lord to a great position, though far inferior to that of the "very elect."

"WE HAVE AN ADVOCATE"

The world has no advocate with the Father, but "we have." The consecrated household of faith is represented in heaven itself by him who redeemed the whole world. This is in accordance with our topic of last Sunday, which many of you have doubtless followed through the public press. We there showed that after our Lord had finished his sacrifice at Calvary, been raised from the dead on the third day, spent forty days with the disciples, establishing them and preparing them for the work before them, he then ascended up on high, there to appear in the presence of God on our behalf, as today's text declares, "to be our advocate," (Heb. 9:24.) The figure is a peculiar one. An attorney, appears to answer for his client, not to answer for others; and so, although our Lord paid the ransom price for the sins of the whole world, or, as to-day's text says, was a propitiation for the sins of the whole world, nevertheless he did not appear for the whole world. The world has not retained him as an advocate. Only believers have come into this relationship, and consequently only for these does he appear, only for these has he made satisfaction; only these, therefore, have been brought into covenant relationship with the Father.

The same Jesus, on the basis of the same sin offering finished at Calvary, will in the next age take up the cause of the world—not as an advocate, not as appearing before the Father for them and having them justified through faith, but as a go-between, a mediator between God and man God stands for his own justice. Mankind in general, the world, are in more or less of a rebellious attitude, lovers of sin, blind to their true interests. The Mediator undertakes a work on their behalf, to bring in reconciliation between God and these his rebellious subjects, and to recover the latter by open-

(Continued on Second Page.)

IMPORTANT NOTICE.

Owing to the crowded condition of our paper this week, we are compelled to leave out the article by Bro. Nelson entitled "Trinity of Creation." Our friends will please bear with us at least for this week.

San Francisco, Cal.

Enclosed is one dollar, being renewal subscription for the Tribune for another year. May God bless you and yours.

Yours truly,
J. S. WATSON.

Everett, Mass.

I regret that I have overlooked renewing the subscription to your valuable paper. Enclosed find postal order for one year's renewal. The Tribune is a welcome guest to our home and especially the sermons of Pastor Russell and other articles on the Truth line. May the good work go on.

Yours truly
PIDER OLSEN.

Hawkinsville, Ga.

I very much appreciate your sending the paper on to me after my subscription was out, for I think there is no paper devoted to the labor interest half so good. I appreciate it more for its staunch stand for the Truth as presented by Pastor Russell, and his associates, and other religious matter. I am sending enclosed one dollar for my 1918 subscription. May our Heavenly Father guide and direct you in your noble work.

I am by His grace your co-laborer,
J. W. BUCHAN.

Boston, Mass.

Please discontinue the Tribune for the present. Thanking you for past favors and praying that our Heavenly Father may strengthen and uphold you in the stand that you have taken for Truth and righteousness.

Sincerely,
MARY McAVOY.

San Francisco, Cal.

I must apologize for neglecting to renew my Tribune subscription sooner, but I thought you would stop publishing Pastor Russel's sermons on account of ostracism to the Bible Student's Association. I thought you'd get boycotted. Well, I admire your long endurance for Truth and righteousness. But cheer up, God's glorious character shall soon be vindicated as well as His faithful consecrated children. Now please find enclosed $1.25 for my subscription and the Lord bless you.

Lovingly yours,
F. H. HIRSCY.

Akron, Ohio.

I have notified you not to send the Tribune. It was paid up till May 18th, 1918. I received a paper today. Now please don't send it any more as I am not in position to take it any longer. May the Lord bless you for the grand work you are doing in the way of sending forth God's word. I have enjoyed reading your good paper very much.

Yours with respect and Christian love,
MRS. IDA SMITH.

Adrian, Mich.

Though not a subscriber at present for the Tribune, we are readers, and enjoy the many good letters and sermons, and other, many good things it contains. In many other papers we can get the many evil things said and done to the people of the I. B. S. A., the troubles they get into, but never, see how they come out, except from the Tribune. No good thing done for the children of God will go unrewarded, is his promise. I am enclosing check for $1.00. For which please send the Tribune for the coming year to Mrs. J. C. Wiley, Adrian, Mich.

Yours very truly,
T. R. MAY.

Cambridge, Mass.

Please find enclosed one dollar for renewal of your valuable paper for 1918. Sorry I am a little late in renewing the same. I still appreciate your paper, and may the Lord bless you for your courage in standing firm for American freedom in using a free press, especially for the I. B. S. A. With much Christian love, I am

Yours obediently,
JAMES CHAPPELL.

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The Duty of a Christian to His Country

By General W. P. Hall, U. S. Army.

There has certainly never been a time during the harvest of the Gospel Age when it has been so incumbent upon a Christian to look more carefully to the Scriptures for guidance than since the Fall of 1914, when the great world war began. We refer especially to the duties and obligations which a Christian owes to his government, and particularly to those of a military character.

Having belonged to the regular army for more than fifty years, and being at the present time an officer in the permanent military establishment of our country, has probably had more to do during the past year, with some of the friends writing and asking my views upon the military question. We believe these views to be entirely in accord with the Bible and with those set forth in the writings of Pastor Russell. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The Apostle Paul tells us that he has not hesitated to declare the entire council (plan) of God. We also know that the Scriptures make no wise one Salvation, so there can be no doubt as to finding guidance for our steps at this time, along the narrow way, if we look for it in God's appointed place.

Listening to Conscience.

We have heard some of the friends say, my conscience would not allow me to do thus and so. Conscience is defined to be "internal or self knowledge." According to that definition it is easy to show that conscience unaided by the Bible is a most dangerous guide for a Christian to follow. In the opening scenes of the Gospel Age, the Apostle Stephen assisted at the stoning to death of the first Christian martyr, Stephen; his conscience indicated that he was doing the Lord's will.

From the Photo-Drama of Creation we read: "In Geneva, Switzerland, there was dedicated a monument bearing the following inscription: 'In memory of Michael Servetus, victim of religious intolerance of his time, and burned for his convictions at Canpel, on September 27th, 1553. Erected by the followers of John Calvin, three hundred and fifty years later, as expiation for that act and to repudiate all coercion in matters of faith.' Others burned at the stake sound had the fuel piled at their feet; the flames were inhaled with the smoke, and the victim was speedy unconscious to suffering. For Servetus, Satanic ingenuity arranged an hydraulic fagots at a distance. He literally roasted alive in horrible torture, nearly five hours. This occurred more than fifteen centuries after the martyrdom of Stephen. John Calvin was a Christian. Many other cases could be cited, all illustrating the danger incident to a Christian listening to conscience, unaided by the Divine Word.

Our Government.

But, to return to the subject: our government is developing its manpower as a matter of necessity in the defense of our country, which is surely the best in the world, to an extent which heretofore has never been attempted, to protect our homes from desecration. Many able bodied men have been called upon to do their bit, and unless the authorities find sufficient men, all men and women will be called upon. In the midst of all of this the great Adversary is busy trying to every means to make Christians take a stand contrary to God's Word and make as much trouble for themselves and others as possible; he is not bothering himself with any one as much as he is with the Christian, and he certainly goes after them through their conscience.

The Christian Citizen's Scriptures

Romans 13:1-7.

1. "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God.

2. "Therefore he that resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves judgment.

3. "For rulers are not a terror to the good work but to the evil. Will thou then not be afraid of the power? Do that which is good and thou shalt have praise from the same:

4. "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5. "Wherefore you must needs be in subjection, not only because of the wrath but also for conscience sake.

6. "For this cause ye pay tribute also; for they are ministers of God's service attending continually upon this very thing.

1 Peter 2:13-14-15.

13. "Be subject to every ordinance of man for the Lord's sake; whether it be to the king as supreme;

14. "Or unto Governors as sent by him for vengence on evil doers and for praise to them that do well.

15. "For so is the will of God, that by well doing you should put to silence the ignorance of foolish men: (Probably the I. W. Ws. and anarchists.)

16. "As free and not using your freedom for a cloak of wickedness but as bondservants of God.

17. "Honor all men. Love the brotherhood. Fear God. Honor the King." Matthew 5:41.—"And whosoever shall compel thee to go one mile, go with him twain."

Titus 3:1—"Put them in mind to be in subjection to rulers, to authorities, to be obedient.

First Peter 2:20 and 3:14 also, seem to refer to the consequences of disobeying the laws.—He says:

"For what glory is it, if when you sin, and are buffeted for it, ye shall take it patiently? but if, when you do well, and suffer for it, ye shall take it patiently, this is acceptable with God."

"But if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled."

John 5.41 (referring to obeying the law) has been explained to mean that this be done cheerfully and in good faith, which would seem reasonable.

If language means anything, surely those scriptures can have but one meaning, and lay down in no uncertain terms the duty of a Christian to government. We have heard some say, "I will comply with those laws, provided it does not go against my conscience;" but in verse 5 of Romans 13 the Apostle Paul tells us to do these very things for conscience sake; which will we do, follow our conscience or the Bible?

Our Lord and the Apostles Did Not Violate the Law.

We have heard others remark that the Apostles Peter and John defied the law and continued preaching (Acts 4: 19; 5:29). If that be true, it would certainly make the Bible contradict himself. Those Apostles were called before the Sanhedrim, not the Roman Government, and the Sanhedrin told them to stop preaching: Note their reply—"We must obey God rather than man." The Apostles knew they had not been violating God's law, or the law of the Roman Government, or the Jewish law. Our Lord Jesus did not violate the Jewish law, or the Roman law, or Kingdom. He said He came not to destroy the law, but to fulfill it. Paul tells us that the only way for a Jew to get from under the Jewish law is to get into Christ—that is, to become a Christian, which Peter and John had done. Nor did our Lord Jesus violate the Roman law—when Pilate said to Him "Know thou not that I have power to crucify thee, and have power to release thee?" He said, "Thou could not have no power against me, except it were given thee from above." Pilate if He was a king, he said His King, was asleep at the time, and could not found no fault with Him. These words seem most excellent authorities to guide us. Some suggest, perhaps that those laws do not apply, because the Kingdom is set up. If that be true, then the law regulating the development and growth of the Christian is not applicable at this time, and none of the New Testament applies to the New Creation.

The Apostle Paul says: "Though we, or an angel from heaven, or any man preach any other gospel than that which we have preached unto you, let him be accursed." It would seem reasonable to expect that Paul's gospel will apply until the Church passes to the other side. We know that gospel was from the Lord and we have the comforting assurance that if He makes changes we will know it. Christ has been well denominated the "Christian Citizen's Chapter," but some may say, our citizenship is in heaven. That is true in a figurative sense only. The Apostle Paul claimed to be a Roman citizen, and that claim could not have saved his life. In an address delivered in Washington, D. C., May 30th, 1917 Pastor Russell said: "I am an extremist in my sentiment for peace. Yet I cannot close my eyes to the facts of history, that practically every blessing we enjoy is the result of wars, at the cost of cruel bloodshed. Where would America be today had there been no War of Independence? Where would the nations of Europe be if they had not fought to maintain their independence? Where would a Napoleon have been if he had not fought and conquered?"

We doubt if there was a Christian (who understood the times in which we are now living) who did not rejoice in the Fall of 1914 when the present war began—not on account of the suffering, bloodshed and sorrow but because he knew from the Bible that what was now transpiring in Europe would be the last. As it is by far the most terrible one which has ever taken place on the face of the earth, so will the blessings to humanity, which follow in its wake, very far exceed those which have followed all the other wars. It would seem if we could get a stand of being opposed to wars—until the Lord brings them to an end—then we are opposed to the blessings which will follow. At the end of this war, the autocracy of man will be banished from the earth forever.

The First Gentile Called.

The first gentile to become a Christian was an officer of the Roman army. He commanded a unit which corresponds to our "company." He was a man his duty and business to train his men for war and to command them in battle. The Apostle Peter said nothing to him about getting out of the army and being careful to be a Christian. The Apostle Paul must have known Cornelius, and as most of his ministry was amongst soldiers probably a number of them became Christians. If there was anything in the military service incompatible with the duties of a Christian, it would seem as if Paul would have mentioned it in Romans 13:9 we find, "Thou shalt not kill," which is one of the commandments of Jus 20. Other Scriptures contain similar directions, but all seem to refer to the relations of the consecrated to God, individual. The Jewish law makes a difference between the duty of a Jew to the government and his duty towards individuals: To illustrate—Josh, who was David's captain, from the record killed many Jews and gentiles in war, which it was his duty to do; but for killing Abner and Amasa, not in war, he forfetted his life under the law, and David said to King Solomon on that account, "Let not his hoar head go down to the grave in peace." Solomon put him slain by the altar (I Kings 2: 5, 34.)

Job had "shed the blood of war in peace" and on that account forfeited his life. The same law which defined the duties of a Jew to his country in war, applies to a spiritual Jew in the duties of a Christian when required to go to war in defense of his country, but he should banish from his mind all feeling of hatred towards the enemy.

"For the weapons of our warfare are not carnal" (II Cor. 10:4). The context seems to show that this refers to building up the true Church and castings down pride, which must be done by the use of carnal weapons.

Our laws provide for non-combatant services. Some contend that to remove the last vestige of Scriptural reproach for participating with the active service law. Suppose, however, the authorities claim that the Watch Tower Bible and Tract Society has as its creed or principles which forbid its members to participate in war in any form, we do not see how they do claim. That is a question which is up to the authorities, and some claim one way and some another. If a Christian is not exempted from combatant service, and he does not feel justified in attempting to take human life in war, his course is clearly laid down by Pastor Russell in the Reprint, Volume 2, page 2, column 2. A service of over 25 years as a lieutenant and captain, when we served all the time among soldiers, might have qualified me to make a few suggestions of some value, in case a Christian is assigned to a combatant service. Some asking a written statement with your questionaire, to the effect that your conscience will not allow you to do the work which is assigning in war, if that is the case, upon assignment to a company get permission of the Top Sergeant to speak to the Captain; and explain the situation to the Captain; tell him you are willing to cheerfully perform any other duty which may be required, even to being the first man to go over the top. After talking with the Captain it is not necessary to mention particularly your views on this subject to the men, unless requested to do so. Only think! what an opportunity you will have to talk restitution to them; to tell about the good times to come so soon after the war; that many now living will never die; and that if they do get killed in this fighting, they will go to sleep and it will appear like the next minute when kind relatives or friends will welcome them back to life on this earth, as human beings under the Kingdom, with all the blessings to follow.

That is certainly good news, and is cracked up to be. Would it be wise some one "put him out of business" while fitting some out of the service that he, even to going over the top, amongst the first men of his company? It is a most important duty his example and encouragement to the others would be greater, than if he had destroyed a dangerous member of the enemy. In the event that he perished in the battle, the effect on the combatant service the conditions would be about the same; the sure knowledge that he was in the service in accordance with the Scriptures would make a timid man brave and a brave man more courageous.

In times of severe trials, when men are up against it, so to speak, that is they don't know when they may take a leap over the great divide—a superficial explanation of what will shortly receive more attention than at any other period of the Gospel Age, those who is a Christian and knows the truth, has a grand opportunity—he is better equipped than any other man officer.

The noncombatant branch of the service would also afford many proper opportunities, in connection with his other duties, to do good during the good times just ahead, and that they will be for all eternity. Our Lord said, in Matt. 10:34, "Think not that I came to send peace on earth. I came not to send peace but the sword." When six years after that utterance, occurred the most bloody war up to that period known to mankind, in which more than 1,100,000 perished during a few months. Not more than 1800 years wars have come and gone, each bringing a blessing to people in some shape; many have come to stay; they have were bound to die some time, and are certain to return under far happier conditions.

The human mind at this time is unable to appreciate the blessings all of the blessings and benefits which have been brought to mankind in the past, and what the knowledge gained will be to them in the evelasting future.

Certainly there seems to be no law, in the Bible, that soon the great Prince of Peace will set up His Kingdom that has taught us to pray for, and that then "nation shall not lift up sword against nation, neither shall they learn war any more."

THE PHILOSOPHY OF GOD'S PLAN

(Concluded.)

In contrast with the holiness of Jehovah so wonderfully revealed in his purpose, in "ordaining out the principle of evil and its fruitage, as manifest in Satan, and in some measure by all who have come under the power of sin and death; in the companion only revealing in clearer light the excellencies of our Lord. The glory of His Name. Ex. 34:4-6.

The summing up of God's purpose is, that all his creation should, through Christ, be brought to such a knowledge of their creator (John 17:3) and such appreciation of his majesty and glory, as would make it their supreme delight to recognize his headship, (Eph. 1:10,) which Satan and those deceived by him had rejected.

Every feature of God's plan centers in this—the Headship of Jehovah—every detail of its outworking is focused there; it is the glorious climax. I Cor. 15:28.

Jehovah, all sufficient in Himself in wisdom, strength, righteousness and greatness, his way is perfect. He is the author and sustainer of the life and being of all creation; conscious of his perfection and assured of the result of all His purpose; (Isa. 46:9, 10), the true God, the living God, an everlasting King, (Jer. 10:10) in Whom they Head over all. Rev. 6:13.

"The reverence of Jehovah is the beginning of wisdom." Prov. 9:10.

Though indebted to Jehovah for life and being, and dependent upon Him for continued existence, it is written of Satan: "Thine heart was lifted up because of thy beauty; thou has corrupted thy wisdom by reason of thy brightness, pride which arose out of a desire to be equal with the Most High. Ezek. 28:17. I Tim. 3:6. Isa. 14:14.

"Thy iniquity was found in thy wickedness gone to seed"—its component parts, self-confidence, trust in one's own wisdom, self-confidence, trust in one's own strength, self-will, trust in one's own merit, self-righteousness, trust in one's own righteousness, self-importance, trust in one's own greatness—self-exaltation. Ezek. 28:15.

Thus pride makes one equal with, and wholly independent of, his Creator, and automatically cuts him off from life—the fruit of a corrupted wisdom.

Every deception, or false doctrine has appealed to one or more of the elements of pride, which are manifest in the exaltation of the creature, his institutions, and institutions, above God. Prov. 16:5.

Rejection of the Headship of Jehovah, whether manifest in one or more, made him a captive, lost his dominion. Man making a covenant with (Rom. 5:12) the ignoring of the Lord's arrangement by mother Eve having introduced sin and death.

As the wisdom of God included in his plan, all his intelligent creation, he no prevent, but permit, sin, immediate recovery. Col. 1:16-20. I Peter 1:12, 13. Angels who have men must learn, either by experience or observation the evils of a corrupted wisdom, that was rejected by God, the true wisdom, the truth about Jehovah should be revealed, that they should know that "God is all in all." I Cor. 15:28.

Their lessons began, when, in loving sympathy, he deserted, or was cast out of his fallen estate, and were permitted of God to make the effort.

"By access to Jehovah their which is his due, their relationship to him as head must be acknowledged, that in him they lived, moved and had their being. (Acts 17:28) and of themselves could do nothing. Disobedience to this truth would have made his will their power, his interests, man sympathies, and their waiting upon him, would have saved them from the sun, which they made their attempt to recover man. II Peter 2:4.

Familiar with the promise, "The seed of a woman should bruise the serpent's head, men longed for deliverance, and in consequence, for dominion. Not understanding God's wise purpose in the delay, and not willing to wait upon God, they made the result, fully deceived by Satan, through misapplication of God's promise, into trusting in their own wisdom, strength. The beginning of this effort was Babylon. Gen. 10:10. Its fruitage fills the earth today.

Contrasted with this, is the fruitage of faith in God's promise, that in it was impossible of themselves to do, related upon God's word, "Thou art placing their all upon the altar, they hoped in God alone. This is illustrated in Gen. 15, where God's promise, in the oath-bound covenant, in the experience of Moses, Daniel and others—the former illustrating the headship of Jehovah, the latter giving him "his place." I Cor. 15:27.

This great truth, the "Headship of Jehovah," was most beautifully expressed in the Lord Jesus, Jesus Christ, who did "not mediate a usurpation of the Divine Church God." Phil. 2:6. "The head of Christ is God." I Cor. 11:3. Recognizing his dependence upon the Father, he said, "The life I give to his will even unto death, he manifested the wisdom, wisdom, and could say, "I have glorified thee on the earth." John 17:4. Honoring the Father in this way, he in return was honored by being made head. Eph. 1:22. (He is Lord of all.) Acts. 10:36.

"Now those who have a share of honor the Father can know no other head. John 5:23. "Ye call me Master and Lord: Christ." Matt. 23:10. As their master, he graciously taught his disciples the danger of a corrupted wisdom, which exalts self. Luke 14:11, 38. Mark 9:33. Referring to the Jewish nation in Gentile princes and great ones, he added, "It shall not be so among you"—you shall not exercise dominion and domination over each other. Matt. 20:25, 26. "Call no man your father upon earth: one Father and Lord, and ye do well, for I am." Jno. 13:13. But their acceptance of his headship must be from choice. Luke 14:28.

His supervision over the affairs of the church has been exercised through the authority of his word. Matt. 7:24, in respect to this would have settled all differences, including those making the whole congregation responsible. Matt. 18:15-20.

In the election of elders the same was true, so that each member of the body could be judged and proven. The elders, because of responsibilities as rulers and teachers, being subject to special trial, James 3:1. "They were to recognize their Lord as the teacher of his people. Christ was the Lord and as the only source of authority, their mission being to help believers to give a reason for their faith. "They were given no authority, as Lords over God's heritage (I Pet. 5:3) to present as doctrine what was not clearly taught in the word, nor to ask any believer to do what God had forbidden, in matters of conscience in doctrine or service, by accepting what he could not discern as truth for himself. The recognition of such authority would be a violation of God's Headship, as place as head. Col. 2:18, 19. (Diaglott.)

A refusal to submit to the Lord's arrangement, in order of government in the church, would also be to reject Christ as head, even when the mistakes of others might cause some suffering, where principles were not involved. I Peter 2:3. Rom. 14:4. "They were to recognize their Lord as the teacher of his people. (Jno. 13:13) and Word as the only source of authority, their mission being to help believers to give a reason for their faith. "They were given no authority, as Lords over God's heritage (I Pet. 5:3) to present as doctrine what was not clearly taught in the word, nor to ask any believer to do what God had forbidden, in matters of conscience in doctrine or service, by accepting what he could not discern as truth for himself. The recognition of such authority would be a violation of God's Headship, as place as head. Col. 2:18, 19. (Diaglott.)

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Pastor Russell's Sermon

(Continued from Page Two)

ing the eyes of their understanding, by giving them valuable lessons and experiences respecting the blessings of righteousness and the undesirableness of sin, and thus to bring back as many as possible to fellowship with the Father, and to restore them mentally, morally and physically to the original likeness of God. By the end of that Millennial age the Mediator will be ready to introduce the perfect members of the race to the Father, blameless and irreprovable—all those rejecting his ministries of reconciliation will have been cut off in the Second Death. Thenceforth there will be no more sorrow, pain, sighing, crying, dying, because all the former things will have passed away, the Mediator will have effected his grand work of destroying sin and bringing in everlasting righteousness.

How precious the thought that, while the world is mentally, morally and physically poisoned by sin and blind to its own best interests, the time shall yet come when they will be blessed with the opening of the eyes of their understanding and with all the assistance necessary for their recovery. And how the Lord's words resound in our ears, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16.) We may well thank God that the light of the knowledge of his goodness has shined into our hearts, and that we no longer need to wait for the Mediator's work to reconcile us, but, now in advance turn to the Lord promptly, as soon as we have heard of his grace in Christ. And how gracious is his promise that we may be adopted into his family our begetting of the Spirit to a new nature, that we may become heirs of God and joint-heirs with his Son in the glorious Kingdom which is to bless the world. How blessed, too, is this special privilege which we are considering to-day, namely, that although in our imperfection we must concede that we are trespassers on divine grace and fail to come up to the terms and conditions of our covenant, nevertheless God has provided for us an advocate, Jesus Christ the Righteous, whose righteousness has been imputed to us, whose stripes we are healed, our blemishes covered and not counted to us, but counted to him who died for us on Calvary. Let us rejoice in this loving provision, and more and more zealously strive to keep ourselves unspotted from the world, and to keep close accounts with the Lord, so that our consciences will be exercised in even slight violations of the law of love will appeal to us as contrary to our covenant and send us to the blood again,which makes and keeps us whole.

APPRECIATIONS.

Washington, D. C.

Enclosed find one dollar for renewal of subscription to the National Labor Tribune. I merely assure you of my continued appreciation of your valuable paper, which still holds prima God's truth concerning His divine plan of salvation, as set forth in Pastor Russell's writings.

How thankful we are that the due time has come, when God's kingdom will be established in the whole heavens, for the blessing of the groaning creation and which will relieve the distressing conditions of the nations will find relief from their perplexities.

Very truly yours,
GEO. W. LONG.

Columbus, Ohio.

Enclosed find one dollar for which please renew subscription to the National Labor Tribune, which I see expired the first of this month.

Very respectfully yours,
LENA DENNIS.

Tullahoma, Tenn.

Please find enclosed check for one dollar to pay for my subscription to March, 1919. Am glad to see the wonderful Truth appearing in the Tribune and want it as long as that continues. The many varied items recent persecutions are appreciated also. Rom. 12: 12. I am glad that the Lord's kingdom for which Christians have long prayed is at hand, and will bring untold blessing to earth—which will doubtless be more appreciated by mankind when the present travail of nations. "Even so, Lord Jesus, come!"

Your brother in hope,
R. N. HUSTON, JR.

Old Town, Maine

It gives me pleasure to renew my subscription to the Tribune for another year, and to express my joy with others in commendation of your fearless course in the cause of honesty, justice and fair-dealing between man and man. My special interest continues to be in the religious section, which occupies so prominent a space in your paper. May the good work continue.

Praying the Lord's blessings upon you and your co-workers, I remain,

Your fellow laborer in the cause of Truth,

CLARENCE SCOTT.

CHICAGO CONVENTION.

A four-day convention of Truth friends in Chicago and vicinity will be held June 13, 14, 15 and 16. Many well known Pilgrims will be present to address the gathering. Pastor Russell is expected to be present on the 16th.

Those interested may obtain further information by addressing the secretary of the class, A. L. Seeley, 7150 Langley avenue, Chicago, Ill., who will answer all inquiries.

Bloomingsburg, N. Y.

I would write a few lines to let you know that I enjoy your paper so much. Those Bible truths are so good. Dear Pastor Russell, I know yet his writings speak through your paper and I enjoy them for that reason. I am renewing my subscription to your valuable paper, hoping you may receive a blessing for your good labor of love for the truth that you print. I remain,

As ever a Truth lover,
MRS. O. W. BROWN.

HAVE YOU A WEAK HEART?

A recent Government health report reads, "Most deaths from heart disease are constantly increasing. In the United states, "Most of these deaths could have been prevented if the trouble had been taken in time." If you are suffering from heart trouble I should be glad to write you about a simple remedy that will bring ready relief. A. E. Stokes, Mohawk, Florida.

THE ONE CHURCH WHEN COMPLETE

O just look beyond the vail
Happy souls they sound, all hail
To the God who led them through
Fiery trials hitherto.

These have been most willing feet
Which have been sent forth
To distribute God's great plan
To the race of fallen man.

His conditions to fulfill,
Faithful unto death: now won
Access to the good well done.

These are safe, they need not fear
Bitter persecution here;
They the cup of suffering drank
From the Mount of Olive's bank.

They have passed Gethsemane,
And the Mount of Calvary,
Bravely they have stood the test,
And have gained eternal rest.

They have with their Saviour died,
With him have been crucified;
Now they dwell beyond this earth
By the resurrection birth.

This the one Church glorified,
O'er the earth will soon preside
And from out this, we well know
Living waters soon shall flow.

Oh how happy must they be
From all sorrow now set free
Noble hearts with Christ, in his
Reign in the Millennium.

MARY COOKMAN

Los Angeles, Cal.

FOUR BEST CUSTOMERS.

Considering the enormous values turned over every year in the world's international commerce, it is extraordinary in what a few countries these values originate. Taking, for instance, the case of the United States, it appears that in the year 1913, 65 per cent of all the exports originated in six countries. These were the United Kingdom with $295,000,000, Germany with $186,000,000, France with $158,000,000, Canada with $126,000,000, Brazil with $120,000,000, and Canada with $120,000,000. During the same year four of these countries consumed 61 per cent of all the merchandise exported by the United States. The respective values were: United Kingdom $397,000,000, Canada $410,000,000, Germany $350,000,000, and France $166,000,000. In this connection it is worth noting that more than one-third of the total exports of the United States consisted in six commodities only. Total export value of which is $950,000,000, says Scientific American. These are cotton, copper, coal, lard, wheat and wool.

Russia is simply suffering from an overdose of liberty." The poor Russians, in their ignorance, thought that liberty meant that they could do anything they pleased, says the Pathfinder. They needn't obey anybody; they needn't work; they didn't tend their land but all they had to do was to take it from someone else; wages were a symbol of slavery, and when they needed money they could step into a bank and help themselves. And so on. The Russians are a crude and childlike people, and this idea of liberty is the crude and childlike one. They have still to learn that liberty does not mean license, and that all liberty involves restraint; in fact the more liberty there is, the more restraint there must be.

Intelligent patriotism and the will to win do not mean, "Let Bill do it," says Chicago Tribune. They seek it and grapple with it. There is no greater friend of German victory than the American who minimizes its errors or its mistakes and wants to stifle assertions of fact he doesn't like. England and France have had the courage and the wisdom to criticize and to reform with an iron hand. Incompetency, when discovered, has been cut out with a surgery ruthless of false pride and cherished reputation. The Tribune refuses to believe America is so feeble as to refuse to itself the same salutary policy now and throughout the war.

The total casualties of the American forces in France amount to over 2,000. That is heartrending news to our war home to us, but the more American homes have to take their toll of suffering, the more determined will the nation be to stamp out the curse of humanity which has brought about this unprecedented war with its unprecedented carnage and suffering.

Without growing panic-stricken at the menace of infantile paralysis, every Western community in which it appears will do well to remember how serious a scourge it proved in the East, and to begin early the enforcement of the sanitary precautions that Eastern experience recommends.

There are times when it looks very much as if some of the mechanics who labor with pen and typewriter are utterly interrupted. If enemy agents have managed to get into our aviation camps they ought to be discovered and slapped on the wrist.

Every time we hear somebody talking about the time he is putting in at overwork at the prospect of a fine American boy standing ankle-deep in the trench mud of France, facing death by shell or gas, and wonder what our safe and cozy citizen has to brag about.

Former Amsaasdon. Gerard says the Krupps control the press of Germany. However they do not have quite a firm grip on some papers in this country as they did a year ago.

Now and then a man wends his weary way homeward at 2 a. m. thoroughly convinced of the evils of the card system.

Former Czar Nicholas may be the only Russian getting any real comfort out of the present situation of his country.

General Pershing did not need to tell American mothers their sons are best of all. The world knows the boys before he did.

A gun that shoots 70 miles can be of no military benefit without an army that can jump 70 miles into the breach it makes.

Larger packages are to be allowed in the parcels post. Perhaps before long we can order a ton of coal from the mines shipped by mail.

They say that married men stand the shock of battle better than the unmarried. Practice makes perfect.

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PRIVATE RALPH R. WATKINS EARNESTLY PLEADS FOR FRONT LINE ACTION

ALL UNION PAINTERS MAY LOSE THEIR HOMES

STRIKE CALLED IN VIOLATION OF WAGE SCALE AGREEMENT PLACES MEMBERS OF PAINTERS WHO OWN PROPERTY IN SAME PREDICAMENT AS THE DANBURY HATTERS.

The Brotherhood of Painters, Decorators and Paperhangers of America, District Council No. 1, which includes all the union painters and paper hangers in the Pittsburgh district, have gone on strike demanding an advance from $5.40 to $6.00 a day. The Master Painters have refused to meet the demand, contending that it is impossible for them to do so since all contracts have been taken on the basis of the present scale, which expires April 1, 1920.

The serious part of the controversy, however, is not the demand made by the Brotherhood, but it is that part which violates the agreement with the employers and places the members who own their own homes in the same position as that which fell upon the Danbury hatters whose homes were sacrificed to meet the damages which were awarded the employers in that famous case.

It is claimed that of the membership in the painters' union, 117 own their own homes, and that the time and all money lost during the strike will be charged to the individual members and will be collected from the responsible members who own property which may be confiscated and sold to meet the damages.

The attorneys in the case, it is claimed, have practically agreed that the strike is in open violation of the agreement which does not expire until 1920. The employers are disposed to be fair and have offered to advance the wages in January to $6.00, at which time the contract on the work now going on will have expired. To advance the wages on the present contracts, the employers say would mean considerable loss to them, and they cannot afford to do this. The painters have therefore been asked to continue work at the present scale rate until the work now under contract has been completed.

The painters refuse to wait and have declared the strike. The attorneys on both sides have been in conference and they agree that the strike places the members of the painters' union in the same position as that which confronted the Danbury hatters. The members who own their own homes and who have anything that may be attached are responsible. The master painters say they have no other resource and must hold the responsible members while the irresponsible are indifferent and care nothing about the thrifty who have toiled for a lifetime to accumulate sufficient to pay for a home.

The property holders among the membership are now getting busy and a meeting will be called within the next few days, when it is believed that the strike will be called off on the grounds that the inauguration of it was a blunder; that it was declared by an irresponsible element in the union who took advantage of the absence of the conservative members who failed to put in an appearance. This neglect does not excuse any of the 117 who are property holders and who wil be compelled to pay all damages or lose their real estate.

The genuineness of the agreement is not disputed, and the signatures attached thereto are by the most representative men of the Brotherhood of Painters. They are as follows: Chas. E. Curry, president; E. M. Adams, secretary; Samuel A. Atkins, treasurer; J. J. Riley, business agent; J. L. Milton, business agent; William Weaver, Erwin Schafer, Louis C. Shunk, Chas. O. Schindel, A. P. Brackenridge, Walter F. Lucas.

WORK OR FIGHT.

WASHINGTON—Secretary of War Baker has made it plain that the government's work-or-fight order will not include military regulation of labor.

"I want to state in the most positive way," he said, "that this regulation has nothing to do with the labor situation of the country and it is no intention of the war department either in this regulation, or any other, to undertake to affect the labor situation of the country by military regulation.

"It is not the intention of the department to permit the draft regulations to be used to affect any labor controversy, and non-employment by reason of strikes will not be regarded as such non-employment as will cancel either exemption or deferred classification.

"The whole question of the relation of the government to labor is for administration by the labor department and the war department does not intend any indirect interference in it."

INTERLOCKING SALARIES.

BOSTON—Salaries totaling $198,719.88 were paid in one year to 46 proprietors of the 25 firms comprising the Boston Fish Pier company, according to testimony brought out by a state legislative commission. Some of the proprietors, connected with four different companies, drew four salaries. It was shown that these salaries were paid out of the earnings of the company as part of its regular expenses and before any dividends were declared.

The Big Battle Starts

SOMETIMES CURSE DOCTOR FOR SAYING HE IS UNFIT

SOLDIER PLEADS FOR FRONT LINE ACTION—HEARS DEATH SINGING ITS HARVEST—ONLY ONE WHO COMES OUT ALIVE BUT WILL NOT CHANGE PLACES WITH A KING—FRITZ MEETS SOLID WALL OF LEAD.

By Private Ralph E. Watkins.

18th Reserve Batallion,
Delgate Camp, Kent.

This is a busy place here and everybody except myself is moving toward the front. I am inclined to believe I'm being slighted as all my old acquaintances here have gone and left me. There is nothing for me to do but sit and soliloquize. You say I do not talk about myself when I write. The trouble is I do not know where to begin. I have been through so much since I left Pittsburgh and as I reflect it seems as though I have lived for years and years, dying a thousand deaths, yet living. As Caesar would say, "No more of that." I expect to go to France any hour—the reserves have moved from this place and I am a "rear party," that is I must stay here until relieved by incoming troops. How sad I feel that I have been left behind while all my old pals, what few are still alive, have gone back. I sometimes curse the doctor because he says I am not fit. I have pleaded with him to

PRIVATE RALPH WATKINS

(Continued on Eighth Page.)

WOULD REGULATE MINERS.

Martin Himler, a Hungarian editor, has organized a co-operative mining company, the progress of which will be watched with interest. It seems that the Hungarian miners in this country are of an unsettler character, moving from mine to mine. The editor will make a careful investigation of the reasons for this condition, and he expects to be able to make practical suggestions to other operators who are employing Hungarian labor as to the manner in which Hungarians may be made a model, and about 85 per cent of the stock is held by Hungarian miners. Half the earnings will be distributed to the stockholders in the form of dividends and the other half among the miners in proportion to their earnings. The mine is at Ajax, W. Va., 18 miles east of Williamson.

MANY WILL NEED NEW EMPLOYMENT.

In Great Britain it is estimated that approximately 12,000,000 people will find themselves in need of employment as soon as the war work, for soldier and laborer, is over. If the war tests this nation as it has tested Great Britain, certainly as large a proportion of our population will be thrown out of the employment in which they have been intensely engaged.

In Great Britain it is understood that a situation of nonemployment touching the very life of the nation cannot be permitted to develop before any measures of meeting it are considered. It will be too late to deal with nonemployment if the nation waits until the condition exists.

IMPROVING COMPENSATION ACTS.

The federal department of labor has come to the conclusion that virtually all of the state compensation acts now in force need enlarging and liberalizing before they can be regarded as furnishing adequate protection to the whole body of wage earners. This, they declare, has been a general tendency of recent amendments. In no case has a compensation system once introduced been repealed. But in a number of instances inferior acts have been superseded by better ones and in all cases where the courts have held particular acts unconstitutional the states affected have proceeded to enact new laws that would meet the necessary legal tests and, if no other way offered, state constitutions have been amended.

BIG COAL FAMINE THREATENED BY FALL

NATION 60,000,000 TONS SHORT AND CONDITIONS STILL GROWING WORSE—NON-ESSENTIAL INDUSTRIES MUST BE CLOSED—MANUFACTURE OF PLEASURE AUTOMOBILES AMONG THE FIRST TO BE CUT.

There will be a shortage of at least 60,00,000 tons of coal this fall, and unless drastic means are introduced many of the most important industries will be forced to close. Fuel Administrator H. A. Garfield is trying his utmost to impress both coal producers and coal consumers with the astounding facts, and the necessity of conservation. He said that in his opinion the conservation of 60,000,000 tons is absolutely essential and this is the minimum. It must be effected by two means. The cutting down of the supply of many less essential industries and economy by domestic consumers. This is the only course open to the Government and that to longer avoid meeting this issue would be fatal.

Dr. Garfield said at least 80,000,000 tons more of coal would be needed this year, compared with last year, in order to meet the demands of the war industries and the domestic consumers and permit the less essential industries to operate on anything like a normal basis. Production this year, during the first five months, he said, ahd shown an increase of but 10,000,000 tons over the same period last year.

It is known that the matter was the subject of consultation of a number of government officials last week, including Dr. Garfield, Vance McCormick, chairman of the War Trade Board, Food Administrator Hoover and others, and the situation has been serious enough to bring to the attention of the President.

It seems reasonably certain that one of two things may be expected shortly: Definite action along the lines of conservation or a flare-up, which will bring on a dispute over the question of less essentials which will demand the intervention of President Wilson.

In this connection it is known that a tentative list of industries which might be affected has been prepared by the Fuel Administration and that Dr. Garfield is determined to support his convictions by action unless he is checked by some one higher in authority.

"A saving of 60,000,000 tons," he said, "is the one possible avenue of escape from national disaster. Necessities of war must be supplied. The coal deficit must inevitably come out of the fuel for non-war industries."

The nation faces the danger of anotehr period of industrial idleness unless the most drastic measures of economy in the use of coal are adopted immediately by domestic consumers and the supplies to many of the less essential industries curtailed.

One of the industries which has been fighting against a drastic curtailment order, it is said, is that engaged in the manufacture of pleasure automobiles. The Fuel Administration has advacated a curtailment of 75 per cent in this direction, and today it was intimated that drastic regulations would be forced, not only by the inadequate coal supply, but by a shortage in steel and other materials.

DATA FOR U. S. PENSIONS

WASHINGTON, D. C.—Statistics compiled by the Government as an aid to retirement legislation, shows that on July 1, 1916, there were 563,152 employes in the Government service, whose positions were of a permanent character. The average salary of these employes was $1,138, but in this is included chief clerks, bureau chiefs and other officials, whose salaries are high. The average age of these employes was 39.9 years and the average term of employment in all service was 10.3 years.

APPEAL TO FARMERS.

TRENTON, N. J.—If New Jersey farmers will co-operate, Governor Edge believes that the shortage of farm labor will be overcome. He declares that this state will form a partnership with the farmers in an effort to have crops harvested on time, despite war conditions.

The governor has written to every grange organization in the state, asking the co-operation of farmers with the state labor department and the federal state municipal employment service and the draft machinery in an effort to eliminate the serious labor situation. He asks the farmers to agree upon a standard of wages, hours of employment and maintenance of conditions.

WORK WEEK REDUCED.

BOSTON—Bottle Sorters and Washers' union No. 15293 has secured a one year agreement with the Bottle Dealers' association. Wages are increased $2 to $3 a week; the work week is reduced four hours during June, July, August and September; time and one-half for overtime instead of time and one-quarter as previously paid; three holidays in the year with pay, instead of two; and an arbitration clause for the adjustment of grievances.

FIREMEN RAISE WAGES.

QUINCY, ILL.—The city council has raised wages of municipal firemen $15 a month. The local trades and labor assembly, to which the firemen are affiliated, made the fight for these workers.

PASTOR RUSSELL'S SERMON.

THE NEW COVENANT AND ITS MEDIATOR—THE BLOOD OF THE EVERLASTING COVENANT—THE SEALING OF THE COVENANT AND THE BLESSINGS WHICH WILL RESULT.

CLEVELAND, O., June 17, 1906.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day to large and attentive audiences of Bible students. One of his discourses was a defence of the Bible, entitled, "To Hell and Back." The other, which we here report, was based upon the text, "For this cause he is the Mediator of the New Covenant."—Heb. 9:15.

Last Lord's Day we considered the work of our Lord Jesus as the Church's Advocate, "He ascended up on high, there to appear in the presence of God for us"—for consecrated believers. To-day we examine another picture, representing our Lord's glory and work—that of the Mediator between God and man—"the Mediator of the New Covenant." Our Lord Jesus has already begun this work as a Mediator between God and man, but only begun it. The great bulk of the work of mediation lies in the future and will be accomplished during the Millennial age. The two parties to be mediated, harmonized, are God and man, God, the righteous Judge, condemned our first parents to death as unworthy to be the divine representatives in the earth because of their disobedience to his command, which was no direct promise of any mercy, but dropped a hint merely when pronouncing the "curse," in the suggestion that ultimately the seed of the woman would crush the serpent's head. For two thousand years no direct promise was made. The first positive statement of divine mercy toward humanity was made to Abraham, and the Apostle calls this the first preaching of the Gospel—the good tidings of salvation. He says, "God preached the Gospel to Abraham in advance, saying, "In thy seed shall all the families of the earth be blessed.'"—Gen. 22:18.

THE EVERLASTING COVENANT

This the Apostle refers to as the "everlasting" Covenant, because it is one that could not fail or pass away without absolute fulfillment. It contains no conditions or limitations which might fail. On the contrary it was doubly assured by the fact that the Lord made oath to it, that by two unfailing testimonies, the divine word and the divine oath, God's people from that day to the present time might have absolute confidence that in God's due time that promise, that Covenant, will be absolutely and most literally fulfilled. God himself undertook to find for Abraham a seed, and guaranteed the competency and success of that seed and its ability and power in blessing all nations. This left nothing for Abraham to do but to thank God and take courage, and seek to show throughout the remainder of his life his appreciation of the grace of God. Similarly all of the Lord's faithful people from that day until the present may trust this Oath-Bound Covenant. Although the nearly 4,000 years intervening may seem to us a long period, nevertheless faith is to firmly trust that when God's due time shall come all of his good purposes shall be accomplished.

This first great Covenant, the Abrahamic Covenant, is not the one several times referred to in the Scriptures as being found unprofitable and passing away and being superseded by the New Covenant. No! No! This Abrahamic Covenant had no mediator, as the Apostle pointed out (Gal. 3:17-20), because it had no conditions. It was merely a one-sided statement on God's part—it bound him and him alone. Hence the appointment of a mediator to see to the carrying out of the provisions of that Covenant would have been inconsistent. Wherever, therefore, the Covenant with a Mediator is referred to in the Scriptures, the Abrahamic Covenant is surely not meant.

THE LAW COVENANT ADDED

The Hebrew people were rather inclined to forget and ignore the Abrahamic Covenant because of the impression which they had that the Law Covenant instituted at Sinai, with Moses as its mediator and with the nation of Israel as its beneficiaries, had superseded or included all the blessings of the Abrahamic Covenant. Hence they were continually looking to Moses and the Law and endeavoring to keep the Law. Without finding fault with their so doing, the Apostle points out that God's purpose in the matter was entirely misapprehended by the Jews. God knew that the Law Covenant, which offered life to any one who would keep the Law, would fail to bless the Jews; and the Apostle points out that the design of the Law Covenant was something else entirely, namely, to show the Jews and to show all mankind the impossibility of fallen man so keeping the divine Law perfectly as to be worthy of everlasting life under its provisions—"The man which doeth these things shall live by them."—Rom. 10:5.

Hence the Apostle argues that just as all the remainder of the world realized that they were blemished and imperfect, that they did not come up to their own highest standards of righteousness even, but found their consciences sometimes accusing and sometimes endeavoring to excuse them, so the Jew found that the Law given to him at Sinai did not justify him before God but condemned him. Thus, the Apostle argues, the entire world stands before the Lord condemned, the Jews with their written Law, condemned because they did not and could not keep it—the Gentiles without a written Law, but with a sufficiency of light, of intelligence, to condemn them all, acknowledge themselves imperfect sinners and hence unworthy of life everlasting. Thus, says the Apostle, God's arrangement with every nation is such that their mouths might be stopped and all the world be recognized as guilty before God and unworthy of everlasting life. Why did God wish thus to convict the whole world of unrighteousness and of inability to lift themselves out of the horrible pit and miry clay of sin? He did this as a lesson preparatory to his manifestation to the world of his grace, his mercy, in the forgiveness of sins to those who will accept divine forgiveness and reconciliation when made available.

So then the Apostle argues that the Law Covenant made nothing perfect, but merely served as a mirror to display to the best of the Israelites their own weaknesses and imperfections, and the fact that their sole deliverance must be upon the Lord's mercy—that they must not hope to justify themselves in God's sight by works of the Law, but be prepared to receive everlasting life as a gift of God through Jesus Christ our Lord. But while the Law condemned Jews in general and justified none of them, it did serve another purpose, namely, as a test for the Lord Jesus, for he was born under the Law, was required to keep its every injunction, was found thoroughly obedient to its most exacting demands, and was thus demonstrated to be not only the perfect one but loyal in perfection even unto death.

REDEEMED FROM THE CURSE OF THE LAW

The Apostle shows, that whereas the Hebrews thought that their Law Covenant was a blessing to them, it really brought upon them a second curse or condemnation. As members of the race of Adam they were already under Adamic condemnation, but by reason of this Law Covenant, made with that nation only at Sinai, they came under a second sentence, as it is written, "Cursed (condemned to death) is every one that continueth not in all the words of this Law to do them." This "curse of the Law" (Gal. 3:10-13), therefore, would seem to put the Hebrews at a disadvantage as a doubly condemned people, and hence the Apostle pointed out that it was necessary on this account that our Lord Jesus should be born a Jew, born under the Law, that he might redeem Adam and all who shared his death sentence. (Gal. 4:4, 5.) So then by reason of God's arrangement the Jews had the special tuition of the Law Covenant, and were made a spectacle to angels and to men in their endeavors to keep the Law and in their failure, and yet in God's providence they will suffer no loss eventually from this.

Why should the Law Covenant be made at all, since it did not give eternal life to the Jews, and God foreknew that it would not do so? We answer that the Law was a schoolmaster to prepare the Jews for Christ and his message. (Gal. 3:24, 25.) The Apostle assures us that although the Law Covenant did not give eternal life to any Jew, nevertheless it was of much advantage to them every way, chiefly because it committed to their care the divine oracles—the writings of the Law, the typical services of the Tabernacle and Temple, and the messages of God through the prophets. These prophecies were not for them but for Spiritual Israelites later, as the Apostle Peter declares, Not unto themselves but unto us did they minister the things now freely reported unto us by the Holy Spirit from heaven. (1 Pet. 1:12.) Spiritual Israel is blessed by the meaning of those types and shadows of the past, and by an understanding of the mystery of the divine plan presented in those types and prophecies. But Natural Israel obtained a great blessing in connection with the handling of those things, the perpetuation of the types, etc., etc.

CHRIST THE END OF THE LAW COVENANT

The Apostle assures us that the death of Christ for the redemption of them that were under that Law Covenant released them from its thralldom. Hence every Jewish believer might properly sing:

> "Free from the Law, O happy condition!
> Jesus, our Lord, has purchased remission."

The Apostle tells us that the Law Covenant terminated at the cross so far as concerned every Jew who accepted Christ as the end of the Law. (Rom. 10:4.) The other Jews who did not accept Christ will not be free from their Law Covenant until they do accept him and confess him. As for those of us who were not Jews by nature but Gentiles, we never were under the Law Covenant, and hence were never redeemed from its curse or sentence, but we are under the Adamic condemnation, and the same sacrifice of Jesus at Calvary "once for all people" was a divine arrangement. It settles the Adamic condemnation and also the Mosaic condemnation for every Jew that believes.

The question then arises, If the Law Covenant has ceased for the Jew, and if no covenant was ever made with the Gentiles, where do we stand to-day? Under what covenant do Christians rest their hope? On what foundation do they base their faith? We reply in the language of the Apostle that the Law Covenant was added (to the Abrahamic Covenant) until the promised seed should come. Since Christ nailed the Law Covenant to the cross, having fulfilled it, there remains merely the one the Abrahamic Covenant. It can never pass away, it is the Oath-Bound Covenant." Our Lord's sacrifice is referred to by the Apostle as the "blood of the everlasting Covenant." (Heb. 13:20.) It was in view of our Lord's sacrificial death as a sin offering that Jehovah God made that Oath-Bound Covenant with Abraham, saying, "In thy seed shall all the families Covenant with Abraham, saying, "In thy seed shall all the families of the earth be blessed." When our Lord Jesus proved himself loyal and faithful even unto death, "even the death of the cross," his blood, his sacrifice, in obedience to the divine Law, constituted him the seed of Abraham, and the Father raised him up on the third day and highly exalted him, giving him a name above every name, and fully empowering him to carry out all the provisions of that Abrahamic Covenant—to "bless all the famalies of the earth."

We who are received of the Lord as the Spiritual Israelites through faith and consecration base our faith upon that original Abrahamic Covenant. It is true that many to-day, like the Jews of old, suppose another Covenant necessary in order to make the Covenant was given at all, and the Law Covenant, as we have just seen, condemned instead of justifying. The Apostle tells us that it was 340 years afterward that the Law Covenant was added to the Abrahamic Covenant. (Gal. 3:17.) Similarly now we are not under the New Covenant, but we are better off because not under it.

In due time, during the Millennial age, the New Covenant will be in effect, but in the interim of this Gospel age the Spiritual Israelites are justified through faith and not through works of the Law. The Apostle explains this whole matter in Galatians 3, vs. 10-12, which show that every Jew was under a special curse or sentence because of failure to live up to the terms of the Law Covenant. V. 13 shows how Christ was made a curse, or subjected to a special ignominy for the Jew. V. 14 points out that as through Christ's death Gentiles were permitted to come under this Abrahamic Covenant, so also the Jews are permitted to rise to a higher plane than being merely the natural seed of Abraham and to become Spiritual Israelites. Then the Apostle proceeds (vs. 15-29) to show that God's provision now is that all who reclaim Christ by faith and who by consecration become reckonedly members of his body—all these, whether by nature Jews or Gentiles—are now one in Christ Jesus, and constitute together the seed of Abraham mentioned in the Abrahamic Covenant—the seed in which all the families of the earth are, in due time, to receive a blessing.

ABRAHAM'S SEED, IF YE BE CHRIST'S.

The picture presented in the Scriptures is that our Lord Jesus is the heir of all things under that Abrahamic Covenant—nothing remains under it for the Jew, nor for us Christians, nor for anybody else. Christ has fulfilled the Law and he personally is the seed of Abraham, and in him alone center all of God's promises for the blessing of the world. However, in the divine plan, during this Gospel age a call has been sent out first amongst the Jews and subsequently amongst all nations to gather a "little flock"—not many great, not many wise, not many learned, but chiefly the poor of this world, rich in faith, to constitute what the Scriptures figuratively call the Bride, the Lamb's wife and joint-heirs. If under this call of the Gospel age we become the bride of Christ and if joint-heirs, then, as the Apostle declares, we will be heirs with Jesus of the Abrahamic Covenant—associated with him in the great work of carrying out that Covenant in the blessing of all the families of the earth. The Apostle's words are, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

The condition upon which the Lord is now selecting the Bride class is that the acceptable ones must exercise the faith, and that to such an extent that they will gladly consecrate their lives to the Lord's service and in opposition to sin. Of these consecrated ones the Apostle declares that they are "heirs of God, joint-heirs with Jesus Christ their Lord, if so be we suffer with him that we may be also glorified together."(Rom. 8:17.) These are called during the time when Satan is the prince of this world and sin abounds, in order that they may the better demonstrate their loyalty and zeal in fighting the good fight of faith under the care and instruction and protection and assistance of the Heavenly Bridegroom. These are all volunteers, whose sacrifices and services are prompted by love—"The love of Christ constraineth us . . . that we hence forth should live not unto ourselves but unto him who died for us.

MEDIATOR OF THE NEW COVENANT

Now we come to consider the New Covenant, its terms, and those to whom its blessed privileges will be extended. It was Israel, the natural seed of Abraham, to whom God gave the Law Covenant, through which they failed to realize eternal life and the Kingdom, and the Lord made the promise of a New Covenant—a better Covenant than the one they had been under, and from whose curse or condemnation they needed special redemption. The Apostle reasons that when the Lord designated this future blessing a New Covenant, it implied that the former one, the Law Covenant, would be found unprofitable, and would hence be set aside or "vanish away," giving place to a new and better one. The Apostle declares also that this New Covenant is a "better Covenant," and adds,

"For if that first (previous or Law) Covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a New Covenant with the house of Israel and house of Judah: not according to the (Law) Covenant that I made with their fathers in the day when I took them by the hand to lead them forth out of the land of Egypt. . . . . This is the Covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, 'Know the Lord:' for all shall know one, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."—Heb. 8:6-12.

This detailed statement respecting the New Covenant to be made with Israel "after those days"—after the Gospel age has intervened, between their casting off and their being received again—it quoted from the prophecies. (See Jer. 31:31; Zech. 9:8; Isa. 54:13.) All of these prophecies belong to the Millennial age, none of them to the present age. It is not true now, and has not been true at any time during this Gospel age, either of the Jews or of the Christians, that the divine law was so written in their hearts that they needed not to teach one another and to be taught "Know thou the Lord." On the contrary, this has been the lesson of the entire Gospel age—to know the Father and the Son, whom to know is life everlasting. The New Covenant, therefore, clearly belongs to the future.

USHERED IN WITH TROUBLE.

In full accord with the foregoing is the Apostle's picture of the installation of the New Covenant, as set forth in Hebrews 12:18-28. The Apostle here uses the marching of the first-born out of Egypt, accompanied by all the remainder of Israel, and their gradual approach to Mount Sinai, where the Law Covenant was inaugurated at the hands of Moses, as a type or picture of how the Church of the First Born, delivered from the power of Satan, the antitype of Pharaoh, and followed by all who desire to recognize the true God and to engage in his service, have been for 1,800 years approaching the antitype of Mount Sinai, namely, Mount Zion, the Kingdom of God's dear Son.

Our Lord Jesus, the antitype of Moses, is the Mediator of this New Covenant. He has led us from Egypt and will lead us eventually to Mount Zion, the Heavenly Kingdom for which he has taught us to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." His work is not merely for the Church of the First-Born, the Royal Priesthood, or in another figure, the Bride of Christ, or, under still another figure, the members of his body. These, with Jesus their Head, constitute unitedly the great antitypical Prophet, Priest and King, the Mediator of the New Covenant, that is to bless and uplift the world during the Millennial age. At the appropriate time Mount Zion, the Kingdom condition, will be reached, and all of the Mediator class will ascend to the Kingdom—be changed to spirit nature. In the type this was shown by Moses going up alone into a mountain. Joshua, his servant, who subsequently joined him, may be here representative of the Great Company class, the tribulation saints of Revelation 7. Later Moses came down to the people, but covered with a vail. And similarly, after the glorification of the Church and an intermediate period of trouble, the Lord and the Church will be present amongst men, be vailed from human sight, spirit beings, present but invisible to humanity, for their intsruction and uplifting.

The Apostle shows the itensity of distress amongst men that may be expected at the time of the establishment of the Kingdom, the reaching the Mount Zion condition, the Kingdom condition.

(Continued on Second Page.)

APPRECIATIONS.

River View, Ohio.

Enclose find one dollar to pay my subscription to your valuable paper. I appreciate the work you are doing in disseminating the Truth, and trust you will have a great reward in due time.

Yours very truly
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G. PAPACOSTES.

Binghampton, N. Y.

I see that my subscription to the Tribune has expired. I am enclosing P. O. money order for another year.

I am glad that you continue to publish Pastor Russell's sermons and other articles relating to present Truth, the glad tidings of the Kingdom; and the wonderful light shining forth from God's Word. Showing up the falsity of the creeds of the dark ages. We can say with the poet: "Send out the light and truth, oh Lord; let them our leaders be."

Respectfully yours,
GEORGE M. FISK.

Monroe, La.

A number of your paper chanced to fall into my hands. Reading the "Sermons" and other good things I wish to have it sent to me for a short time, for which I enclose you 50 cents, postoffice order.

Please send beginning June 1, to address below.

MRS. S. K. STORY.

Byearstown, Pa.

Enclosed please find $1.00 for renewal of my subscription, which expires June 1. I am glad you continue to publish the Truth as taught by Pastor Russell.

Yours truly,
SAML. TRETHEWEY.

Vine, Va.

Enclosed find one dollar for one more year's subscription to the Tribune. Sorry I am late in sending it. Please keep us posted on court proceedings against the Brothering at the Bible House and everywhere.

Yours in much love,
A. C. CARWRIGHT.

Youngstown, O.

I see that my subscription is up, so I hasten to renew it. Enclosed you will find money order for the amount due. I rejoice to see that the old reliable Tribune is still faithful and loyal to the Truth, and hope to see it faithful to the end. With best wishes for your paper, I remain,

Yours truly,
JOHN L. MORGAN.

Zellenople, Pa.

I am enclosing a one dollar bill to renew my subscription for another year. I have enjoyed your good paper for several years and hope to continue as long as I can get the price. May the Lord bless you for the good work you are doing in keeping the Truth before the people at the present time.

With best wishes to you and yours,
WM. BENNETT.

Antlers, Va.

I am long in arrears on your subscription and thank you for your indulgence, for I do appreciate your paper so much; also your continued giving out the message of Truth our Father in Heaven has put in our hands to enlighten the world.

Your sister in Christ,
ALICE N. YOUNG.

DOES YOUR STOMACH WORRY YOU?

While on a recent hunting expedition I was fortunate in finding a pleasant, aromatic root, which, if chewed in the mouth like gum, has almost magical powers in overcoming indigestion and kindred stomach troubles. I'll gladly send necessary particulars if you'll send me your address. A. E. Stokes, Mohawk, Florida.

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

LOVE, FRIENDSHIP, BENEVOLENCE.

To this we add that character is developed in life with the proper use of natural affection, the triunity consists of (1) Love, (2) Friendship, and (3) Benevolence. An improper use of natural affection produces bad character; and when natural affection is blended with morality, natural religion, it produces good results, a good character; otherwise Love is a vitating and consuming fire. The counterpart of human affection is human beauty. We linger here a little longer on the numerical properties of human affection and human beauty. An analysis of beauty and all the affection will produce the strange combination and also other numerical features. All these are interwoven with the development of character in Love, Friendship and Benevolence.

BEAUTY.

Chas. Darwin has noted this triplicity in Nature in more ways than one. Argyle says that Darwin saw three within three in the structure of nature; using Argyle's words:

"The Orchards are members of a numerical group, having a definite and still traceable order of symmetrical arrangement. They are expressions of a numerical idea, as so many other things, perhaps all things—of beauty are. Mr. Darwin gives a diagram, showing the primordial or archetypal arrangement of Three within Threes, out of which all the strange and marvelous forms of the Orchids have been developed, and to which, by careful counting and dissection, they can still be ideally reduced."

The mathematical feature found so prominent in many departments of nature can also be traced in a comprehensive analysis of Love and Beauty. Argyle says that in the Human world the forms that make for Beauty are the expression of a numerical Idea—that there is more in the beauties of nature than mere matter, fiber, color, and shape, this can be said and proven to be the case with Human Beauty and Affections. Not only are the form and texture symbolic of a higher insight into human nature, but also a strange and curious numerical correlation exists between Love and Beauty in their respective phases and in their endless combinations and manifestations.

The numbers that stand out prominently in Love and Beauty, and their prominence in the order stated, are Two, Three and Five. A condensed statement of the properties of Beauty is as follows:

Personal Beauty consists primarily of (1) Form and (2) Expression. This duality is furthered by being divided as in the two sexes: (1) Apollo (Strength) and (2) Benus (Beauty). We will make a trichotomous subdivision of the principals that make up each of these two general divisions of personal beauty in which their duality will be further shown. Take the Formal first:—

In Formal Beauty, we have (1) The most important or fundamental element are (A) Symmetrical Proportion; (2) next in order is (A) Angularity (Male) and (B) Curvature (Female); (3) the least important element is Color which consists of (A) permanent hues and (B) transient tints.

In Emotional Beauty (Expression) are the following constituents: (1) The (A) Department, graceful gait, and (B) the action of the hands and muscles or smile; (2) the (A) transient coloring of the complexion and the (B) brilliancy of the eyes; (3) the modulation and musical intonations of voice in (A) conversation and (B) song. These are the means by which the soul or mind communicates its worth. Without this evanescent Beauty, Formal Beauty would be cold and barren, nothing to love.

Another classification is permissible of the same constituents of Personal Beauty which will appear in a concentric formula of both phases, Formal and Emotional, that will form a perfect a parallel as the trichotomy. This, as in the first formula, can be done without straining the facts and a little reflection will show the harmony and diversity that produces the numerical features.

(A) Form: (1) Symmetry, (2) Proportion, (3) Angularity, (4) Curvature, (5) Color.

(B) Expression: (1) Deportment, (2) Countenance or Smile, (3) Illusive or transient coloring of face, (4) Luster of eyes, (5) Intonations of the voice.

It will be readily seen that this arrangement of the properties of Emotional Beauty consists of twelve features that are of a fleeting nature—an action—not a static or permanent nature is in the plastic beauty. And be it also noted that it is not an arbitrary classification to produce a correspondency with the formal features; they are there, all of them, distinct and separate phase of a transitional character. This is also the case with the permanent features comprising the Formal Beauty and will trace it in every detail in order to render this appreciable. This will not be necessary with Emotional Beauty for it is sufficiently apparent and familiar to be appreciated.

(1) The two principles that comprise the first division—Symmetry and Proportion—are the fundamental elements of Beauty common to both sexes. Symmetry is the opposition of equalities—a reciprocal balance of inverse structure, as the one side of a body corresponding in form and appearance, one right and one left. The property of ferns throwing out branches on opposite sides or of trees throwing out branches on opposite sides in more than two directions; is symmetrical, as is also the opposite side of valleys, the alternate winding of streams. The nearer the balance the closer is the approach to beauty and is beheld with pleasure. The disagreeable effects of the absence of Symmetry is noted in such animals as flat fish which has both eyes on one side of the head, or in the eyes of a man being in a different position, or shape or color. But things can be symetrical and still not be beautiful if not properly proportioned. Proportion as an element of Beauty is the relation and position of unequal qualities to each other, as the length and location of the arms or legs bears a certain relation to the size and in location to any given size or part of the body. A tree sending out equal boughs on opposition sides is Symmetry, but in sending out shorter and smaller ones towards the top closer to each other than the longer ones of the base is Proportion. Proportion is the location and size than any given part of the body bears to the rest, as the face is in length a certain proportional part of some other sections, or one-third of the trunk of the body. The forehead, nose and mouth (from the root nose to end of chin) are equal lengths, or one-third the whole. The whole face is one-third the length of the trunk. Here again we have that singular triunity in the structure of the body.

(2) Angularity and Curvature are the constituents of the second division of Formal Beauty. Angularity is the position of straight lines which intersect and form the angle and their location, length and degree bears a peculiar relation to each other, which, if disturbed, spoils the beauty of the whole.

THE GLORY THAT SHOULD FOLLOW.

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6) and "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (Jno. 1:14). This glory in due time was to be revealed, so that all flesh should see it together (Isa. 40:5) and the time is at hand when the church now received as from the dead; the church's offering accepted as completed; the sufferings of the church ended, the glory that should follow is due (1 Pet. 1:11; 5:10).

In the wisdom of God many types were used to foreshadow the "riches of the glory of his inheritance in the saints; when all the building fitly framed together"—an holy temple—is completed, and become an habitation of God through the Spirit" (Eph. 1:18; 2:21, 22). Among them, the temple of Solomon, and the "latter house which should exceed in glory," through which God's name or glory should be made known to all (Hag. 2:7-9; 2 Chron. 6:33; Ex. 33:18, 19).

While the glory fills the completed structure (2 Chron. 7:1), there are some time features suggested in the building of Solomon's temple as well. All God's work is perfect, and His type of the experiences of the church is completed in the transition from the tabernacle to the temple service in the reign of Kings David and Solomon. Let us then hold the key of David' (authority) (Rev. 3:7).

King David's reign, seven years in Hebron and thirty-three years in Jerusalem, is a suggestive picture of the harvest; the seven years in Hebron and bringing of the ark to Jerusalem, of the seven years from 1875-1881, when the sanctuary was restored truths to the church; and gathering material for the temple, of the work from 1881-1918. Here Solomon's preparation or material until the second day of the second month of the fourth year of his reign, would make the "time of the end," in this age one hundred and twenty years, as in the days of Noah (Dan. 12:4; Gen. 6:3), and as the end of those days brought the end of all flesh in Noah's day, so the Lord has said "this is as the waters of Noah unto me" (Isa. 54:9), and means the destruction of all flesh in his people, 1798-1918. The material in readiness when the building began, typing the wife ready, indicates when "the marriage of the Lamb is come" (Rev. 19:7). The seven years building, confirms the vision when assembled in the place given in the seven days of the Jewish marriage festival (Gen.29:27). Now "the harvest is ripened" (Jer. 51:20) the man who has bought a field and must needs go and see it, he tells us to do more harvest work falls of the marriage feast, until all who were ready have entered, when the virtuolation awaits certain others (Matt. 24:46; Luke 14:18).

The importance of that house which should be filled with glory (Hag. 2:7), "was brought forth with shouting of grace, grace unto it" (Zach. 4:7), and finds it antitype in the laying of the foundation of the tabernacle of David (The Beloved) (Acts 15:16), the basis of which is found in the completed church, wherein is manifest "the praise of the glory of his grace" (Eph. 1:16), and of which can be truly said, "grace, grace unto it." How appropriate the admonition to "hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ" (1 Pet. 1:13). Grace in the great truth that "we shall not fail asleep" (1 Cor. 15:51), added grace in that "I will make him a pillar in the temple of my God, and he shall go no more out" (Rev. 3:12), which reveals the overcomer in "the hour of temptation to the church" (see Watch Tower, Oct. 1st, 1918) (Rev. 3:10), as permanently located in the temple even here, as the thought of going out, or of being hurt of the second death, could not apply beyond the vail (Rev. 20:6).

Those who enter the temple come "to the knowledge and appreciate fully the great truth; "by grace are ye saved" (Eph. 2:8); grace gave life, and grace prolonged a forfeited life; grace gave Jesus to die (2 Cor. 8:9). None could have asked for such grace. Who could know "The God of all grace" and think to be justified because of superior wisdom, or righteousness, by their own works, sacrifices or sufferings; only as they accepted justification as God's free gift, and gave themselves to his will, to receive his grace as he was pleased to bestow it, could any approach him as "no flesh should glory in his presence" (1 Cor. 1:29). To justify self for any of the reasons mentioned would lead to ungracious judgment of those who differed with us, and separate from God's favor as "with what measure ye mete it shall be measured to you again" (Matt. 7:2), it would also bar one from the temple, "every work of righteousness shall glory" (Ps. 29:9 margin).

By faith we have access into this grace wherein we stand and rejoice in hope of the glory of God" (Rom. 5:2). Those who know "The God of all grace" and think to be justified because of superior wisdom, or righteousness, by their own works, sacrifices or sufferings; only as they accepted justification as God's free gift, and gave themselves to his will, to receive his grace as he was pleased to bestow it, could any approach him as "no flesh should glory in his presence" (1 Cor. 1:29). To justify self for any of the reasons mentioned would lead to ungracious judgment of those who differed with us, and separate from God's favor as "with what measure ye mete it shall be measured to you again" (Matt. 7:2), it would also bar one from the temple, "every work of righteousness shall glory" (Ps. 29:9 margin).

"By faith we have access into this grace wherein we stand and rejoice in hope of the glory of God" (Rom. 5:2). Those who have experienced appreciated this great grace have been enabled to aspire to just one thing "that I may know him" (Phil. 3:10); they have esteemed the privilege of serving a great grace (Zph. 3:8), and been saved from the desire to call attention to their own works (Matt. 7:22; Luke 17:10).

"All things are for your sakes that the abundant grace might redound to the glory of God" (Cor. 4:15), and that grace has abounded toward such as have allowed the grace to parade their own sufferings or sacrifices, and exalt the sufficiency of God's grace (2 Cor. 12:9). Your desire to make known their own prayers or holiness has been their sight of, in view of the wondrous grace enthroned in their behalf; and bestowed upon them that they might come boldly to the throne of grace, and find grace to help in time of need (Heb. 4:16). The glory of the works, righteousness, wisdom or institutions of men finds no place in that which is designed to reveal his glory only.

This coming trouble, he tells us, was typified in the symbolical lightning and thundering and shaking at Mount Sinai. The shaking of the earth then will have an antitypical fulfillment by the trouble here, by the shaking of society or unsettling of all the institutions of this world, financial, social and religious, a time of trouble such as was nót since there was a nation, is the description given by the Prophet Daniel. (Dan. 12:1.) In that terrible shaking time the Apostle assures us that everything will be shaken that needs shaking, everything that is wrong, contrary to righteousness—only that which is established can stand. The Apostle assures us that we who receive this Zion or Millennial Kingdom and become joint-heirs with Christ in it shall receive one which will be unshakable. The entire description reminds us of the words of the poet,—

"When all around my soul gives way,
He then is all my hope and stay.'

THE WORK OF MEDIATION.

The message of the gospel during this Gospel age attracts only a limited number of mankind, who incline to love righteousness, and it is amongst these that the elect are found. But the vast majority of our race, not only in the heathen lands but also in the civilized lands, do not love righteousness and have no desire to be ready to die for the right, as is required of those who walk in the narrow way. On the contrary, the vast majority are ready to take that which is most congenial to their flesh, and really walk after the flesh and not after the Spirit. They are, therefore, in a condition of alienation and rebellion against God, and the Mediator, Jesus the Head, and the Church, are appointed to the very work of reconciling the world to the Father. There are two steps to this work of reconciliation. One side has already been made sure by the death of Christ. Our Lord's sacrifice met the demands of justice, and removed every barrier to man's reconciliation so far as God is concerned. But even though men know of God's willingness to receive them back again, the majority are not anxious to return to God's favor. Hence the necessity for a Mediator, who for a thousand years in which he is to do his work of subduing mankind, bringing the world to its senses, giving all an experience with righteousness, a full, clear knowledge respecting the divine character and plan, that they may seek the Lord and receive his pardon and blessing.

The entire work of reconciliation is committed to the Mediator, who, by a system of rewards and punishments, will throughout the Millennial age not only cause every knee to bow and every tongue to confess, but also search the hearts of all, to the intent that ultimately only those who have love for righteousness will be in his favor and be in fellowship with God, and only those who have love for righteousness will be in disfavor and die the Second Death.

How great, dear friends, is the privilege now accorded us of coming into harmony with God as members of the body of the world's great Mediator! How great is our privilege in being adopted into God's family and being made joint-heirs with his Son, his Bride and joint-heir. Surely for such a grand opportunity of fellowship with the Lord now in the sufferings incidental to his cause in the unrest time, and the prospect of the coming glory and great work of blessing mankind, we may well lay aside very weight and every besetting sin and run with patience the race set before us.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
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Pastor Russell's Sermon

(Continued from Page Two)

"Ye shall be as gods" (Gen. 3:5). Then the Prophet Daniel, (Dan. 12:1.) In that terrible shaking time the Apostle assures us that everything will be shaken that needs shaking, everything that is wrong, contrary to righteousness—only that which is established can stand. The Apostle assures us that we who receive this Zion or Millennial Kingdom and become joint-heirs with Christ in it shall receive one which will be unshakable. The entire description reminds us of the words of the poet,—

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JURY TRYING BIBLE STUDENT FAILS TO AGREE

The following article is from the Los Angeles Morning Tribune, of May 23, and relates how one of our brethren has been on trial for alleged sedition. The jury, on evidence, could not convict. The article reads:—

"Coming as a thunderbolt from the apparently clearing skies about J. J. Eagleson, circulator of "The Finished Mystery" and member of the International Bible Students' Association, whose trial in United States District Court resulted last night in an eight to four disagreement of the jury, an excoriating arrangement of his brethren and of those who follow its teachings was delivered by Judge Benjamin F. Bledsoe.

"The courtroom scene was intensely dramatic.

"The jury had been out for five hours, returning once for further instructions. The defendant sat alone within the railing of the room, obviously twisting his hands. Behind him sat a silent gathering of association members who had filled the benches during the trial.

"Opposing counsel sought relief from the strain of waiting by walking up and down the corridors of the Federal building, but Eagleson and his associates patiently and silently waited within the courtroom.

Deadlock is Reached.

"Fears of a prolonged night session were groundless. When the jury filed into the room shortly after 5 o'clock. The announcement that it had reached a deadlock had been reached. It was impossible, he said, for the jury to agree. The jurors were polled, the jurors were questioned and affirmed the foreman's report.

"Smiles, laughter and suppressed whispers of congratulations passed rapidly among the group of Pastor Russell's followers in the rear of the courtroom, but this mild demonstration contrasted very strikingly with the appeared under the scalding accusations which fell from the lips of the judge.

"I can realize that this case is one in which the jurors might reasonably differ," said Judge Bledsoe. "There has been a doubt in my own mind as to the guilt of this man in this particular charge, but I want to say that the charge announced in the indictment is about the most damnable and diabolical piece of German propaganda that came to my attention during this court."

"There is absolutely not a Pro-German amongst the Bible Students. —S.)

Denunciation is Scathing.

"'Any man who thinks, or any woman who thinks that the God he or she worships teaches such doctrines,' continued the Judge, 'I rather is lacking in gray matter, or else they are inspired by a disposition to do in this country the work of the German Kaiser, or they are so lost to a sense of decency and patriotism that they ought to oear a mark in the community.'

(Thus is harsh treatment, if it were true; but, emphatically, the Judge is not a Pro-German.—S.)

"Referring to passages in The Finished Mystery which the Government contends contain the book to be, because of their alleged seditious nature, Judge Bledsoe said that the writer of 'this alleged sermon could not have served his master more if he had been a hireling of the Kaiser.'

"Then directing his gaze at the group of men and women before him, the Judge, with sound and fury, spoke the vigor of the court's attack.

"I am not a Bible student myself that if this man, and those in this court who have come here in evident sympathy with him, have done in propagating the things which they have done in this country, I think it would have been good for nothing, and would have met a firing squad."

Judge Warns Followers.

"'It is not to our credit that we have been so slow in visiting justice on individuals,' said Judge Bledsoe, 'but it is to our credit that we maintain, in the face of the greatest crisis that has ever confronted the country, that we are going to hold our actions and our conduct in accordance with what the laws of the land say should be done before a man should be deprived of his life or his liberty.'

"Charging that anybody who hereafter undertakes to propagandize in this 'sermon' is a positive and open and announced traitor to America and a traitor to our cause,' Judge Bledsoe issued solemnly this warning: 'If they cannot be reached in the established laws of our country, then they will be reached by an uprising of the American people.'

"Judge Bledsoe dismissed the jury, after thanking the men for their service, and continued: 'Eagleson is charged on the June calendar for a trial setting.'"

A HOME FOR SALE.

Quick sacrifice sale for $2,000 of a fine little home of six rooms in St. Clair Heights which cost $5,200. It has six rooms, two baths, cement cellar, one enclosed porch, two other porches. A temporary porporary partition makes two apartments. It is in good condition having $1550 loan in Building Assn. Cash, $25.

Chas. B. Foll, 435 Chestnut St., Pittstown, Pa.

SPECIAL BARGAIN.

50 all different Poems of Dawn postcards posipaid for 30c, stamps, if you mention this ad. J. F. Dodge, High Point, N. C.

PASSING OUT CROWNS.

The Finnish government, whatever that may be, is reported to have offered the crown of Finland to Prince Oscar, fifth son of the kaiser. If the report be true, the offer displays a due appreciation, an honest gratitude for the service which the kaiser has graciously rendered in relieving Finland from Russian oppression and offering it the full measure of self-determination. Only the good German sword is winning for all peoples. Like a true knight errant, Germany has gone to Finland's rescue, bringing order out of chaos, bringing a truly Roman peace on the land, with never a thought of reward. And now, lo, a throne is offered. True, the throne of Lithuania had hitherto been promised for Prince Oscar, but another son will do as well for that. After all, what is a throne between princes? Two thrones, even half a dozen thrones, are no more than a just reward for such thrift as the kaiser has shown. Six sons he had in 1914, and six he has today, says Rosendale. Every one of them, from Frederick William down to Joachim, has been saved for the German people. Not another father in all Germany can say as much.

"War will pass," says Olive Schreiner, when "intellectual culture and culture have made possible to the female an equal share in the control and government of modern national life." And why? Because "arbitration and compensation will naturally occur to her as cheaper and simpler methods of bringing the gaps in national relationship. "Strange that this idea never occurred to man! Strange that no delegate at The Hague should have perceived so straight a path to peace. Strange that when Germany struck her long-planned, long-prepared blow, this cheap and simple measure failed to stay her hand! War will pass when injustice passes, writes Emma Hepplitor, in the Atlantic. Never before that day, unless hope leaves the world.

The absurdly small forces with which the Germans have been overrunning Russia and carrying off the food supplies of the country is indicated by the Berlin report that a troop which were defeated at Kherson numbered only 500. The Russians could almost drive the Germans out of their country with stones and clubs if they could once be aroused to try it, and the reports indicate that they are becoming aroused.

That New York married man who married his mother-in-law to secure exemption from the draft now comes forward and asks to be sent "over there" without further training; he's had all the training he needs since getting married the second time, and says he would rather fight the kaiser single-handed than go back to the old woman."

France is teaching her mutilated or armless and legless soldiers so that there will be no useless men after the war. In the United States it will not be a case of useless men, but the lazy, good-for-nothing, trifling vagabonds who won't work that will continue to make up our useless army.

Since the bombardment of German towns, causing panics among their inhabitants, it is said that public opinion there is growing against the war. The bombardment of towns in the killing of women and children are losing their glamour when they begin to prove boomerangs.

Easterners are spending much time that might otherwise be employed in helpful activities discussing the question of the word "pacifist." The better way might be to look him up for the period of the war and investigate his peculiarities afterward, provided he survives that long on bread and water.

The man behind the gun is doing his duty nobly for his country, but the man behind the hoe is not yet up to the mark. And if it is true that an army fights on its stomach, it is up to the man behind the hoe to provide the sinews of war.

However, the people who do not pay any attention to the meatless days, wheatless days and the like are not becoming any more popular with the better class of people who do.

The man who has vision will be for finishing the job while we are at it. It is the only way to save the babies from being entangled and then is taking the blood of our boys now.

One way to show your patriotism is to put mind and energy into the labor who disloyally tries to cut the price of bread.

The calm reported to exist in London during air raids does not necessarily mean that the residents are not thinking pretty actively.

There are some people in this country who seem afraid that if they win the war they will be at a loss to know what to do with it.

Wheeling, W. Va.—Carpenter contractors in this district have signed the new wage scale of Carpenters Union, which out $5,200. It has six rooms, two baths, cement cellar, one hour for the usual eight-hour day.

OLD CLOTHES

By ELIZABETH REYNOLDS.

(Copyright, 1918, by McClure Newspaper Syndicate.)

"Yes, she has on the old blue velveteen dress that Avis Kenmore brought back with her from Chicago that winter she gave her big party for the New York bankers that came down to Avis' wedding—made good with them, they say, and now she leads this town all right—Mrs. James Kenmore! She has it on her visiting cards. Yes. She's stylish enough, if I was her I'd not let my husband's sister wear old clothes. Why, that hat she has on was Avis' last winter."

"You don't say so! Well, some folks is mean as all get-out. Mrs. Kenmore's mother was an invalid for ten years or more, and that this girl, Agatha Kenmore, tended her; brought all her youth to her—I've been told. Now her brother gives her a home in their handsome house, and she does look nice always. I mean, even if she does wear her sister-in-law's old clothes."

An angry flame burned in the cheeks of an unwilling listener to the above conversation that took place on a suburban train as it sped through green country fields toward a flourishing town where houses were once farces now throve a prosperous looking "city."

Mrs. Kenmore—for the unwilling listener was she—waited a little behind so that her neighbors might not see her. She caught a glimpse of her sister-in-law's pleasant smile and bow to the erstwhile gossips. Agatha was always so courteous, as was Jason Kenmore also.

Things had prospered with them, and Avis took credit to herself that she had in many different ways helped her husband to his success.

For one thing, she was, when the occasion for it, both a social and a good manager. Now there was no safety as to money matters, but still in them, first last a hopeless or helpless fund passed over to her sister-in-law—with excuses—until it had become a habit in her. "Agatha, the suit"—or hat or whatever it might be—"is almost as good as new, but you know I am getting sick of all the time, and it's a little tight for me. Can't you fix it up for yourself?"

Her mind was in her youth, before the pressing cares came that took all her energies, was to become a writer. She still nursed her dream.

As she was preparing to walk from the station to her brother's home, her "on-in-law's" voice called—"Agatha, the auto is here to meet us. We will ride home."

"Oh," responded Agatha, "I had not thought of it." Then—for she had the keenest of intuitions—"I did not know you were on the train, sister. I do not mind walking, you know."

Avis' only answer was: "Agatha, in future I shall be very much hurt if you do not use the car and everything that is your brother's just exactly as if it were your own—as I do."

When they reached home dinner was about ready, and it was only at bedtime that Avis knocked at her sister-in-law's door, and on being told to come in, she walked over to the big closet and said: "If you don't mind, Agatha, I want to look over your wardrobe!"

"No, indeed, that's all right," replied Agatha. "You see I fixed up that pretty mauve chiffon you gave me. Isn't it pretty?"

"Yes, I always was to take down from its hanger the dress in question, and, putting it carelessly over her arm, she said: "Handsome, where is that old green cloth coat I handed to you several days ago?"

"Hanged up here in the back of the closet," Agatha said, by this time somewhat mystified.

"Then, you must have pulled from its hanger and thrown over a chair back. A hat box was opened and several hats looked at from various articles of clothing that had once had former ownership. It was a flaming-cheeked woman who, throwing her arms around her astonished sister-in-law, said: "Agatha, can you forgive me for my selfish rudeness?"

"Why, I have no idea what you mean," she replied, with the response, "What is the matter? Has someone told you? I did not like your pretty things?"

"No," replied Avis, and she continued grimly, "you have not told me, but I see with the eyes of others, sometimes. In future, Agatha, when I go in to town to shop for myself you are to come with me, and whatever I get you are to have its equivalent in value. I am deeply ashamed that I ever seemed to think otherwise."

Protests were of no avail, and so a happier order of things was instituted.

"But my—your—pretty things" said Agatha.

"Oh, we'll go in town tomorrow and get everything new!" exclaimed Avis.

"But—but—" Agatha hesitated, "I have money for some shopping."

"Haven't time," repeated her sister-in-law, "why, of course you have time. What else have we to do?"

Then Agatha Kenmore told her great secret—saying with some confusion: "Well, sister, Brother James knows that ten years ago I was about to marry Professor Caldwell. Our ways were needed, and I decided not to marry, but today, when I was coming out of the newspaper office I met the professor, and—and—"

"And," Avis finished for her, "you are going to marry him, of course."

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WIN THE WAR SHOULD BE THE WATCHWORD OF ALL TRUE UNION MEN

NO EIGHT HOUR DAYS UNTIL AFTER THE WAR

SAVE THE BOYS IN THE TRENCHES AND DESTROY THE HUN BY CEASELESS TOIL. "OPEN SHOPS" AND "EVERY MAN A JOB" UNTIL DEMOCRACY HAS BEEN PUSHED INTO THE REMOTEST CORNERS OF THE EARTH.

The war must be won and victory is the goal but if a time limit is placed upon man power in mills, factories, shops and mines the curtailment in the production of munitions and implements of warfare will be reduced to such an extent that until human sacrifice will result before success over the Hun shall be achieved.

Already the drain upon the industries through the young men responding to the call of the nation is noticeable in the man power of the Nation, and in order to safeguard our young patriots it is essential that no lack of material be experienced when a drive is being made against the Hun. There is scarcely a home in Pittsburgh that is not represented "somewhere in France" or with the Allied forces wherever they may be. There is no household the head of which will not toil all night and through the day if he could only conceive of the jeopardy in which his son or relative might be placed for want of ammunition.

"Eight Hours" is not the cry in the trenches but it is hold the line, or in the language of Grant, "We will fight it out if it takes all summer." The problem confronting the employer is male and female help to meet the requirements of the government which are so urgently pressing. The appeal then is "Win the War," not "Eight Hours."

With longer hours, too, every pound of man power is needed and he who would wilfully and knowingly hesitate to enlist his all with the hope of protecting young America in the trenches and on the firing line extending the cause of democracy to the remotest corners of the earth is an enemy of this nation and likewise should be treated as such paying the extreme penalty.

Adiers must be drafted. "A Job for Every Man" should be backed with the same publicity and enthusiasm as our "Liberty Loans."

Publishers and editors should be drafted in a campaign of this kind, giving free service and space. Publications are doing well but these need not wail over any extreme sacrifice made.

President Wm. H. Vandervoort of the National Founders' Association in discussing the Open Shop question recently said, "Our country has always declared itself in favor of the open shop. It can take no other position as it cannot distinguish between its own citizens on account of membership or non-membership in organizations within the state. This should be clearly announced on every conceivable occasion so that the majority of the employees of this country who are not affiliated with organized labor will have it borne home to them that it is not necessary to carry a union card to work in either government or private establishments.

As is generally known, the Secretary of War, in a pamphlet sent out by the government entitled "Instructions to Bidders," says:

"The Council of National Defense takes this position: That the standards that have been established by law, by mutual agreement, or by custom, should not be changed at this time; that where either an employer or an employee has been unable under normal conditions to change the standards to their own liking, they should not take advantage of the present abnormal conditions to establish new standards.

"That employers and employees in private industries should not attempt to take advantage of the existing abnormal conditions to change the standards which they were unable to change under normal conditions.

"In order to obviate any misunderstandings with respect to the intent of this clause or the policy of the government in inserting the same, the Secretary of War desires that contractors be advised of the fact that by the foregoing statement the government has emphatically renounced any suggestion of introducing the 'closed shop'

Choose

FIGHTS BARLEYCORN IN NEWSPAPERS

UNION CLUB OF CINCINNATI QUOTES AN EDITORIAL IN MANUFACTURERS' RECORD—GOES STRAIGHT TO THE POINT.

CINCINNATI, June 21.—The following editorial from the Manufacturers' Record has been used by the Union Club of Greater Cincinnati in advertising space bought from the Cincinnati papers:

"The nation's one job is to make war with every ounce of mental, moral, physical and financial strength. Nothing else counts now.

"An ample supply of labor working regularly and efficiently would solve every problem of increased coal output, of more rapid shipbuilding and of larger food production, and would greatly help to settle the labor question as it affects the expansion of transportation facilities.

"There is a way in which this labor problem can, to a very large extent, be solved to the enormous benefit of the laborers, to the increased efficiency of everything that makes for the welfare of the nation, to the protection and safeguarding of our soldiers, and to our ability to win the war.

"The solution of the problem is to be found in national prohibition of the manufacture, sale and distribution of alcoholic drinks of every kind as a necessary war measure.

"On one side stands national efficiency of the highest degree; on the other, drunkenness, inefficiency, delays in war, and the utmost power of pro-German activities to bring death and defeat to our armies.

"Will the nation face this issue squarely and, while drafting men for the army, and calling upon men for shipyards and for all other activities for the war, permit more than half a million men to continue to operate industries which specifically and to a tremendous extent, lessen the efficiency of the other working forces of the country?

"If looked at purely as a war measure, from the economic standpoint, and entirely without regard to the moral issue, the nation will be guilty of criminal shortcoming if it fails to cut out the entire liquor traffic, brewery and saloon interest."

BRITISH LABOR UNIONS SURRENDER THEIR RULES

AFTER THE WAR UNION POLICY OF RESTRICTION IMPOSSIBLE—EX-PRESIDENT TAFT WANTS ARMY OF 5,000,000 AND SAYS "PEACE WITH THE KAISER IS EQUIVALENT TO VICTORY—TREATIES WITH HIM ARE MERE SCRAPS OF PAPER."

The Twentieth Annual Convention of the National Metal Trades Association was primarily a war convention, and unstinted service to the country in the prosecution of the war, regardless of personal sacrifice or cost, was the predominating note. The fact that a large percentage of the manufacturers present are, either directly or indirectly, engaged in the production of war materials, made the meeting a most notable one.

Interest was perhaps at its highest at the business session on Wednesday morning when Harry Lauder and Dr. George Adams told of their experiences in the trenches and the wonderful heroism of the Allied soldiers. They dwelt especially upon the fact that the fighting morale of our soldiers will be in direct proportion to the support given them by the people at home; that nothing must be left undone to furnish them, without delay, with everything necessary to prosecute the war. The American people, they said, do not know what sacrifice means when the tremendous sacrifices made by the Allied nations are considered.

At the afternoon session, the same day, Dr. S. K. Ratcliffe, lecturer of London University, detailed the experience of England in dealing with labor and the problems it would have to meet during and after the war. The British unions, he said, had patriotically surrendered their rules and benefits in return for the government's pledge that pre-war conditions would be restored when peace came. He predicted that after the war, the union policy of restricting output would be impossible; that sharp competition in the world's markets would force employer and employee to co-operate to the utmost in making production efficient.

The Convention Banquet, like the convention itself, had the largest attendance in the history of the Association. The address of the evening was by Ex-President William Howard Taft. He insisted that the United States should immediately raise an army of 5,000,000 men and devote all its energies during the next three years to manufacturing munitions, equipment and the necessary ships to transport them to France. "There has been too much talk," he exclaimed, "of the war ending in six months or a year. My God! Aren't we willing to spend three years to make the world worth living in?"

He referred constantly to "half pacifists" who think the nation would be doing its duty by supplying food, money and enough soldiers to create an impression that we were doing our best. "Every time I meet a British, French or Italian officer in uniform," he said, "and think that we have only 200,000 troops to meet 2,000,000 Germans with their trains of artillery, I feel like not speaking or apologizing.

"I say a peace with the Kaiser would be equivalent to a victory for the Kaiser. You can't justify the war in the Providence of God unless you make the result mean something to the peace of the world. I don't care how favorable a treaty you make with the Kaiser and Potsdam gang, it is not worth the paper it is written on—they denounce treaties as 'scraps of paper.'

"Our only hope is to carry the war through to victory and then the scales will drop from the eyes of the German people. They will look for a scapegoat and they won't have far to look.

"Lloyd George said we must fight through to a knockout, and that is what we must do. Facts are facts, and the only fact we can use against the Germans is force."

Mr. Taft insisted that the only course for the Nation to follow is to heed the lesson of the recent drive, which has shown that man-power wins. We should not "wait for something to turn up, advancing first one million men to be wasted and then another million." He said the appointment of men like Goethals, Stettinius and Schwab was a good omen.

PASTOR RUSSELL'S SERMON.

"BE YE RECONCILED TO GOD."—GOD'S MESSAGE AND ITS EFFECT.—WHY FORCE IS NOT EXERTED AGAINST SATAN, SIN, AND ALL THE WORKS OF THE FLESH AND THE DEVIL.—"THE FOOLISHNESS OF PREACHING."

SPRINGFIELD, Ill., June 24., 1906.—Pastor C. T. Russell addressed large and intelligent audiences here to-day. In the afternoon he delivered his discourse in defence of the Bible entitled, "To Hell and Back." In the evening his address, which we here report, was on the text, "We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: We beseech you in Christ's name, be ye reconciled to God."—II Cor. 5:20.

To every thinking person it must appear strange that the great Creator and Upholder of the universe, possessing all power in heaven and in earth, should in any sense of the word countenance sin and rebellion in any part of his dominion. It seems strange, too, that instead of exercising force and power to put down the sin, the omnipotent one should use what the Apostle terms, "The foolishness of preaching," as his agency for appealing to the rebels—the sinners. There is a reason for this apparent inconsistent conduct, and it is fully stated and explained in the Scriptures, which assure us also that it will not always be thus—that by and by the Lord will take control of the world in a different manner, and instead of appealing to mankind through preaching will send forth his commands, with penalties attached thereto for disobedience and rewards for obedience.

We are encouraged in the Scriptures to look forward to that new order of things, to expect its inauguration at the second coming of Christ and the establishment of his Millennial Kingdom. We are assured that, as the great King over the earth, in that day he will lay righteousness to the line and justice to the plummet, restrain Satan the great Adversary, fill the earth with a knowledge of the glory of God, and hold every member of the race responsible for a proper use of that knowledge. We are assured that in his day the righteous will flourish and will attain to everlasting life in the glorious Paradise of God, and that evil doers will be cut off in the Second Death.—Isa. 28:17; Rev. 20:2; Isa. 11:9; Psa. 72:7.

However, that statement respecting the future, although so reasonable, causes, the Lord's present method of dealing with the world and with the Church to seem more reasonable. Why does the Almighty permit the "Prince of this world," the "god of this world," Satan, to now rule amongst mankind and to hold the control of the vast majority through the power of ignorance, superstition and inherited weaknesses? Why does he use the apparently unwise method of merely appealing through the preaching of his Word to the few who have the hearing ears and understanding hearts? He assures us that he knows well that these are a comparatively small proportion of the human family, a "little flock." Nevertheless 6000 years have passed since the fall, and the preaching of a coming good time, a coming time of retribution, a coming time of rewards for the righteous and of punishment for the wicked, is all we have yet. This preaching appeals only to those who have some measure of knowledge and of faith, the remainder of the world being unable to profit thereby for lack of these. Why is it thus? persistently follows us. Inquiring for an answer which can come from God alone and which he has given us in the Bible, his inspired revelation of his character and plan, let us hearken for the explanation.

A TOO COMMON MISTAKE

Increasingly large numbers of civilized lands are adopting the theory of the general fatherhood of God and brotherhood of man. They assume, contrary to the Scriptures, that man is an evolution from a beast, that God is accountable for his blemishes in that he did not make him perfect, but merely one remove above a monkey, etc.; but this entire theory is so contrary to the Scriptures that those who hold it should make no claims of being Christians. A Christian is one who accepts the Scripture teaching that man was created in the mental and moral image of God; that he fell therefrom by disobedience to the divine command, that this disobedience and fall, made necessary the coming of our Lord Jesus in the flesh to be man's Redeemer, to give his live as a ransom price; that Christ did die, the Just for the unjust, that he might bring us to God; that we are "reconciled to God through the death of his Son."

From this the Scriptural standpoint then we see that it is a mistake to interpret the divine attitude toward man as being a coaxing, pleading one, as though the Father were pleading with us and all the followers of Christ, pleading with the world of mankind. Such a course persisted in for sinners would seem to imply that it was the only course open to the Almighty, that it was this course or none, and if that were the case it would leave us without hope, for do we not know from statistics that there are twice as many heathen in the world to-day as there were a century ago? and that the proportion of those reconciled to God as compared with those unreconciled is growing continually, a small proportion, a small percentage of the whole?

The Scriptural statement of the proposition is the very reverse of all this. The Bible clearly tells us that God created man in his own image and likeness, forwarning him that disobedience would mean the loss of divine favor and the death of the sinner. We perceive that the race has lost much of the original likeness of the Creator, that many of the higher graces of the mind have become impoverished and depleted, until man can no longer be called the image of God—indeed in many cases the outlines of the original character have been blurred so that some are almost totally destroyed. All about us we see the prevalence of this degradation, more pronounced amongst some of the descendants of Adam than amongst others but all sadly deficient of true manhood, the earthly image of the Creator. We see this death penalty working in the entire race affecting all mentally, morally and physically.

RECONCILIATION NOT OFFERED FOR 4000 YEARS

For over 4000 years God allowed the penalty, "Dying thou shalt die" to control the situation without sending to the world a single offer or reconciliation and indeed only vaguely and to the few did the Lord intimate that he would ever offer reconciliation. The one little nation of Israel was favored with special information not granted to the other nations of the world, as the Apostle declares, "What advantage hath the Jew? Much every way, because to them were committed the oracles of God. (Rom. 3:2.) But even the Jews were not offered a full, complete reconciliation, but merely a typical one, foreshadowing the better things that were to come with the Messiah. The Apostle assures us that the Law made nothing perfect, that it was merely a shawod of good things coming afterward, that by the deeds of the Law no flesh could be justified in God's sight. (Rom. 3:20.) But the sacrifices of bulls and goats yearly never took away sin, but merely in a typical manner pointed forward to the "better sacrifices," by which in God's due time he would actually take away sin—the sins of the whole world. —Heb. 9:23; 1 John 2:2.

True the Apostle declares that the Gospel was preached in advance to Abraham, but it was an indistinct statement and not intended for the world in general—intended for Abraham and his natural seed merely, to the intent that they would be able to exercise faith in the promise. There was no promulgation of the Gospel to the world of mankind until after Jesus had died and risen again and ascended up on high and appeared in the presence of God on our behalf—on behalf of believers.

MINISTRY OF RECONCILIATION BEGINS

From that time onward the apostles and all believers were commissioned to be ambassadors for God—to tell whoever had the ear to hear it that Christ had died for our sins, that our Creator was operating in and through him with a view to the ultimate reconciling of the world unto himself, and that now therefore the door of return to divine favor was opened and made accessible to all those that desire this favor—to all who desire to return unto God and be abundantly pardoned and received back into fellowship divine, into the relationship of sons. Question. What took place in connection with the death of Jesus which made this Gospel message possible after his ascension, whereas it was not possible and not given before the death of Jesus?

The Scriptures answer that "We are reconciled to God by the death of his Son." (Rom. 5:10.) The meaning of this statement is that by the death of his Son God made arrangement or provision by which he could be reconciled to those who desire reconciliation with him. The death of Jesus, the spotless Lamb of God when presented to justice was a sufficient offset to Adam's sin and its death penalty, to work a cancellation of that sin and penalty in the divine reckoning not only as the sin and penalty affected Adam, the original transgressor, but also as it affected all of his descendants. Thus again we read, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—II Cor. 5:19.

Reconciliation between God and man signifies that both parties must be satisfied or reconciled. The Scriptures above quoted could not apply to mankind in general, because many of them were dead already and could not be reconciled to God, and many of us were not yet born and we could not therefore have been reconciled to God at the time his Son died. To apply those Scriptures to man, to have them signify that man experienced reconciliation to God by the death of his Son, would be absurd, because of all the thousands of millions of the race only a small proportion were then living, and only about five hundred had in any sense of the word accepted the Son or come into reconcilable condition through faith in him. It follows, therefore, that the reconciling that was accomplished by the death of Christ was not the reconciliation of man but the reconciliation of the Father.

We have already seen that reconciliation with the Father was necessary, because man had been justly sentenced to death and the sentence of justice is irrevocable—justice requiring to be satisfied before Adam and his race could go free from the penalty. Justice stands as the representative of the divine character because every divine regulation and operation is along the lines of justice. But there are other divine attributes: one of these is love, and it was the divine attribute of love which co-operated with the divine attribute of justice and provided the man Christ Jesus as a redeemer of the man Adam and the race of human beings which lost life and divine favor through him.

THE RECONCILIATION OF THE WORLD

It follows then that divine justice needed to be met first of all before there could be any message of reconciliation sent to the world of mankind—before any invitation could be extended to the fallen race to return unto the Lord that he might abundantly pardon them. This is what the Apostle declares, that Christ died "the just for the unjust that he might bring us to God"—that having satisfied divine justice, having made a reconciliation for our sins so far as God and his justice and sentence were concerned, he might justify believers, he might make known to the world this fact of the removal of the divine sentence, the restoration, to divine favor to all those who would approach the Father through the Son, recognizing the merit of his sacrifice as the only basis of reconciliation. The Father as we have seen held the world at arm's length, figuratively speaking, executing upon them the death sentence. "The wrath of God is revealed"—in the sicknesses, pains, sorrows and all the death-dealing conditions of this present time.

The only ones who can have comfort under this arrangement are those who can exercise faith in the promises of God's Word. Those who do exercise faith are called believers, and the measure of their joy and peace under these death-dealing conditions is according to their faith. Those wo can exercise much faith can have much joy and peace and blessing; those who can exercise only a little can have proportionately less; and those who either through ignorance or other depravity of the mind can not exercise faith at all can not have now any of the blessings, because they are exclusively by faith and to the faithful. These see what others do not see because they have the eye of faith—the eyes of their understanding are opened, they accept the Scriptural declaration that "God is in Christ reconciling the world unto himself." By faith they realize the mercy of God in Christ and apply to themselves their individual share as members of the fallen race, saying with the Apostle, "We were children of wrath even as others," but now we are reconciled, we are brought night to God, we are no longer strangers, aliens and foreigners, but of the household of faith and family of God and heirs according to his promises.

MINISTERS OF RECONCILIATION

The Scriptures assure us that all who have this hearing ear, all who accept this reconciliation with God by faith in the redemptive work of Jesus, are privileged to tell it out to others—it is no longer confined to any one nation or people, but whoever has an ear may hear. It is a fact, nevertheless, that only a few in any nation or kindred or tongue have the hearing ear; it is a fact therefore that only a small number believe, for, as the Apostle declares, "The god of this world hath blinded the minds of them that believe not."—II Cor. 4:4.

All these who have been reconciled are commended, as our text tells us, to be ambassadors on behalf of Christ—to represent Christ, to tell forth to others as he told forth to the apostles the privilege of reconciliation with the Father. As our Lord Jesus told us of the Father's love for mankind, which sent his son to be our Redeemer, so we may tell of the Father's love; as the Son represented the Father in the message of reconciliation, so we are the representatives of the Son in the promulgation of the same message to all who have the hearing ear. We therefore are represented in the Scriptures as being the members of his body—as though Christ were still in the world and still promulgating the message which he declared while he was in the flesh, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt. 11:28-30.

But as Jesus did not convert the whole Jewish nation by his preaching of the good tidings of reconciliation, so his followers, the members of his body, need not expect to convert the whole world with this Gospel message—these good tidings that Jesus has died for our sins, and the original penalty, therefore, in due time shall be rolled away, and that those who know this now and who desire to seek the Father's face may come night the throne of heavenly grace through faith in the precious blood. This preaching of the Gospel of reconciliation to God, effected by the blood of the cross, has from the first been to the Greeks foolishness and to the Jews a stumbling block, but only to us who believe in this message the power of God unto salvation. (Rom. 1:16.) These few who are now able to hear, to receive, to appreciate, to enjoy this message, have indeed a peace, a joy, a blessing that is a pearl of great price. Blessed are their ears for they hear, blessed are their eyes for they see! But what about the great majority of mankind, blinded by the god of this world, and who can not come into reconciliation with God at the present time because of their blindness, because of their ignorance, because of their unbelief, because of their inability to believe—What about these? When is it purposed to have their reconciliation effected?

THE WORLD'S HOPE FUTURE

We answer that only the household of faith has experienced this reconciliation with God in the present time. God has left the matter in its present form for the very purpose of selecting this certain class who have the eye of faith and the ears of faith and the obedience of faith. He seeks a peculiar people, a Royal Priesthood, a holy union. But while God seeketh no others in the present time, the world still has a place in the divine plan. Jesus through his death was a propitation, a satisfaction for our sins, the Church's sins, and not for ours only but also for the sins of the whole world. (I John 2:2.) Hence the time must come when the whole world will receive a blessing through that sacrifice of reconciliation.

What the world would consider the foolish way of preaching the Gospel instead of using force, is the divine plan because the Lord seeketh now those who at heart are loyal to the principles of righteousness, and who, when they see the possibility of reconciliation with God, gladly avail themselves of the privilege to lay aside every weight and every besetment of the flesh that they may patiently run the race, endure the tests and enjoy the reconciliation with the Father now. They consider it a privilege to have this reconciliation in the present time even though it cost them the disfellowship, the disfavor of the blinded world. They are glad at any cost to be on the Lord's side, on the side of truth and righteousness, in opposition to sin in themselves and everywhere. These have the promise not only of the life that now is but of that which is to come. They have greater joys, deeper and purer pleasures than others, and in the world to come are to have glory, honor and immortality and association with their Lord and Redeemer in the work of blessing and uplifting the world of mankind.

These who now have the ministry of reconciliation committed unto them find that not many great, not many wise, not many learned, have the hearing ear, and instead of receiving a blessing for their ministry of the truth the world hates them, says all manner of evil against them falsely and opposes them. Nevertheless they rejoice to be counted worthy, realizing that such experiences are the very ones which the Master had and which he forewarned them to expect. The unfaithful will neglect this opportunity of the ministry of reconciliation and ambassadorship for Christ, and thus will bury their talent in the earth and fail to get the great blessing that will be given to those who have and use these privileges.

By and by the Redeemer and the faithful little flock of his Church, now being selected from amongst men, will be exalted by the Heavenly Father to Kingdom and glory and dominion and power, and it will be then that, under the Millennial Kingdom, Satan will be bound, the world will be enlightened as with the Sun of Righteousness, and help will be granted to all mankind to return unto God's favor to be reconciled to him; and it will be then that it will come to pass that whosoever will not obey the mandates of the Kingdom will be utterly destroyed from amongst the people in the Second Death (Acts 3:23), while all the obedient will be perfect, restored to all that was lost in Adam, mental, moral and physical perfection, fellowship with God and life everlasting in an Edenic home.

"BE YE RECONCILED TO GOD."

Some who are reading these discourses weekly in the public prints give evidence of feeling after the true God that they might know him more particularly. Some of these are already Christians—believers in the Calvary sacrifice for sins, and are now coming to a clearer conception of the divine character and plan, and are desirous of entering fully into his favor and thus of making their calling and election sure to a place in the glorified Church as members of the Bride, the Lamb's wife. Others evidently have never yet come to God in the true Scriptural sense and are inquiring the way. This discourse is intended as a partial reply to these queries.

As ambassadors for Christ we issue his call in his name, and assure all who have an ear to hear that the satisfaction of justice is already assured by the death of God's dear Son, the Just for the unjust, and that whoever wills may now return to the Father and find him merciful, but that no man can come unto the Father except by the Son—by accepting and appreciating the great sacrifice for sins. To desire to be reconciled to God means desire to turn away from sin and to be in harmony with righteousness, with justice. Whoever has not this desire for righteousness yet says that he desires to be reconciled to God, understands not his own heart and words, God, justice, righteousness, love, goodness and all the fruits of the Spirit are on one side—sin, injustice, unrighteousness, selfishness, and the various works of the flesh and the devil are on the opposite side. No man can be on both sides; he can not serve God and Mammon; his sents we are to whom we render

(Continued on Second Page.)

Appreciations

Glasgow, Scotland.

Through a friend in Hastings, Mich., I have for some years got your valuable paper and duly appreciate the same, especially the religious items. I am cutting out and pasting in a book the articles on "Pastor Russell's sphere in the Reformation." I have got all the back numbers except one, that for January 25, 1914. I wonder if you could supply me with a copy. Also one published some months ago (sorry I can't give the date) containing a length article on "Billy" Sunday (not "Decline of Sundayism"). I had a copy of this, but it has disappeared. Can you oblige—that is two copies of the "Tribune" I want. One for January 25, 1914 and the one containing "Billy Sunday." I enclose postal order for one shilling as payment and postage. If you can't supply me, keep the money. Your paper is a good one and is appreciated where it is known over here. Hoping you will oblige me and wishing you and your paper real sucess, I am

Your sincerely
ALEXR. URE HAYWORTH.

THE AUTHORITIES NOT A TERROR TO GOOD WORK

We note many paper who were misinformed of the work of the I. B. S. A. are now giving out somewhat of the other side. We feel it due the public to have this proper expression of fair men and American justice. While not expecting to set all the libelous creeds straight, it seems the part of Christian wisdom to proffer a word of sanity and invoke constitution liberty. Indeed most folk are amenable to a square deal when given without malice or antagonism. Possibly most of the friends could present the statements to the press sent out from Brooklyn, together with some personal expressions regarding local appeal to American rights of worship and an open Bible. Lord and Thomas' "Pocket Directory" (Chicago) gives the list of these public prints everywhere, if one is not able to approach them personally. Likewise spiritism booklet, etc., can be advertised through these mediums.

A note of sadness running through the church's experiences of late as the one which exposes the ranks of the faithful, through leading ideas which are really promoting false standards. Alas! how easy it is to switch from the main line of Biblical sanity and logic. These mental crochets should be set aside and not recognized as the sharp instruments necessary to the cleverage of error. Love is the real lock evidently and woe is everyone who does not develop such sweetness, even though it be a cross. Of course this Christian love is no sentiment or mushy thing, but has a backbone of character withal which makes it stable. Meanwhile let us exercise moderation (pliability) in these times of excitement and use the oil of the Holy Spirit to quiet the waters about us. Remember

"The Lord is my shepherd
I shal not want."

Yours in the mercy divine,
JOSEPH GREIG.

Woodstock, Canada.

Enclosed find one dollar for a year's subscription to your paper. I commenced taking your paper when Pilgrim Bonnett was here some years ago; the time of the year was either July or August. I enjoyed reading the article in June 6th Tribune entitled "Measuring Rod," by W. E. Hawkins, also "Triunity of Creation," by Nels E. Nelson. It never came so forcibly to my mind that we are not to assail the powers that be, as Paul or Jesus never did, and John the Baptist lost his life by so doing.

I remain yours
MRS. J. E. WEST.

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Delivered at the Brooklyn Convention March 24 to 26, 1916

"The World Has Ended; Millions Now Living Will Never Die,"
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* * * "Therefore, I say, on the authority of God's Word; also backed up by the statement of his messenger (Brother Russell), the Elect are now sealed; consequently the four winds will be snapped THIS VERY NIGHT and they we may look for the beginning of the whirlwind that will take the Elijah class (chariot and all) up into glory."

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

This angular element of beauty in inanimate nature is the beauty of rocky mountains with their shattered walls and crests, slifts, ravines, massive icebergs, the beautiful decorations of frost on a window pane which are like the electrical display of lightening flashes. This element of beauty predominates in Egyptian sculpture and art, and is the predominating principle in the majestic music of Frantz Litz, as also the girky dance music of Chopin. In Personal Beauty this element can be traced. Note the angles formed by the straight line of the forehead and the line of the nose and that of the chin as seen in the profile view of the face. The position of these lines, the various degrees of the angles which they form, either improve or impair the appearance, as when the forehead retreats very rapidly (gives the appearance of an idiot), or when it is almost perpendicular. Or, note the Grecian nose (which is considered the best formed) the line is straight from the brow, at about the same degree as a well-shaped forehead, with a horizontal line at the base. Variations from the proper delineation of perfection tends to deformity, as when the lines are broken or the angles changed. When the lines are curved or kinked outward or inward, they are signs of eruptions of mind and disposition. The same applies to the mouth and all parts of the body. The various angles formed in the face are indications of character and can be read by phrenologists and physiognamists. Beauty is the flowering of Virtue.

This angular element of Beauty forms the structure for a countless array of circles interwoven into each other curiously, which are produced by the shape of the bones, sinuses, muscles and blood vessels. Curvature is the same circules adorning the straight lines of the angles of a robust man, nutralized into the graceful contours of a comely woman; the shapely tapering arms and legs; the roundity of the breasts, which form the allegical cone; and the body as a whole is made up of a series of curves and swell and vault themselves gracefully, the center of which are constantly changing in conformity to the symmetry, proportion and angularity of the whole, which no hand or instrument can follow, and this curvature is constantly maintained in any convenient pose and movement.

Elsewhere in nature, curvature is found as in the myriads of small sperical drops of water of rain reflecting the sunlight which, entering the eye at certain angles, produces the beautiful graduated colors of the rainbow, a mysterious production of angles and circles. This is also the case with crystals and the prism: says Ruskin, "Crystals are subject to rectilinear limitations, their real surfaces are continually curved."

Symmetry and proportion are alike in both sexes (nutre-gender), but angularity is masculine and curvature is feminine. Man has angulation predominating, as his neck and shoulders placed almost at rightangles with pronounced semi-circles and are emblems of rigidity and strength; but in woman these are merely suggested in the contures that flow over the body. Masculine beauty lasts longer than the feminine, as compare the fleeting qualities of delicate and well-formed flowers patterned after the circle with the during qualities and lustre produced by the angles of a cut diamond and prism. Woman who has a goodly dash of the masculine elements—takes after the father—may not mature as early in life and not be so fascinating, but will last longer. In growth, these elements vary at different stages. The body of a boy is more beautiful than that of a girl before the age of puberty, for the reason that his form bears more resemblance to that of an adult woman (Curvature) than does that of a girl. During sexual maturity the order is reversed, but after thirty, woman are apt to become either too rotund, which destoys their grace, or too angular—more angular than men. But women, during sexual maturity, are so bewitchingly beautiful, due to a fusing of all the principles of beauty, that we have outlined, with color added, her loveliness is so complete and absolute that in itself it is a compendium of all the physical beauty in Nature.

The last element of formaal beauty is Color, which consists of two phases, (a) as in the blonde, brunette, glossy hair, lusterous eyes of various hues, complection and (b) the transient features as in the constant changes of the tints of the complection from the ashen pallor of pain and despair, to the rosy flush of delight and hope. In the second phase, it runs very close to being classed with sensual beauty, because it reflects all the moods of emotion and thought. But the fact that it vanishes with age and still are more capable of expressing the emotions with the eyes and features, would suggest that it is properly classed. The first permanent feature of color is an emblem of the texture and quality of the structure; the second is an eminent seal of the life within the structure, and is richly bestowed on the highest works of creation. This is partly true with the first phase as well. Color is lusterous in proportion to the amount of life and health as noted in the youthful bloom and also in vegetable life, as when it is green in the spring or the beautiful autumnal lustre. The variety and pronounced colors in a given flower indicate the amount of life or hardiness, as the crimson Rambler stands more abuse than the white. The life within them gives them their lustre and this is the reason we love their short existence above that of a wax imitation. The same applies to things which are devoid of life, the purity and value of substances of earth are often determined by color, as in precious stones such as opal, emerald, jasper and the white, yellow and blue diamonds, which are valued by their color. But color as an asset of beauty in the human form must not only be of a certain assortment that makes an agreeable contarst, as in the shades of a Bullfinch and graduated and fused as the colors of the rainbow, but color, as in the human complection, has a superiority over all tinted objects in that it reflects the moods and emotions of the human mind. Formal beauty without color is the marble statue and the photograph. An artist, in order to produce a good likeness of a person, must use color. We must study you by the hour, make you talk, note your habitual forms of expression to get the most characteristic of your individuality. The reason that some of the most charming people never appear well on a photograph is that beauty consists more of the color principle (life) than it does of structure or form which the photograph does not produce. It simply gives the form and momentary expression exaggerated into a caricature, whereas the artist produces the form, habitual expression, and colors fused so that the painting seems to move and speak while you behold it.

(To be continued.)

APPRECIATIONS.

Greenville, Ohio.

I am enclosing subscription for the National Labor Tribune for one year. I am especially interested in the I. B. S. A. department, or feature, because in it all seem to have an equal chance to be heard on both sides of any questions that may arise. I am hoping also that through its columns to learn of the trial of the several brethren who are in trouble, and other questions of interest. Brother Bixler has loaned me his paper occasionally, but I desire to have it myself. I read the article in a recent issue of Brother W. E. Hawkins, "The Measuring Rod" and think it alone worth the price of a year's subscription.

Very truly yours,
MRS. J. H. VANCE.

St. John, N. F.

Please send Labor Tribune for a year to above address and enclosed find money for same and my own for this year. I wrote you some time ago to discontinue mine, but you did not and now I will change the former advice to ask you to continue it. There are such good things in it I could not bear to give it up. Of course you do well know, our chief interest is in sermons of Pastor Russell and other articles along "Bible Students" lines.

Yours very sincerely
EDITH E. MASON.

Lebanon, Ind.

Enclosed find one dollar to pay for renewal of subscription to National Labor Tribune. I see my time was out in February. Excuse me for neglecting to send in remittance. I feel that I must have the "Tribune" for all the good things it contains. Especially the Truth features. Thanking you for your kindness in sending it when my time was out. I remain yours for the Truth on all things.

MRS. H. McMAINS.

New River, Tenn.

Enclosed is one dollar for renewal of subscription to the Tribune for another year. May God bless you for your untiring work.

Yours truly,
THOMAS BEGLEY.

Dayton, Ohio.

Enclosed find price of renewal to your very valuable paper. The Tribune seems to have a special mission of mercy, carrying the message of "peace and good will" (Luke 2:10-14) to those whom it is loyally serving in another capacity. And it is to be hoped that many of these study working men will have occasion to be thankful to the messenger thus used by the Lord in bringing the true Gospel of Christ to their attention. May the dear Lord bless you richly is my prayer.

Yours very truly
S. B. WEST.

Fort Smith, Ark.

Enclosed please find one dollar for renewal of Labor Tribune subscription. Praying heaven's richest blessings on you and your co-workers I remain yours in its cause of Truth.

MRS. A. MORELAND.

Monroe, N. C.

Please find enclosed $1, for which please renew my subscription to the National Labor Tribune for another year. I appreciate your bold stand for Truth and especially Pastor Russell's sermons, which are all new to me, and oblige.

Yours truly,
B. F. KING.

Fairfield, Md.

Enclosed find one dollar, for which you will renew my subscription to March 1, 1919. I am sorry I did not renew it sooner, but I noticed last week that it expired in March, 1918.

Yours very truly,
JOHN H. GISCHEL.

Pittsburgh, N. S., Pa.

Enclosed find one dollar for renewal of subscription to National Labor Tribune up to February, 1919. I appreciate your paper very much, on account of your boldly and courageously printing God's Plan of the Ages, as set forth in Pastor Russell's writings.

MRS. M. HERBERT.

ARE YOU NERVOUS

Are your nerves on edge? Do little things worry you? Is your temper getting to be uncertain? Nerve tension leads to neurasthenia, physical exhaustion, perhaps suicide. Don't you want to overcome this condition easily and quickly, at a trifling expense? Send address to A. E. Stokes, Mohawk, Florida, who will be glad to write you about a simple remedy that will bring ready relief.

Pastor Russell's Sermon

(Continued from Page Two)

service. If our lives are in harmony with sin and unrighteousness we are not on the Lord's side but on the devil's side—we are not ambassadors for Christ, but lending our influence in opposition to him and his cause. Let no man deceive himself; he surely can not deceive God.

He who serves sin, whose heart and will are on that side of the question, is an enemy to God, unreconciled. He whose heart is given to the Lord and is on the side of righteousness is of necessity an opponent of sin. Hence the Scriptures set forth that repentance, reformation of life, a turning away of the will from the ways of sin, is the first step toward God. The second step is the acceptance of Christ as our Redeemer, and the acceptance by faith of the merit of his sacrifice as cleansing away our sins. The third step is an approach to the Father, not in our own merit, but in the merit of Jesus, realizing the efficacy of his sacrifice as respects the sins that are past, and its efficacy also as concerns the imperfections and blemishes of our flesh, which necessarily will render imperfect our best endeavors in the future.

We are come to the Father realizing that he has provided Christ as our sufficiency, that our sins were imputed to him and paid for by his death, and that his righteousness is imputed to us as a robe which covers our own unwilling blemishes and imperfections. Thus clothed with the role of Christ we have a work before us as New Creatures, a work of battling with sin—chiefly within ourselves—and thereby the development of character, Godlikeness, in the fruits and graces of the Spirit. These are the reconciled ones; these are the heirs of the glory, honor and immortality which God has in reservation for them that love him. These only may now discern the deep things of God's plan which are hidden from the world; these may have the encouragements and precious promises which assure them that all things favorable and unfavorable are working together for their good, their development as New Creatures, their preparation for the Kingdom of glory and its grand work of blessing and uplifting mankind. These may and will delight to be ambassadors for Christ, to tell all who have the hearing ear of the great Savior they have found, and of the blessings of heart and life resulting from obedience to his Word—from becoming his disciples, his followers in the narrow way.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

FOUND GUILTY.

A New York dispatch of June 21, says: Joseph F. Rutherford, head of the International Bible Students' Association, and his assistants were today sentenced to 20 years' imprisonment for conspiracy to violate the espionage law on each of four indictments, the sentences to run concurrently. Giovanni De Cecca, was remanded for two months for further investigation of his case.

"In the opinion of the Court, the religious propaganda which these defendants have vigorously advocated and spread throughout the Nation as well as among our Allies, is a greater danger than a division of the German Army," said Judge Howe in pronouncing sentence.

"If they had taken guns and swords and joined the German Army the harm they could have done would have been insignificant compared with the results of their propaganda. A person preaching religion usually has much influence, and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done.

"Therefore, as the only prudent thing to do with such persons, the Court has concluded that the punishment should be severe."

The sentences will be served at the Federal penitentiary in Atlanta.

The charge against Rutherford and the other defendants was that they preached sedition in "Pastor" Russell's posthumous book, "The Finished Mystery."

The others sentenced are: William F. Van Amburgh, treasurer of the Watch Tower and Bible Tract Society; Robert J. Martin, auditor of the society; Fred P. Robinson, personal representative of Rutherford; A. Hugh McMillian, superintendent of the Bethel Home, domicile of many members of the organizations; George H. Fisher and Clayton J. Woodworth, joint authors of "The Finished Mystery" and directors of the international association.

"Since it is the will of the Lord we're glad to go," was the sentiment expressed by several of the convicted men to a throng of their friends, who were allowed to visit them in the grand jury room. Soon they all began to sing hymns, including "Nearer, My God to Thee," and "Onward, Christian Soldiers."

If a stay is not obtained, it is probable Rutherford and his six associates will be taken to Atlanta, Monday.

THE TRUTH

By JACK LAWTON.

Copyright, 1918, Western Newspaper Union.

Celia had always insisted that she would not marry a widower. "I would be sure that he had loved the first wife best," she said. And if she had known, when visiting Aunt Elizabeth, that the best looking young man in her social circle had exchanged that unfortunate though interesting class, Celia would at once have discouraged his attentions. But Aunt Elizabeth forgot to mention the fact of widowhood, and when Celia found out, it was too late to turn back, love had claimed her for its own.

During the first idyllic months after marriage, Celia settled down in contentment; Tom Brantford's affection was too evident and true to cause dissatisfaction in even a doubtful heart. Cheerfully his second wife took up the homemaking task, where it had been interrupted.

City life was very different from the quiet routine of her home village, the women seemed different, they gowned, too. Celia wondered wistfully if her white ruffled frock might not be too simple, or if pink and blue cambric was suitable as a morning wear for Tom Brantford's wife. It was Aunt Elizabeth who first raised the question.

"My dear," she said during one of her calls, "why don't you patronize Lucy's dressmaker? Lucy was always dressed stunningly, I don't wonder that Tom was proud to take her about. One met them everywhere. Tom's position should warrant more than country muslins and cambrics."

Celia's lovely face flushed, and when Aunt Elizabeth had gone, she went and stood before the small framed photograph of the home's former mistress and intently studied its gracefully robed outlines. "Yes, Lucy had been stunningly gowned, and her hair—impatiently the new wife tonched her own rebellious wavy locks—"her hair was irreproachable in its arrangement. What was it that Aunt Mad said. "Tom was so proud to take her about, one met them everywhere."

With a sense of awakening, Celia looked back over the past blissful months, why, Tom had not taken her anywhere. Every evening they had sat together in what had seemed sweet understanding silence.

"Lucy and Tom," the connection of names brought a new and poignant pain. Lucy had been an accomplished college graduate, Lucy's acquaintances, Celia realized in her retrospection, had not relied upon her. Could it be possible that Tom was ashamed of his new wife's insignificance?

Whimingly the curly dog crept into her lap. Celia's eyes filled with sudden tears.

"Perhaps he is good to you," she murmured, "because — you were Lucy's."

Impulsively she arose to her feet. She would go back to the country home; she would not take second place in Tom's heart. Then she paused half-way up the stair, a new purpose came to her. No, she would stay, stay to triumph, even over Lucy. The plan was unbearable, but she could not leave her husband. He must be made proud of her. Several times that evening Tom Brantford glanced perplexedly over his cigar at his strangely constrained wife. Each day his perplexity grew, in disturbed silence Celia went about her duties. But at length she approached him almost gayly. He was busy at the time with a new dress, and as Tom looked from his wife's animated face to her fashionably modish gown, he whistled.

"I hope you like my dress," Celia said, suddenly distant, "I have been making alterations in my wardrobe."

"Very nice," Tom Brantford muttered absently.

It was difficult to put pride aside, to go more than half way in meeting Lucy's friends. But Celia not only accomplished this feat, but managed so well that her place was often vacant at the dinner table, while Tom waited her return from a "tea."

But with all Celia's successes, she was not happy. For she was falling in that greatest triumph, her husband's love.

Into Tom's eyes a shadow grew, between his brows a frown deepened. Her most elaborate toilets brought forth no expression of admiration, and among her many social invitations, there was none from him. Surely he could not now feel humiliated by her comparison to his former wife. Then one day he came to her.

"I am going away on business," he announced, and without further word departed.

After the closing of the front door Celia went to her room, hopelessly she tossed aside her beautiful gown, and slipped into the old simple muslin. Down to the garden she went, there to throw herself beneath a spreading tree, while the ruffles of the muslin dress were wet with bitter tears.

"Celia, dearest," unexpectedly exclaimed her husband's vibrant voice, "I must know the reason of all this"—and she told him.

Then close with his cheek against hers, he made confession.

"I thought that Lucy and I would start with love," he said, "but it proved a mistake. We were too young to know. Our tastes were totally different; we tried to make the best of it. Lucy was a gay little butterfly, happy only in social success, while I—Tom's voice broke, "I only wanted a home, Celia," he said. "A home that should be my world, and a wife who would be just like you. Our life has been heaven, dear."

"We will keep it so," whispered Celia.

Rochester, N. Y.

Have appreciated your paper very much, but circumstances make it impossible for me to renew subscription. With best wishes,

WALTER F. FRY.

WHAT CAN WE DO?

The following, from "Important Items," published by the Southwestern division of the American Red Cross, are facts that are interesting to all the chapters:

Knitting.

"The president has called out another army of men. This means hundreds of thousands more sweaters—millions of socks. Many knitters have slackened their work with the coming of spring. Fall seems so far off that it is natural to think there is plenty of time to get ready for it—but this train of reasoning is perilous. The task is a big one. Only the steady day-by-day work will count—not the spurt of enthusiasm when the pressure comes. Utilize every moment. Carry your knitting bags on the street cars or the farm wagons, or wherever you are. There will be a greater need of knitted articles next winter than there was last. It is true that yarn has been hard to get. But much of this shortage can be overcome if none of it is wasted for any purpose for which a substitute can be found. Let everyone who can get any of the yarn for socks knit socks and let those who can only get the heavy yarn knit sweaters without charge. An arrangement is now under consideration for the collecting and refooting of worn socks in order that there may be no waste.

"Chapters should knit in the following proportions: For one pair wristlets knit one muffler, ten helmets, 50 sweaters, 100 pair socks. Our men abroad are in constant need of socks. Knit socks.

"From now on the making of quilts and afghans must positively be discontinued. No more of either of these will be accepted at the bureau of supplies."

Food.

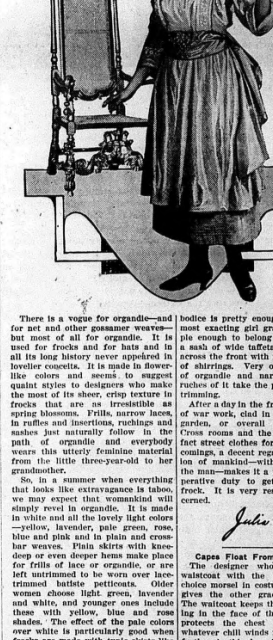
Preserving, canning, drying and otherwise conserving fruits and vegetables may not seem at all romantic, but they are genuine and essential ways of being of real service to our country, and that is all that counts now. They are among the duties that lie nearest to many women. Tons of fruit go to waste annually where no attempt is made to gather wild berries or save the excess of home-grown fruits. If they cannot be given away for canning, they ought to be dried or saved in some way. It is up to the earnest women in every community to help solve food problems.

Julia Bottomley

Straight and Draped Skirts.

There is a strong struggle going on this early in the season between the straight and the draped skirt. Both are leading fashions and neither one is new, but the ultra-smart woman insists that the draped skirt is better than the straight one, and she is upheld by many of the dressmakers. On the other hand, there are hundreds of women who say that the draped skirt has been so featured in cheap materials in low-priced gowns that it is exceedingly commonplace. The struggle makes skirts interesting and incidentally adds to the confusion of the season, which has turned out to be an arena into which hundreds of fashions have been indiscriminately thrown.

Organdie for the Girl Graduate



There is a vogue for organdie—and for net and other gossamer weaves—but most of all for organdie. It is used for frocks and for hats and in all its long history never appeared in lovelier conceits. It is made in flower-like colors and seems to suggest against stiffness to designers who make the most of its sheer, crisp texture in frocks that are as irresistible as spring blossoms. Frills, narrow laces, in ruffles and insertions, ruchings and sashes just naturally follow in the path of organdie and everybody wears this utterly feminine material from the little three-year-old to her grandmother.

So, in a summer when everything that looks like extravagance is taboo, we may expect that womankind will simply revel in organdie. It is made in white and all the lovely light colors —yellow, lavender, pale green, rose, blue and pink and in plain and crossbar weaves. Pinin skirts with knee-deep or even deeper hems make place for frills of lace or organdie, or are left untrimmed to be worn over lace-trimmed batiste petticoats. Older women choose light green, lavender and white, and younger women choose these with yellow, blue and rose shades. The effect of the pale colors over white is particularly good when frocks are made with tunic skirts like that shown in the picture. The very deep hems contribute something of the same advantage in deepening pale tints over white.

The lovely frock pictured in white cross-bar organdie with a little trimming in bands of thread lace on the bodice is pretty enough to please the most exacting girl graduate and simple enough to belong to her. It has a sash of wide taffeta ribbon, shirred across the front with many short rows of shirrings. Very often sashes are of organdie and narrow frills and ruches of it take the place of lace for trimming.

After a day in the front-line trenches of war work, civil or overtime in the garden, or overall aprons in Red Cross rooms and the most matter-of-fact street clothes for our goings and comings, a decent regard for the opinion of mankind—with the accent on the man—makes it a pleasant but imperative duty to get into a pretty frock. It is very restful to all concerned.

Julia Bottomley

Capes Float From Waistcoats.

The designer who combined the waistcoat with the cape offered a choice morsel in costumery. The cape gives the other grace and modesty. The waitcoat keeps the cape from flying in the face of the public, and it protects the chest and back from whatever chill winds may blow. And, further, in this day of conservation of clothes as well as material, it gives one a chance to go without a blouse. There are waistcoats that are nothing but corsolets, sleeveless ones, I which are attached short or long flow ing capes. These garments go on as a bodice.

SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE OLDEST LABOR PAPER.

Wheeling, W. Va.—Carpenter contractors in this district have signed the new wage scale of Carpenters' union. Rates are now 75 cents an hour for the usual eight-hour day.

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ESTABLISHED 1872.—No. 31. PITTSBURGH, PA., THURSDAY, JULY 4, 1918. Subscriptions payable in advance

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CAR WORKS EMPLOYES PLEDGED TO GO TO THE LIMIT

ENTHUSIASTIC WORKMEN LISTEN TO CAPTAIN J. C. CURRAN OF ROYAL BRITISH NAVY TELL THRILLING TALE OF CAPTURE AND EXPERIENCE IN HUN PRISON CAMPS—THEN WITH RINGING RESOLUTION SWEAR TO SPEED UP TO SAVE OUR BOYS NOW FIGHTING FOR WORLD DEMOCRACY.

Probably one of the largest meetings held in the Pittsburgh district in the drive for increasing the tonnage out-put, was that held at the McClure avenue plant of the Pressed Steel Car Company, North Side, Saturday. The officials of the Pressed Steel Car Company have been exceptionally alive to every energetic movement for the progress of the war, and they have never lagged in responding immediately to every requirement of the government. In the War Savings Stamp campaign this great institution began the big drive with an enthusiasm that set the whole Pittsburgh district going, and again in response to the Emergency Fleet War Corporation for maximum production, Vice President J. B. Rider leads the onslaught, with Captain J. C. Curran, surgeon of the Royal British Navy, as the generalissimi, and John E. Laughlin representing the service section of the Emergency Fleet Corporation.

It was a great meeting in which 3500 employes took part, and the enthusiasm was at its highest, while every workman present manifested an extreme desire to go the limit to win the war. It was a real genuine cosmopolitan audience, with practically all nations represented. The most astounding features was that each toiler present showed an eagerness by his keen interest and his enthusiasm to throw all his energies into his work in order that the war may be soon brought to a successful conclusion. One remarkable and most noticeable feature of the meeting was that all the pro-German sentiment had been eliminated and the expression of approval on the faces of the men showed that they were with the Allies to a man and for victory by doing their utmost to turn out all the material that was within their power.

The meeting was held in the open, and a flat railroad freight car had been pushed into position to serve as a platform. On this car were seated Vice President J. B. Rider, of the Pressed Steel Car Company, Capt. Curran of the Royal British Navy, J. C. Laughlin, of the Emergency Fleet Corporation and others.

Capt. Curran, who was capteured by the Germans and held 11 months in Hun prison camps related his experience, and these contained many real thrills. He told of the autrocities practiced by the Germans and the fiendish manner in which the prisoners are treated. The prisoners are sent into the mines to work while sustenance is insufficient to keep them in working condition although they are compelled to labor at the point of bayonet. Diseases are contracted, tuberculosis becomes prevelent, and even typhus but the barbarian Huns care nothing, their brutality is continued even to the most repulsive revolting and inhuman degree.

The first American prisoner brought into camp, Capt. Curran said, was a young hero from a New York regiment and the barbarous treatment which he was compelled to suffer will go down in history as that belonging not to "Kulture" but to Cannibalism. In the presence of Capt. Curran the ears of this young soldier were deliberately and maliciously cut off. Capt. Curran told the physician that "you wil pay dear for that," but his contemptuous retort was, "They'll forget all about this after the war." With these truths depicting the awful tragedy now being enacted Capt. Curran drove home the necessity of speeding up in order that our young heroes on the firing line may be supplied with abundance of munitions and war material to keep them from the clutches of the Hun.

Laughlin urged every man to do his utmost and to keep at his work as long as it was possible with the elimination of loss of time. He reminded the workmen that to loiter in the saloon and indulging too freely in liquor to the detriment of physical condition may jeopordize the life of his son or relative now on the firing line. The meeting was a great one and the effect was wonderful. The men saw

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Shake Well Before Taking

ROBERT GARLAND AND HIS MONUMENTAL TASK

PRESIDENT GEORGE S. OLIVER OF THE CHAMBER OF COMMERCE IS PUTTING PITTSBURGH IN THE FIRST PLACE OF THE INDUSTRIAL CITIES OF THE WORLD WHERE SHE RIGHTLY BELONGS.—BIG MEN TO DO BIG THINGS.

The employers of the Pittsburgh district have at last decided upon some definite plan by which employes representing a population of 3,000,000 are to be marshalled into a giant production power wherein the war resources may become more effective through the efficiency thus developed.

ROBT. GARLAND
Business Manager.

It was a great gathering that responded to the invitation sent out by George S. Oliver, president of the Chamber of Commerce, who was later made commissioner of the region by the assembled manufacturers, who represented hundred of millions of dollars worth of invested capital. The region includes more than 400 manufacturers and covers four states and the activity of the new president of the Chamber of Commerce indicates that during his administration he will make this industrial section the most important as well as most powerful in the world. President Oliver has from the very beginning of his administration to order into position all the heaviest guns, nothing has been left to escape to bring about the greatest good to the greatest number with "efficiency and action" the slogan of his brilliant campaign. That the new president is not overlooking a single move for the best interests of both employe and employer the experience men are not permitted to indulge in any leathargy. Instead of Ex-President Robert Garland enjoying the privilage of sitting idly by and solioquizing, "I've had my turn, let the other fellow do it," said Garland has been drafted into service. The task assigned to him requires one with the keenest executive ability, indefatigable energy, courage and patience of which few men are able to boast. Ex-President Garland has been made business manager and the burden that has been laid upon his shoulders is collosal. The latter must work out the details and wrestle with difficulties under which many would collapse. But Garland is a master of details, and with his dauntless

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THE MODERN MENACE TO THE WAR CALLS ANOTHER STRIKE

THE BUSINESS AGENTS TIE UNCLE SAM'S HANDS AND SNEERINGLY TURN THEIR BACKS UPON GOVERNMENT OFFICIALS WHO PLEAD THAT WORK SO VITALLY ESSENTIAL BE PERMITTED TO PROCEED WITHOUT DELAY.

The business agent, the modern pest and national menace to production and progress, has again defied the government and not only declares a strike, but brazenly flaunts his power to keep the men out on strike even in the face of an earnest appeal to his patriotism to permit the men to return to work, so that the boys in the front line trenches may not be harrased in any way.

The business in the East End of Pittsburgh gave a contract for the erection of the Board of Trade Building, on Shady avenue, to the contracting firm of H. L. Kreusler, 3301 Penn avenue, and the brick contract was awarded to Divis Smith & Company, Federal street. The lower part of the building will be occupied by the Postal Department as a post office and for such other services as the government sees fit. The work on the building was progressing with satisfactory speed and everything indicated the work would be completed according to agreement. This, however, seemed to be contrary to the will of the labor agents, and some flimsy excuse was trumped up in order that a strike might be declared. Finding nothing with the skilled labor on which complaint might be based, an anyletical search was made among the common laborers and behold discovery was made that one element which was made up of the thrifty and energitic workmen had banded themselves together to rid themselves of the loafer and incompetent and thus an organization was formed which the thrifty workmen called the National Union No. 1. The other aggregation was not looked upon so favorably because among them it is claimed, were the slothful and alleged trouble makers. This latter element it is claimed do not have to be so skilled or thrifty because they are affiliated with the American Federation of Labor, and when contractors are not satisfied with the work or the speed, said contractors are told where to head in. Any attempt to "fire" the indifferent or lazy meets with a defy, then culminates in a strike if the contractor persists in firing, with the result that business agents call upon the skilled workmen to strike until the lazy or shiftless have been ordered back on the job.

The best laborers are said to have joined the National Union and these were employed by the contractors on the construction of the Board of Trade building but the business agents demanded that the best be fired and the worst employed. The result was that a strike was ordered and the Structural Iron Workers, Plumbers, Steamfitters and Electricians quit work until the demands of the aggregation which called themselves the International Union were empoyed and other honest toilers were discharged. The contractors protested on the grounds that union wages were being paid and that all laborers were union men; that since there was no question of wages or hours and the government was urging the completion of the work as a vital necessity to meet the conditions brought on by the war why permit delay over some trivial matter of no consequence. The business agents became arbitrary and the contractors at the request of the government met the latter. The contractors agreed to do any or everything the government requested so that the work might not be delayed.

The business agents became domineering and even tyranical. Every suggestion and apeal upon the part of the government officials was sneared at in the most contemptious manner even to the extent that two of the business agents deliberately turned their backs upon the government officials with the most wilful and malicious sneer. The conduct on the part of the Business Agents was actually outrageous. An appeal to their patriotism was sneeringly rejected. The contractors, rising to the conditions, were patriotic enough to sacrifice everything, even principle, to aid the government, but even then when it was learned that the contractors were willing to meet their demands the "powers that be" at the Labor Temple have "issued" further orders to the effect that the contractor must make the members of Local Union No. 1 join the International Union and become affiliated with the A. F. of L.

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PASTOR RUSSELL'S SERMON.

"HIS VERY ELECT."—THE ELECT CONTRASTED WITH THE NON-ELECT.—THE TERMS AND CONDITIONS COVERING THE ELECTION.—DIVINE PROVIDENCE OVERRULES.

ALLEGHENY, PA., July 1, 1906—Pastor C. T. Russell preached in Carnegie Music Hall, Allegheny, to an attentive audience from the text, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they would deceive the very elect." (Matt. 24:24.) The discourse follows:

Some of the very best people in the world are inclined to dispute and antagonize the doctrine of the divine election, which the Scriptures declare is now in progress. It can not be denied that the Bible mentions the "elect," and the "very elect," and "his own elect," but the good hearts to whom we refer, while still desirous of holding to the Bible as the inspired Word of God, find great difficulty in reconciling this doctrine of election with their own predilections—with their own conceptions of justice and love. The difficulty lies in their attempt to harmonize the Bible with certain false teachings, "traditions of men," which have come down to us from the "dark ages." The Bible teaching on the subject of election is very clear, very simple, very beautiful, very just, and very loving, when rightly discerned, as we hope to unfold it this afternoon.

The whole difficulty is occasioned by the erroneous theory that the non-elect are all to be everlastingly tortured. We must rid our minds of that tradition, which has no foundation in the Bible—not a text from Genesis to Revelation in its support. When thinking of the election of the Bible, of the little flock, of the elect and the great mass of mankind, non-elect, let us remember the political elections with which we are familiar, and apply our knowledge of these to the heavenly election. Congress, for instance, represents one election by the people of these United States; those few men are the elect for that station, all others are non-elect, or, to use the words of the Westminster Confession of Faith, the remainder of mankind are "passed by" —not elected. Another elect class, for instance, is the Legislature of the State of Pennsylvania; other citizens of this Commonwealth are here also "passed by," non-elect. Altogether these two election to Congress and to the Legislature embrace but small proportions of the citizens, the remainder being "passed by."

So God has had two elections: First, there was the elect nation of Israel, which occupied a favorable place in divine providence, and, as the Apostle declares, those elect people, Israel, had much advantage every way over the remainder of mankind, because of them were committed the oracles of God, the Law, the types, the symbols, the prophecies. From amongst that elect and favored nation God made still further selection of faithful ones for his purpose, as outlined by the Apostle in Hebrew 11. Those overcomers who pleased God constituted the very elect of that dispensation, and in the resurrection they are to have a special reward, as we read, they endured many of their sufferings, and trials faithfully, hoping for a "better resurrection."

GOD'S ELECTION DURING THIS GOSPEL AGE.

Similarly during this Gospel age the Lord has been making an election according to favor. Not all the nations of the world have been equally favored by the Lord with the light of divine truth and revelation. Europe and America have been especially regarded while the great bulk of mankind residing in other lands have been proportionately disregarded. It is true than in the most favored lands there is great darkness, great ignorance, great superstition; but all these are deeply accentuated in heathen lands, as it is written, "Darkness covers the earth, gross darkness the heathen." (Isa. 60:2.) The lands that have been favored with the light of the knowledge of Christ have a rich blessing therefrom, and apparently the Lord himself and not any accidental circumstances created the conditions by which this light of revelation and this knowledge of the Word of God have reached these favored lands and have passed by the more densely settled but less enlightened ones. We see how the Son of God and his Gospel message were cradled in Palestine, from which the knowledge and blessing might have gone southward through Africa or eastward through India or Asia with their teeming millions; but contrarywise, under the Lord's providence, this blessing was sent to the barbarians of Europe, who, under the influence of this light, have become in many respects the most civilized and enlightened.

This is an election which corresponds well to the election of the twelve tribes of Israel to be the special recipients of God's messages through the Law and the Prophets. But as God did not expect all of natural Israel to be the very elect of that age, so now he is not expecting all Christendom to be the very elect, but has been selecting out from the favored nations those individuals who have manifested their faith, loyalty and love from him and for truth and righteousness. This class, then, constitutes the very elect of this Gospel age. Turning to the last two verses of Hebrew 11, we see these two elect classes particularly mentioned—the very elect of the Jewish age and the very elect of this Gospel age, separate and distinct. The Apostle shows this distinction saying of the worthy ones of the Jewish age, "These all having obtained a good report through faith received not the promise, God having reserved some better thing for us (the very elect of this Gospel age), that they (the very elect of the previous dispensation) without us (the very elect of this Gospel dispensation) should not be made perfect."—Heb. 11:39, 40.

It is a great mistake that some make, to confuse these two different elections and to ignore the distinctions which the Scriptures everywhere set up, differentiating the overcomers of this Gospel age from other overcomers of a previous time. Failure to distinguish between these two classes of elect ones has brought much confusion to many minds as the endeavor to draw comparisons between the spirit-begotten overcomers of this Gospel age on the higher plane and the faithful ones of previous times who lived and were called and tested before the outpouring of the holy Spirit at Pentecost—before the special privileges and opportunities of the heavenly calling. As illustrating the difference between the two classes of elect, notice the Master's words respecting John the Baptist, whom he so highly esteemed, and his contrast of John's relationship to himself with that of his accepted disciples. John belonged to the Jewish dispensation, and was indeed the last of the prophets, the last of that election; while on the other hand the disciples, called under the higher election, were begotten to the still higher nature, hopes and promises at Pentecost. Mark the Lord's words, "Verily I say unto you, there hath not arisen a greater prophet than John the Baptist; Yet I say unto you that the least one in the Kingdom of heaven (the election of this Gospel age) is greater than he (greater than John the Baptist—will occupy a higher station if he become one of the very elect of this Gospel age.)"—Math. 11:11.

NON-ELECT OF THE PAST.

Glancing backward into the past let us notice that those whom the Apostle mentions as the overcomers of previous times, the "ancient worthies," were few indeed in comparison to the nominal whole. Not only was the Jewish nation a small nation amongst the others, but the "very elect" out of that nation was a very small proportion of the whole, illustrating our Lord's words, "Many are called but few chosen." (Matt. 20:16.) The nations of the world in general were not called of God into the relationship of the Law Covenant as the nation of Israel was called; the other nations were "passed by," and had neither part nor lot in the commonwealth of Israel, as the Apostle declared. (Eph. 2:12.) Did this mean that all the other nations were going into eternal torment because they had neither part nor lot with Israel? Nay, verily! God's promise to Abraham, in which Israel hoped, read, "In thy seed (Israel) shall all the families of the earth be blessed." (Gen. 12:3.) So far, then, from the election of Israel to divine favor meaning an injury to the other nations or heathen world in general, it means the reverse—it means their ultimate blessing.

Similarly in the nation of Israel the millions of that nation who were favored with a call but two did not make their election sure—who were not counted worthy of a place in the list of ancient worthies recited by the Apostle (Heb. 11)—were not on that account damned to an eternity of torture; not a text of Scripture says anything to this effect. When speaking of the fate of fleshly, nominal Israel, the Apostle points out that when their election period terminated at the coming of Jesus those who "received him not" were rejected —not cast into eternal torment, but rejected from the special favor which they had previously enjoyed as inheritors of the Abrahamic blessing. The Apostle tells us that the Israelites were specially blinded of God; and if we look about us we will see on every hand that as a nation, as a people, they are indeed amongst the most blind in respect to the real interpretation of the Law and the Phophets, which they handled and handed down to us who have become Spiritual Israelites, the favored of God during this Gospel age.

Neither does the Apostle leave the matter here. Under divine inspiration he tells us that the non-elect of that people—who were blinded, turned aside, disfavored—are ultimately to receive the great blessing and reinstatement into divine favor. Mark the terseness of his expressions on this subject. He declares to Spiritual Israel that, as we in times past did not believe God, yet have now obtained mercy through Natural Israel's unbelief and casting off, so likewise in due time Natural Israel shall obtain mercy through our mercy—that is to say, eventually "the very elect" of this Gospel age are to be used of God in bestowing blessings upon Natural Israel. The Apostle proceeds to show that this is God's covenant with Natural Israel, which still holds, although they have rejected Jesus for these nineteen centuries. Nevertheless that whole people are the heirs of certain promises of God which have not yet been fulfilled, but which must be fulfilled, because the mouth of the Lord hath spoken it. The Apostle points out, however, that in the divine plan this blessing can not come to Natural Israel until the full completion of this Gospel age—until the full number, the very elect, of Spiritual Israel shall have been completed—have made their calling and election sure. Then all Natural Israel shall be blessed, their blindness shall be turned away, their eyes of understanding shall be opened. They will receive their blessing through Spiritual Israel, is the Apostle's assurance. These matters are fully set forth by the Apostle in most explicit terms in Romans 11:25-33.

THE NON-ELECT DURING THIS GOSPEL AGE.

During this Gospel age there is a large class of non-elect as we may readily see: The Jewish nation, cast off from God's favor with our Lord's words, "Your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." (Lu. 13:35.) These are the ones who the Apostle says, count themselves unworthy of the grace of God, the ones who God blinded and turned aside during the full period of this Gospel age, during the period of the gathering of the elect of this Gospel age. The Jewish nation certainly should be reckoned amongst the non-elect nations as respects this Gospel age favor with China, India, Africa, the great masses of the world of mankind unfavored of the Lord, and who as people know him not—the non-elect nations. True, a few out of every nation, kindred, people and tongue have heard the voice speaking from heaven and have responded, but these exceptions to the rule only prove its generality.

In the largest possible sense of computing those who have a knowledge of the Lord throughout the whole world, all who in any sense are recognized as Christians would not be one-fourth of the whole number. Those ignorant peoples, therefore, are all properly recognized as non-elect nations—"passed by" as respects divine favor and opportunity and privilege—not granted the same great favors, knowledge and opportunity that are granted to us of Christian lands. Are all those heathen people passed by, not elected, with a view to their ultimate torment? We answer, No, and will show presently what constitutes the divine arrangement on their behalf. Meantime we look at the reputed four hundred millions of nominal Christendom, described by a prominent Methodist Bishop as "white and black, ring-streaked and speckled sheep of the Lord's flock."

We fear that we must agree with the Bishop that the white-sheep who "keep their garments unspotted from the world," who shall walk with the Lord in white, who shall sit with him in his throne, who shall constitute his "very elect," are very few indeed, a mere handful out of the four hundred millions of nominal professors. What about the remainder, who fail to make good use of their privileges and opportunities? What will become of this great mass who have had some enlightenment, some blessing of the Lord, but of whom only a very small fragment will attain the blessing and be not only "called" but "faithful and chosen"? We answer that there is hope for these non-elect of Christendom, of Spiritual Israel, but that no blessing can come to them not to any until the "very elect of this Gospel age shall have been completed." These very elect of this age, whose head and leader is Christ Jesus, our Lord, these must first be glorified before even the elect ancient worthiess of the past can receive their blessing on a lower plane of human perfection, and both must be blessed before the blessings of the Lord can be extended to mankind in general.

THREE CLASSES OF ELECT ONES

The elect "little flock" of this Gospel age, which alone will constitute the Bride class, otherwise called the "body of Christ," and which is to share with the Lord the Kingdom honors and glories, it made so prominent in the Scriptures that the two other classes of elect ones are in comparison not very conspicuous. For instance, the elect class already referred to, developed before the Gospel age, may be easily lost sight of in the glare of the brightness of the divine promises which shine upon the little flock of this Gospel age. Similarly a secondary class of the elect of this age are comparatively hidden from view by the effulgence of glory connected with the little flock of the very elect who are styled "more than conquerors."

This second class of the elect of this age are in the New Testament referred to as the "Great Company," in comparison with the still more select class of their still more faithful brethren who shall sit with Jesus in his throne. The Scriptures point out most distinctly that there is only one call of God during this Gospel age. Similarly there is only one election, as we read, "Ye are all called in one hope of your calling." (Eph. 4:4). The only call issued during the Gospel age is to membership in the Bride of Christ—the body of Christ, the Church, the "little flock." The acceptance of this call includes not only faith in the Lord and in his promises, but also obedience—full consecration. The whole number of persons, however, who have ever made an entire consecration of time, talent, strength, influence, life, everything to the Lord and to his cause is very small in proportion to the whole number who have been privileged so to do through a knowledge of the grace of God. Yet only these consecrated ones have in any sense of the word entered the list or become even in a general way God's elect.

But to be enrolled of the Lord and counted in as "his people," his elect, his favored ones over whom he has supervision, does not mean ultimate success. Those who are outside, who have never made a consecration, who have never entered the lists, have no opportunity whatever of attaining anything offered to the elect. Others get a blessing through the elect in due time, but none can have the blessings of the elect except they become of that class through faith and a full consecration. These are said to be in the school of Christ, receiving discipline, learning lessons, being taught of God, being fitted and prepared for their grand position of usefulness in the Kingdom during the Millennial age. These consecrated ones are addressed by the Apostle, and urged not to hold back but to go forward in harmony with their consecration, and to "Present your bodies living sacrifices, holy, acceptable to God and your reasonable service." Again he urges upon them all to lay aside every weight and every besetting sin, and to run patiently the race set before them in the good tidings.—Heb. 12:1.

But the Apostle points out that not all who run in a race win the prize, but those who run according to the terms and conditions covering it. Hence he exhorts us to "so run as to obtain" the great prize—which great prize is the Kingdom honors and glories in joint-heirship with Jesus. The Scriptures clearly point out that any laxity on the part of these who have been called ad have been accepted might mean their rejection from that high position, or might mean their ultimate destruction in the Second Death if they wilfully and intentionally turn from the Lord and from righteousness and truth, as a sow to wallowing in the mire. The Apostle, however, does point out that amongst those who do not turn back from the Lord, and amongst those who do not draw back unto perdition, but who still hold firmly to the Lord and to his Word and to the principles of righteousness, there will be two classes: One class, the small class, the "little flock," will gain "an abundant entrance" into the Kingdom; while the other class, we are told, will be "saved to as by fire," or as elsewhere explained, will come up out of great tribulation, and wash their robes and make them white in the blood of the Lamb"—robes which they should have had sufficiency of zeal to keep white, unspotted from the world, but robes which they nevertheless did not cast off so as to be found naked, without the wedding garment. This class of the elect, we are informed, will be "a great company whose number is indefinite—whose number no man knoweth." The very elect, on the contrary, will be a fixed number, a foreordained number, and in all a "little flock."

MAKE YOUR ELECTION SURE.

Our Lord in the symbolical prophecy of Revelation points out those who will be with him in the Kingdom glories and honors, saying that they that were with him were called, chosen, faithful. On another occasion he told us that all are not called—that not many great, wise, mighty or learned or noble, but chiefly the poor of this world, rich in faith. It is still another testimony of his Word that of the called few are chosen—he declares, "Many are called but few are chosen." Accepting these testimonies as strictly literal, true, all of the called ones should be deeply interested in ascertaining the conditions which determine their acceptance with the Lord as his chosen. The Scriptures assures us that no half-hearted response to the call is accepted of the Lord. The Apostle exhorts, "I beseech you, brethren (justified through faith and called), that ye present your bodies living sacrifices, holy and acceptable to God and your reasonable service." (Rom. 12:1.) Such as have responded in this manner to the call are God's chosen. They are reckoned as members of the Anointed One, "members of the body of Christ," of which Jesus is the Head.

But still the matter is not finished. It is not sufficient that we should be chosen or accepted of the Lord to a membership in the elect Church—we must stand testing to prove our worthiness of that position. It is not sufficient that we consecrate, that we be sure that we have made a consecration—it is required of us that we demonstrate character, loyalty and faithfulness to that vow. The Lord's peculiar people are for this reason subjected to peculiar tests, "fiery trials"—not for their destruction, not for their injury, but for their development. We are to remember, too, that it is not the flesh that is being tried but the spirit, the intention, the will, the heart. True, the flesh is very intimately associated with every thought and word and deed, but the Lord knows that in our flesh dwells no perfection, and hence he is not searching for perfection of the flesh. He has accepted us as New Creatures from the time that the flesh was reckoned dead. There the New Creature begotten of the Spirit was recognized as God's child, and it is this New Creature that is under discipline, testing trial. To the New Creation the Apostle appeals, urging that we make our calling and election sure by obedience, by conformity to the divine will.

Although the obedience required is that of the heart and not that of the imperfect flesh, nevertheless the Lord expects of his children that they will keep their bodies in subjection, under restraint, in harmony with the new will, to the extent of their ability. Anything less than this would seem to imply disloyalty to that extent—unfaithfulness. The test is this, To what extent will the New Creature strive for the mastery against the inclinations of the fallen flesh? Only the faithful, only the loyal, will ultimately constitute the "very elect." To make our calling and election sure, therefore, means that we will to the extent of our ability live up to the covenant of self-sacrifice in the Lord's service, which we covenanted when we accepted his call. "Called, chosen, faithful," describes the attitude of these pupils in the school of Christ who graduate with highest honors. These are referred to by our Lord,

(Continued on Second Page.)

I HAVE DRUNK MY LAST GLASS.

(Published by Request.)

No, comrades, I thank you—not any
for me;
My last chain is riven—henceforth I'm
free;
I will go to my home and my children
tonight
With no fumes of liquor their spirits
to blight;
And, with tears in my eyes, I will beg
my poor wife
To forgive me the wreck I have made
of her life.
I have never refused you before? Let
that pass,
For I've drunk mylast glass, boys; I
have drunk my last glass.

Just look at me now, boys, in rags and
disgrace,
With my bleared, haggard eyes, and
my red, bloated face;
Mark my faltering step and my weak,
palsied hand,
And the mark on my brow that is
worse than Cain's brand.
See my crownless old hat, and my elbows and knees,
Alike warmed by the sun or chilled by
the breeze.
Why, even the children will hoot as I
pass;
But I've drunk my last glass, boys; I
have drunk my last glass.

You would hardly believe, boys, to look
at me now
That a mother's soft hand was pressed
on my brow—
When she kissed me and blessed me,
her darling, her pride,
Ere she lay down to rest by my dear
father's side;
But with love in her eyes she looked
up to the sky,
Bidding me meet her there, and whispered "Good-by."
And I'll do it, God helpin. Your
smile I'll let pass,
For I've drunk my last glass, boys;
I've drunk my last glass.

Ah! I reeled home last night—it was
not very late,
For I'd spent my last sixpence, and
landlords won't wait;
On a fellow who's left every cent in
their till,
And has pawned his last bed, their
coffers to fill.
Oh, the torments I felt and the pangs
I endured!
And I begged for one glass—just one
would have cured.
But they kicked me outdoors! I let
that, too, pass,
For I've drunk my last glass, boys; I
have drunk my last glass.

At home my pet Susie, with her rich
golden hair,
I saw through the window just kneeling in prayer;
From her pale, bony hands, her torn
sleeves were strung down,
While her feet, cold and bare, shrank
beneath her scant gown;
And she prayed—prayed for bread,
just a poor crust of bread—
For one crust, on her knees, my pet
darling plead.
And I heard, with no penny to buy one,
alas!
But I've drunk my last glass, boys; I
have drunk my last glass.

For Susie, my darling, my wee six-
year old,
Though fainting with hunger and shivering with cold,
There on the bare floor, asked God to
bless me!
And she said: "Don't cry, mamma! He
will; for you see
I believe what I ask for!" Then sobered, I crept
Away from the house; and that night,
when I slept,
Next my heart lay the Pledge! You
smile; let it pass,
For I've drunk my last glass, boys; I
have drunk my last glass.

My darling child saved me! Her faith
and her love
Are akin to my dear sainted mother's
above!
I will make my words true, or I'll die
in the race,
And sober I'll go to my last resting-
place;
And she shall kneel there, and, weeping, thank God
No drunkard lies under the daisy-
strewn sod!
Not a drop more of poison my lips
shall let pass,
For I've drunk my last glass, boys; I
have drunk my last glass.

ARE YOU NERVOUS

Are your nerves on edge? Do little things worry you? Is your temper getting to be uncertain? Nerve tension leads to neurasthenia, physical exhaustion, perhaps suicide. Don't you want to overcome this condition easily and quickly, at a trifling expense? Send address to A. E. Stokes, Mohawk, Florida, who will be glad to write you about a simple remedy that will bring ready relief.

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* * * "Therefore, I say, on the authority of God's Word; also backed up by the statement of his messenger (Brother Russell), the Elect are now sealed; consequently the four winds will be snapped THIS VERY NIGHT and they we may look for the beginning of the whirlwind (that will take the Elijah class (chariot and all) up into glory."

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

LOVE.

Strange as it may seem, this peculiarity noted in respect to Personal Beauty is duplicated in a comprehensive analysis of Love; an epitomized statement of which follows:

As in Personal Beauty, we have primarily two divisions, Formal and Emotional, so likewise Love may be primarily classed the same way. (1) First, we have the Consanguineal Affections or the family group, which is based on blood relationship; (2) second we have those affections that are based on affinity or soul relationship. All the affections to which humanity is heir may be classed under one or both of these two heads. It will be noted that the first division of Beauty (Form) and the first division of Love (Consanguinity) are closer related to each other than they do to the second; as is also the second division of Beauty (Emotion) relation particularly to Affinity—the second division of Love. Let us follow a little closer the two first classifications of both Love and Beauty—Formal Beauty and Consanguineal Love.

(1) Formal Beauty—Apollo and Venus—is predominant in giving birth to the sensuous features of Love—Romeo and Juliet. This Love consists chiefly of Admiration and Desire and is fundamental in forming Conjugal Love, in turn, becomes the basis of the family group. Phrenologically this Love emanates from the Animal and Domestic propensities and is the Creative Impulse.

(2) The second classification of Beauty (Emotional) and Love (Affinity) bears the same relation to each other as we have just noted with respect to Formal Beauty and the Family Group. It is these two phases of Love and Beauty that distinguishes man from the beast. Emotional Beauty begets Platonic Love which consists principally of a psychological cast and is blended with the Animal Propensities and form Conjugal Love.

The triplicity of the Formal Beauty has its numerical correspondence in the affection that are based on Consanguinity—blood relationship. Notice that in this trinity arrangement the dualism of the subdivisions of Formal Beauty is also faithfully duplicated. All of the affections that make up the family group consist of three distinct kinds—(1) Parental Love, (A) Paternal and (B) Maternal; (2) Filial Love (A) to Father and (B) Mother; (3) German Sympathy, (A) Brotherly love and (B) Sisterly love.

The second division of Love (Affinity), like Emotional Beauty, can be classified to produce the same numerical correspondency that exists between Formal Beauty and the Family Group. All of the affections that spring from Affinity are of three distinct kinds and each of these in turn are of two phases. They are Love, Friendship and Benevolence. The two phases of each of these three kinds of human affection can be clearly defined. We arrange them as follows:

(1) Conjugal Love is a blending of the (A) sensuous and (B) Platonic or rational affections. (2) Friendship is also of two sorts: (A) the common friendship of boys and girls that is nursed by circumstances, community of interests, etc.; this is the friendship taught by Phrenology and outlined in Finck's book on "Romantic Love and Personal Beauty." (B) The high friendship based on Affinity, that has reverence as its main features, with which outside conditions have nothing to do, such as circumstance, race, sex, etc.; this friendship is more of an attainment than endowment and is described by Emerson in his essays. (3) Benevolence is also of two distinct kinds: (A) the Phrenological or inherited endowment which is purely functional and (B) the psychological attainment, a sympathy that is based on experience and wisdom, which does not bestow favors upon an unworthy object.

The first of each of these three divisions springing from Affinity, are intuitive or instinctive, springing from the organs of the brain spontaneously and merge into the second in life; they all gain in extent and impartiality what they lose in sensitiveness and intensity. The second division is related more to the Will, Intellect and Morals, and is the product of experiences. This principle applies to all our faculties. Man is only half himself—first half is a gift and the other half is expression; the first may be styled Personality, the second character. Personality is nursed into maturity in the youth by the family affections (Consanguinity) and Character is matured by the affections related to Affinity. Cupid plays his first pranks on the fountains of our vitality promoting health and fires the faculties of the brain to the creative point. The same is true with Friendship and Benevolence; affection lights a brighter flame than was ever blazed by art." The principle illustrated in the two parables given by Christ—the Pounds and Talents—is applicable here.

In order to show the peculiar harmony and parallel of the numerical features of Beauty and Love, we make an abbreviated comparison—placing them side by side. Be it noted that the twins arranged together to form the triple feature, have a resemblance and should be classed thus:

BEAUTY	
Formal	Emotional
Symmetry	Deportment
Proportion	Smile
Angularity	Blush
Curvature	Lustre in eyes
Permanent Color	Voice in song
Transient Color	Voice in conversation
LOVE	
Consanguinity	Affinity
Paternal	Sensorial
Maternal	Platonic
Filial to Father	Frenic Friendship
Filial to Mother	Psyric Friendship
Brotherly sympathy	
	Frenic Benevolence
Sisterly love	Psyric Benevolence

(To be continued.)

Pastor Russell's Sermon

(Continued from Page Two)

saying, "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) These are the very elect of whom the Apostle wrote, "If ye do these things ye shall never fail; for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."—II Pet. 1:10, 11.

FATE OF THE LESS FAITHFUL AND THE UNFAITHFUL

The unfaithful would be those who draw back into perdition—into the Second Death. But, as we have already intimated, the Scriptures point out and our experience in life shows another class, neither faithful to the full degree nor yet disposed to draw back and renounce the Lord and his righteousness. These are less faithful than the "more than conquerors"—less faithful than the standard which the Lord demands for the Kingdom class; nevertheless, because they "have not denied by name" (Rev. 3:8), and "because they have not counted the blood of the covenant wherewith he was sanctified an unholy thing" (Heb. 10:29), and because they have not turned back in the sense of returning to wilful sin—because they have not returned as the sow to the wallowing in the mire wilfully, willingly, intentionally, casting aside their justification and relationship to the Lord—therefore the Lord will not utterly reject them. Although they can not have the highest place in the Kingdom, the kingly position which can go only to those who are copies of God's dear Son, the Lord proposes to carry them through so long as they are exercising faith in him. He will give them chastisements, corrections, and will ultimately cause them to appreciate him and his righteous arrangements more highly; he will bring them through great tribulations to an honorable place in his future service. These are the great company of overcomers with palm branches, of Revelation 7; these are they that will be before the throne but not on the throne, who will have the palms of overcomers, but not the crowns of the "more than conquerors." These are they that were not sufficiently alert to keep their garments unspotted from the world, and must through tribulation wash their robes in the blood of the Lamb.

We leave for another occasion the connection of our text, contenting ourselves at the present time with a clear discernment of God's election of the past and of the present age. We have seen them to be entirely just in that they worked no injury to the non-elect, but reversely are intended of our Lord ultimately to work to their advantage. We have seen that the terms and conditions of the election are such that the great majority of mankind under present conditions can neither appreciate nor respond to the terms, and that God is using present circumstances and conditions for the development of the classes he desires to make use of, and through whom he will show forth his justice, wisdom, love and power to the whole world of mankind. We have seen that although this election is wholly of grace and not of works, nevertheless works are required, sacrifices necessary, to an attainment of this election, and I trust that we have all resolved that more earnestly than ever we will strive to make our part in his calling and election of God sure, secure—to attain that for which we have been apprehended of the Lord.—Phil. 3:12.

These elections are well illustrated by those with which we are acquainted in the political world. The choice of some to be legislators, some to be congressmen and senators, implies no injury to the non-elected citizens, but, contrarywise, is intended for their blessing through the enactment of wise legislation, etc., in their interests. Similarly in God's election the ancient worthies are to have a great blessing in the great work of blessing Israel and all the families of the earth, and the little flock of this present Gospel age is to have, with the Lord Jesus, the most important share in the work of restitution, and thus God's elections in the end will work out the greatest blessing for all mankind. His guarantee is that all shall be blessed with the knowledge and opportunity of the eternal salvation, and that the only ones who will fail of attaining it will be those who wilfully, intelligently reject the divine arrangement and refuse to conform to the reasonable conditions which the coming Kingdom will impose. Seeing that we know these things, what manner of persons ought we to be in all holy conversation and godliness? How self-sacrificing, how devoted, how loyal to God, his Word and all his people should we be if we hope to attain a place in the glorious company of the "very elect." Let us by the grace of God more and more strive to this end, remembering by the way that God is for us, that he wishes us to attain that to which he has invited us, that he will not suffer us to be tempted above that we are able, that he will provide a way of escape from which we could not conquer, that all things shall work together for good to them that love him, that all these blessings are ours in Christ, and that our Lord is pleased to have us claim and appropriate his promises and blessings—to be full of faith and thus to be his "faithful."

THE APPEAL REFUSED.

The National Labor Tribune was in receipt of a telegram from New York on Tuesday morning stating that the appeal of Pastor Rutherford, Van Amburg and the others convicted last week and sentenced to terms in the military prison at Atlanta, Ga., had been refused. This means that these men must immediately go to prison.

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

A New York dispatch says: Ward C. Dalsenberger, a leader of the International Bible Students' Association in Mount Vernon, N. Y., who failed to report for duty when called by his local draft board, has been sentenced by court-martial to serve 15 years in prison. Dalsenberger, who was a map-maker, claimed exemption as a preacher. The charge against him was desertion.

Waynetown, Ind.

Enclosed find one dollar bill for which send Labor Tribune. I cannot do without it as long as you publish Pastor Russell's sermons.

Respectfully yours,

Fred Kruger.

Philadelphia, Pa.

Enclosed please find one dollar for renewal. I see my subscription has expired. Thank you for sending it along these last few weeks.

Yours truly,

Samuel Spahr.

Oakland, Cal.

Enclosed please find a money order for one (1) dollar to continue the subscription to the "Tribune" from February, 1918. Kindly pardon delay in renewing.

Very truly yours,

S. O. Spencer.

Waynesburg, Ind.

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S. O. Spencer.

"HALLOWED BE THY NAME"

"And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

The knowledge of the hallowed name of Jehovah is the sum of all attainment for the child of God, and the ages to come will only suffice to reveal "the exceeding riches of his grace." Eph. 8:7. "this is eternal life that they might know thee, the only true God." Jno. 17.

Such acquaintance with him has been found only, as all other things have been accounted, but dross in comparison; when the heart of man has been "one thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." Ps. 27:4.

No wisdom or works of men can know or make him known; the only way of access to his presence being through the cross of Christ. "No man cometh unto the Father but by me." "Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

"I manifested thy name unto the men which thou gavest me out of the world." Jno. 17:6, and they declared, "We beheld his glory." Jno. 1:14, and it is written "God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6.

In answer to Moses' petition, "I beseech thee shew me thy glory" God's glory is declared to be his goodness and his name." Ex. 33:18, 19; and his name is proclaimed to be "The Lord God, merciful and gracious, long suffering and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty." Ex. 34:6-7.

As "The Lord God merciful," he is revealed in Jesus Christ, and to appreciate the great gift of his Son, is to know that it is impossible for God who "so loved" to be unmerciful. "His mercy endureth forever." "According to his mercy he saved us," Titus 1:5, and none could receive of his mercy except they be merciful; "renewed in knowledge after the image of him that created," Col. 3:10, and knowing him they are conformed to his likeness. The thought that Jehovah could be unmerciful would be a denial of his name."

"Gracious"—"grace and truth came by Jesus Christ,"—"full of grace and truth," Jno. 1:14-17, and as he has said, "I change not," he cannot be ungracious. Those standing in his grace, "know that all things work together for good to them that love God, to them who are called according to his purpose." He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 5:3; 8:28-32. To recognize the "fulness of grace" is to "rejoice in hope of the glory of God"; and leads to the "love that thinketh no evil," which could not impute evil motives to others, but would cover the multitude of sins." 1 Pet. 4:8.

"Longsuffering"—Oh ye servants of the Lord, praise the name of the Lord!" What longsuffering in waiting to be gracious and to reveal his glory, while his name has been blasphemed, and his word ignored. Longsuffering to us-ward who believe; gentle and patient as it is written "Thy gentleness hath made me great." To appreciate such love is to be "strengthened with might by his Spirit in the inner man, unto all patience and longsuffering with joyfulness." Col. 1. The truth about Jehovah as learned, makes it impossible for one to think of him as irritable or impatient. "Glory ye in his holy name."

"Abundant in goodness"—"Oh how great is thy goodness, which thou hast laid out for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men." Ps. 31:19. Those who have seen his loving provision for their enouragement and discipline, supplying every need "according to his riches in glory by Christ Jesus," (Phil. 4:19) unite in praising him for his great goodness. They know that he is good, and no good thing has been withheld. This gives to him "the glory due unto his name." Ps. 29:2.

"And truth"—"A God of truth without iniquity, just and right is he." Deut. 32:4. "Thy word is truth," and to disbelieve his word is to deny his name, as it is written "Thou hast magnified thy word above all thy name." Ps. 138:2. "He that believeth not has made God a liar," while they that know thy name shall put their trust in thee." Ps. 9:10. "All the promises of God in him are yea and in him are Amen, to the glory of God by us," 2 Cor. 1:20, and are exceeding great and precious to all who know his name. How full of meaning is the petition of our precious Lord. "Holy Father, keep through thine one name those whom thou hast given me, that they may be one as we are." "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them." Jno. 17:11, 26. As the grace, mercy, longsuffering, goodness and truth of Jehovah, declared by Jesus, are apprehended, this name is written in the forehead, enabling such an one to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:18, 19.

This view of the glorious holiness of the great Jehovah brings the soul into sweetest harmony with him. "In tune with the infinite," and, as it were, a new song is sung by those who have "His Father's name in their foreheads," Rev. 14:1-3. It makes known as well how even the cutting off of the wicked will be a mercy, a praise to his Name. "But we all with open face beholding as in a glass, the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Since such a name is his glory, to write that name upon one would place his glory upon them; as it is written, "I will write upon him the name of my God," and the glory of the Lord shall arise upon thee." Isa. 60:1, 2.

"Come hither, and I will shew thee the Bride, the Lamb's wife, and he carried me away in the Spirit, to a great and high mountain and he shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Rev. 21:10. "The glory of God did lighten it,' and the Lamb is the light thereof." Those who are carried away in the spirit into an high mountain, Rev. 14:1 (translated into the kingdom of God's dear Son) have the name of the City of My God written upon them"; this distinguishes them as members of the bride; while their beholding the city coming down out of heaven locates them this side the veil, Rev. 3:12, and this is in perfect harmony with the assurance that the overcomer in the hour of temptation would be thus honored. Rev. 3:10-12.

"Let us rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7. The last member of the bride has come to know the hallowed name of our Father in heaven, "Bless the Lord, oh my soul, and all that is within me, bless his holy name."

Your servant by his grace,

W. M. Batterson.

Lock Box 213, Brazil, Ind.

Garnett, Kansas.

I see that my subscription is past due, and wishing your good paper to continue coming to the end, I herewith send you money order for $1 for another year.

Yours very truly

ED McKEAN.

Lovely Extravagances of Wedding Pageants

June weddings make a bright parenthesis in the grave story of war times. Just as many lovely brides grace just as many beautiful bridal processions this June as in Junes gone by—and the joy they radiate is more than ever welcome. No one expects the bride to curtail any of her privileges on her great day. It comes but once in a lifetime and she is entitled to make the most of it. The pomp and circumstance of war is not to be compared to it.

Society countenances the pretty extravagances of the wedding pageant and styles play into the hands of those who plan them. Malines and georgette crepe make the most fetching and picturesque hats for bridesmaids. Some of these have veils of malines extended into scarfs that swathe the throat and partly cover the face. Special thought has been bestowed on the matron of honor—the most dignified millinery featuring her position. In a procession where there were two flower girls, small soft hats of narrow, Arval lace, trimmed with little rose buds were allowed them. In this company the matron of honor wore a wide-brimmed hat of sand-colored malines and pale-gold lace, with a full short mantle of malines to match with collar of gold lace. The bridesmaids rejoiced in wide hats of pink georgette crepe with big, soft poppies made of the same material, set about the crown.

For brides who decide against the conventional white satin and lace veil, pretty hats of white malines and small white flowers have been provided with long ends of malines falling from the back to be wrapped about the neck and shoulders. For these simple wedding dings organdie dresses and organdie hats give the bridesmaids every chance for lovely color and quaint design in their frocks and millinery. Organdie and net, or organdie and lace combined make fascinating wedding gowns.

There are many ways of draping the veil. One very good way is to gather the tulle into a band of silver lace to form a close-fitting cap; another is arranged in a larger cap with double frill about the face—as shown in the picture, and a third presents the veil falling from a coronet of fine lace, wired to hold it in position.

Julia Bottomly

Bright Hued Organdie Blouses. Charming organdie blouses are in bright colors, trimmed by this triangular patches of smocking done in white floss.

Taffeta Coats, and Others

No matter what else in the way of wraps is offered for midsummer, we are always sure of the taffeta coat. It is so practical and so pretty that it cannot be banished entirely—it comes back as inevitably as the Fourth of July or the bathing suit. Here it is as interpreted for this summer in taffeta, with bandings of velvet. It is as graceful and easy as the popular cape and at least as little trouble to manage.

In colors these silk coats are best in dark shades—deep blue, brown and green proving full of style. There is always black, of course, depending upon smartness of the design to rescue it from being commonplace. The luster of taffeta makes it a wonderful medium for colors.

Very much less familiar are new summer coats of wool velours and silk jersey and of silk jersey with big silk collars. In the combinations of silk and wool the body of the coat—that portion about the shoulder and sleeves—is of the silk, often extended below the waist, forming a long waist effect. Collars—which are simple—are of the velours and cuffs to match them. Those who are looking for something new might consider the silk jersey or wool and jersey combinations.

Poplins, like taffeta, we have always with us in aristocratic coats. They are among those present this year. Very handsome models are entirely of pongee and others of pongee and black satin, the satin used in collars and cuffs and in wide borders at the bottom of the garment. Very handsome long capes of black satin lined with colored satin have scored a success, and some very dressy capes are in light colors finished with deep silk fringes.

Julia Bottomly

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EXCITEMENT AT ANNUAL ELECTION OF ELECTRICAL WORKERS; FRAUD CHARGED

ELECTRICAL WORKERS BREAK UP IN A BIG RIOT

ANNUAL MEETING AND ELECTION OF BUSINESS AGENT FURNISH EXCITING SCENE.—LIGHTS ARE TURNED OUT, BALLOT BOX DISAPPEARS AND CHARGES OF FRAUD ARE MADE BY CANDIDATES' FRIENDS.

The annual meeting of the Electrical Workers held at the Labor Temple broke up in a riot and the general smash up is said to be something more than ordinary with opposite factions charging each other with election frauds that threaten not only the disruption of the organization, but to land in the courts.

The annual gathering was one of those brotherly love events with similar expressions of affection that the Hun is lavishing upon the weaker. The stronger among the Electrical Workers believing that its strength was sufficient to practice its tyranny upon the members who sought to care for the interests of the unsuspecting and determined to whip every member into line for its candidates. This, however, failed and the war spirit burst into such indignation that M. P. Gordon, former business agent, arrived suddenly from the east to flay into line the obstreperous. Gordon it is charged was in communication with what is recognized as the ring aggregation whose methods are said to be of the Hun type.

Brush, one of the members, who was acting business agent since Gordon shook the dust of this smoky sphere from his brogans refused to become the goat any longer and declined to become a candidate for the office to continue himself in that job. This brought Gordon to the front with a candidate named Keefe while the opponents prevailed upon Carpenter, a more conservative and representative member, whose interest sare said to be for all the members and not a certain clique. But the ring was bent on dropping shells right in the path of Carpenter with the hope that the latter would be blown out of his purposes. Carpenter being of the American type came to stay and the gang it is said failed to frighten him.

Even Gordon's presence was not sufficient to alarm Carpenter and the contest continued with increasing fury until the night of election. Carpenter's friends stood pat and pushed forward even in the face of Gordon and his line-up. It was indeed a warm election; the excitement was intense and the feeling was about as amicable as an American to a Hun in the midst of a drive. As the balloting continued there was every indication that Carpenter had the votes and that his election was assured. Gordon's aggregation seemed to be hopelessly defeated but Keefe could not stand for that and Gordon was said to be sparkling with indignation. The election was about to close when the fury burst into flame and the barrage was awful with the artillery roaring so that all the cries of the enemy were drowned, but while the uproar was at its highest, the lights were suddenly turned out and the boaches swooped down upon the ballot box, which like a flash disappeared.

When the roar subsided one faction charged the other that one lot box was shot out the window and another with spurious votes substituted. Carpenter and his friends claims that he can produce affidavits that he received 138 votes and that by Keefe only receiving 80 votes. The total number of votes being cast were 218. The friends of Carpenter are bent on having Carpenter declared elected, but the Gordon faction claim that Keefe received 112 votes. This makes Keefe business agent. The margin for Keefe is so small that the fight is to be continued and there is every indication the organization will split. A duel organization is threatened. The consciencious members declare they cannot stand for the methods that have been practiced and another organization is essential if the supporters of Carpenter are to be recognized.

Carpenter's friends contend the election was oen of the most scandelous that has ever taken place and every effort is being made to silence this faction which is claimed to be the most sincere and responsible.

The conduct on the part of the opponents of Carpenter is said to be the most outrageous that has ever occurred in the labor move-

(Continued on Page Eight)

Somewhere in the U. S. A.

EMPLOYERS AND TOILERS AGREE TO STOP STRIKES

EMPLOYERS ASSOCIATION AND LABOR SHOW PATRIOTIC INTEREST IN BRINGING TO SPEEDY END STRIKES AND LOCK-OUTS DURING PERIOD OF WAR.

Employers and employees of Minneapolis, through the State Board of Arbritration, petitioned the Public Safety Commission to make a ruling which would form the basis for the settlement of industrial disputes during the period of the war. Accordingly, on April 17th, the Commission issued Order No. 30, approving the proposal in its entirety. The basic conditions to cover both employer and employee, organized and unorganized, are:

1. That employer and employee must recognize that now and for the period of the war continuous, efficient production can alone equip and sustain our military forces; that every dispute, whatever its motive, which interrupts production, furthers the ends and operates to the advantage of the public enemy.
2. That employees shall not ask for recognition of a union which had not been recognized before the war.
4. **That employers and employees agree in good faith to maintain the existing status, in every place of employment, of a union, non-union, or open shop.**
5. That employers and employees agree taht differences with respect to wages of hours of labor shall be referred to the State Board of Arbitration for adjudication.
6. That during the period of the war, there shall be neither strike nor lock-out under any circumstances. In the event of an arbitration, pending the decision of the board, work shall be continued uninterrupted by either party.

Commenting on the order, Governor Burnquist said: "The following by employers and employees of the plan for which they petitioned wil mean that Minnesota will be in as good position as any state, if not better, for receiving war and other contracts and will make it possible for this commonwealth to be of the greatest service in assisting in Federal Government during the crisis.

"The attitude of the representatives of Minnesota employees and employers cannot be too highly commended and the action they have taken again shows that both empolyers and employees desire to insure the best interests of their country and are willing at such a time as this to put aside their own preferences for the common good."

HOW PRESIDENT OF NATIONAL FOUNDERS VIEWS OPEN SHOP

SHORTAGE OF SKILLED LABOR NECESSITATES TRAINING OF WOMEN FOR MECHANICAL PERSUITS. SITUATION MAY BECOME AS ACUTE AS IN ENGLAND WHERE HUNDREDS OF THOUSANDS OF WOMEN ARE ENGAGED.

W. H. Vandervoort, President of the National Founders Association, said:

"In this country, according to the statistics compiled by the government at the beginning of the war, it was found that ninety per cent of all the manufacturing establishments capable of producing munitions of war were run on an open shop basis.

It is the duty of the manufacturers of this country to maintain their pre-war standards, in accordance with the recommendation of the National Council of Defence, in order to secure a maximum output and prevent the resultant reduction in efficiency which follows closed shop conditions. Your government is in favor of an Open Shop and you should keep constantly in mind that your continued running of an open shop is of a great assistance to your government at this critical hour.

There can be no contradicting the fact that there is to-day a very great shortage of skilled labor in our lines and it has become necessary to use every means available to train men and women for mechanical pursuits. This has meant a very material dilution, reducing the percentage of skilled workmen employed in our industries to a very much lower point than ever before. Already many firms have introduced women labor and are taking special steps toward training them in mechanical work, many women show quite as great an aptitude for machine work as the men and experience indicates that their training in this particular line of work is no more difficult. While we regret the necessity for bringing women into these activities, it is quite evident that should the war continue for any considerable period of time the situation in this country will become quite as acute as in England and we will find hundreds of thousands of women engaged in mechanical persuits.

In his report to the delegates attending the annual convention, Commissioner John D. Hibbard, dealt particularly with the labor situation. A detailed stateemnt of the strike in which the association association had been called upon for assistance during the year brought out the fact that demands for a closed shop and union recognition, the eigth hour day and horizontal wage increases were the chief causes. In each case, the difficulty was brought to a successful co nclusion and the open shop principles of the Association maintained. Mr. Hibbard called attention to the fact that while the report of the National Industrial Conference board showed a deplorable general situation, namely, three thousand labor difficulties in industrial establishments and a total loss of 6,285,000 working days during the first six months of the war, the number of strikes in shops of members of the association during the past year was considerably less than half that of either of the two previous years.

Mr. Hibbard, in conclusion, urged every member to watch the labor situation, to anticipate, if possible, any dissatisfaction among employees, to see the best wages and working conditions were given them, and to maintain open shop condition in spirit as well as in name.

Bi-Monthly Settlement.

According to agreement made in conference the Boiling and Finishing sixty-day settlement is to be made in the latter part of the last month of the settlement instead of early in the first month. Hence this announcement prior to that of the sheet and tin which will be made at the usual time.

We, the committee appointed to examine the sale sheets of the Republic Iron and Steel Company, Union Rolling Mill Company, Fort Wayne Rolling Mill Company, and Highland Iron and Steel Company for the sixty (60) day period ending June 30th, 1918, find that the average price was $3.35, hence the price for Boiling and Finishing mills for the month of July and August, 1918, will be based on a $3.35 card rate.

Edward Knight,
Oscar F. Pitts,
John Williams,
Committee.

Note—The price of Boiling on a $3.35 card rate is $16.30 per ton.

PASTOR RUSSELL'S SERMON.

"MANY ARE CALLED, FEW CHOSEN."—THE WEARY AND HEAVY LADEN SPECIALLY CALLED AND ATTRACTED.

HARTFORD, Conn., July 8, 1906.—Pastor C. T. Russell of Allegheny, Pa., preached twice here today to closely attentive audiences. His afternoon topic was A Cure for Infidelity—"To Hell and Back." His evening discourse, which we report, was from two texts, "Come unto me, ye that labor and are heavy laden, and I will give you rest." "Many are called, but few chosen."—Matt. 11:28; 22:14.

As many of my audience keep track of the Sunday topics through the public press, I remark that the subject today is closely related to that of last Sunday on "God's Very Elect." Our text assures us that the called ones of this Gospel age are many in comparison with the few who will be eventually chosen as the very elect—whom, in our discourse a week ago, we found to be elected or chosen to be the joint-heirs with Christ in the Millennial Kingdom, which is to bless the world of mankind in general—the non-elect. Today we consider the call or invitation which has been made during this Gospel age—the class to whom it has been extended.

It should be carefully noted that the Scriptures do not say that all are called. On the contrary they tell us that many are blind and deaf to God's message now being circulated—the Gospel. Such can not be said to be called in any proper sense of that word. A call is an invitation which is heard. As we look out over the world in general we see the vast majority in heathen darkness, as the Apostle expresses it, having no hope, and "without God in the world." (Eph. 2:12.) They have never heard of "the only name given under heaven and amongst men whereby men must be saved;" they have never heard of the grace of God which bringeth salvation, which has been manifested for men, and which eventually will be to all men, but as yet can be appreciated only by those who have the hearing ear of faith and understanding heart. Thus at one word we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse or sentence of death—the Adamic condemnation. We see from the Scriptures, too, that our Lord Jesus "by the grace of God tasted death for every man"—"to be testified in due time." (Heb. 2:9; I Tim. 2:6.) Jesus therefore tasted death for all these 1,200,000,000 and for all their forefathers. He has paid the ransom price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us. The coming blessing is a rescue from the sin-and-death conditions in which they were born, an opportunity for rising out of those conditions or degradation, up, up, up to full perfection of nature, and all that was lost through Adam's disobedience. This work of divine grace we see is to be accomplished for the world during the Millennial age, when Christ and the elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

THE ADVANTAGE OF THE HEARING EAR.

We who have heard the Lord's voice calling us, inviting us during this age to joint-heirship in the Kingdom, have an advantage over the heathen, as knowledge is always an advantage. No injustice is done the heathen in leaving them without this knowledge, but a favor is conferred upon those who have the hearing ear. It is not injustice to the heathen that God allows them to live in ignorance of his great plan for their awakening and raising up out of sin-and-death conditions by and by. The advantage which comes to us who know and believe is two-fold: First, that we have the joy and peace of that knowledge, even though we do not have the salvation yet.

Our salvation, like the world's, waits for the Millennial age. In the morning of that glorious thousand-year-day the Church is to be rescued first, as it is written, "God will help her early in the morning" (Psa. 46:5.) These he will use here as his instrumentalities in blessing the heathen and all the families of the earth, as says the Apostle John, "The Spirit and the Bride shall say come, and whosoever will may come and take of the water of life freely." (Rev. 22:17.) The Bride must be developed first before she can join with the Spirit in inviting the world to the blessing which God has in reservation, and this Gospel age is for the very purpose of calling and testing, proving and selecting the Bride class; and at the close of this age the marriage of the Lamb will come, and the faithful Church will thenceforth be the Bride in glory, and in association with the Bridegroom in his Kingdom-blessing work. Thus our second blessing is the privilege which the knowledge brings to us—the privilege of accepting God's gracious arrangement and becoming his "very elect."

CHRISTENDOM'S 400,000,000.

Having disposed of the 1,200,000,000 of heathendom, and found that they have no call, but are under gross darkness, blindness, we now turn our attention to the estimated 400,000,000 called Christendom, and ask to what extent have these seen, heard and understood respecting the grace of God in Christ? Some of them have heard Church bells ring, some of them have been inside edifices consecrated to the worship of God, but a comparatively small number have ever really heard, in the sense of really understanding or knowing the meaning of the Gospel message. Those few who have some understanding of the message are generally confused by it, and by reason of this confusion and misunderstanding of the call they are split into an hundred parties and sects. Some lay most stress upon election, others upon free grace, others upon immersion, others upon various forms of Church government, etc., etc. Out of the whole number only a comparatively small proportion have any clear conception of the truth—of how we became sinners, of what the penalty against the race is, of how Christ paid the penalty, of how his death was the satisfaction for our sins, of how God could be just and justify those who believe in Jesus, of how the call began at Pentecost and continued down during the age, of all purpose and object of the call—what the called are called to do and what are the terms and conditions of the call, and what will be the result to the majority after, from amongst the called ones, a few shall have been chosen to be the Bride of Christ, the very elect.

This is certainly a fair statement of the world's ignorance, and it is corroborated by the Apostle, who tells us in so many words that "The god of this world hath blinded the minds of those who believe not;" and he again intimates that even believers see only in part. (II Cor. 4:4; I Cor. 13:12.) Again he assures us that we who are believers should desire increasing light, and be assured that God intended the light for the Church only—"Light is sown for the righteous, truth for the upright in heart;" and again, "Thy Word is a lamp to my feet, a lantern to my footsteps;" and again, "The path of the just is as a shining light, which shineth more and more until the perfect day." (Psa. 97:11; 119:105; Prov. 4:18.) The Apostle prays for the Church along the same lines, intimating a measure of blindness continuing with us for some time after we have accepted Christ and become his followers. His words are, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the length and breadth and height and depth; and to know the love of Christ, which passeth knowledge."—Eph. 3:14, 17, 18.

Do we not see, then, that the called ones mentioned by our Lord as "many called" are merely many in proportion to the few who will constitute the elect; but that the number of called is not many as respects the whole numbers of our race, but, on the contrary, few. So then our Lord's words, interpreted by other Scriptures, signify that a few of the world are called during this Gospel age, whereas none of the world were called prior to this Gospel age, during the 4000 years from Adam to Jesus. Only the Jewish nation was dealt with by the Lord at all, and they were not called under the terms of this Gospel age call. And yet this small proportion of the race called is many in proportion to the few who will constitute the very elect. As we see the selection which the Lord is making, we should appreciate the more the value of our knowledge of him and whatever we have heard of his call, that by using the same we might greatly profit ourselves and secure the pearl of great price, joint-heirship with our Lord in his Millennial Kingdom—that we should make our calling and election sure by diligent faithfulness to the terms and conditions regulating this selection.

IS POVERTY A BLESSING?

Why did not our Lord say, "Come ye righteous, come ye educated, come ye wise, come ye rich"? Why did he on the contrary say, "Come unto me, all ye that labor and are heavy laden"? Why did he so frequently intimate that his chosen ones would be composed chiefly of the poor of this world, rich in faith. Why did he say through his Apostles, Not many rich, not many mighty, not many learned, not many noble, but God hath chosen, but chiefly the poor of this world? (I Cor. 1:26, 27; Jas. 2:5. The answer is not far to seek: The rich, the noble, the learned, the self-satisfied righteous are not in the condition of heart to hunger and thirst after the things which God has to give now. And God is so presenting his Truth now that it will appeal only to those of a certain character, a certain kind of disposition. He is calling with a view to an election or selection. As for the righteous he informs us that there are none such, that all have sinned and come short, all have violated the divine law, and all are under the sentence of that law, even though some have sinned much more egregiously than others.—Rom. 3:10.

As for education and wisdom, these do not enter into the Lord's call, because, as the Apostle declares, much of it is foolishness in God's sight, because much of it is error; and when God gets ready to give knowledge and wisdom to his very elect he can give them the pure article, and that very quickly. This he has agreed to do in the moment of their resurrection. In that moment so great will be the change that they will have all knowledge, all wisdom—when that which is perfect is come everything that is imperfect will be done away. So, then, from God's standpoint, knowledge in the present time need not in any sense of the word be a condition for membership in his elect class. With riches it is much the same. God is rich; all things are his—all the gold and silver, and the cattle upon a thousand hills. He needs not our riches; he needs not, therefore, to call the rich. But why should he seek the poor? Has he need of poverty? We answer, No! and he is not seeking all of the poor; but the poor are more numerous than the rich, the uneducated more numerous than the educated, the lowly born more numerous than the noble—and, more than this, their lacks, their deficiencies, tend to produce in them humility of mind; whereas the rich, the great, the noble, the wise, by their talents are apt to be more or less puffed up, self-conscious, and therefore are less ready to confess their complete dependence upon the Lord, and that in coming to the throne of grace they must come on an absolute equality with every other sinner to obtain mercy and find grace to help in every time of need.

The poor in purse, poor in influnce, poor in education and poor in character, with all their disadvantages, have the great advantage that their condition is favorable to humility—that it is easier for them to accept the Lord's terms and conditions and to give their all than it is for others who have more to give and who feel less their complete dependence. So, then, without despising greatness, nobility, riches, honors, but while rightly appreciating and valuing these, let us learn to appreciate the advantages we have if we are humble, poor and lowly. And those who are rich in any of these particulars must learn the same lesson, that in order to be of the Lord's followers they must become poor—that faithfulness to him will cost them their influence in the world, faithfulness to him will lead them to lay at his feet all of their wealth, financial, intellectual and moral—all to be used in joyful service of the King. In a word, the proposition of the Gospel call is that we lay all at the Master's feet in consecration. The less we have the easier naturally is the sacrifice; the more we possess the greater is the sacrifice, but proportionately greater is the blessing and opportunity for his service.

COME, YE LABORING AND HEAVY LADEN.

But the real pith of our Lord's words lies in the terms, "Ye that labor and are heavy laden." This may have a measure of application to farm labor, counting house labor, factory labor, etc., but its special significance is to a labor of heart, heavy laden with its appreciation of sin and degradation. Some of us, in our ignorance of the true standards of righteousness, may at one time have had very self-satisfied sentiments even before coming to the Lord and entering into a covenant with him and accepting his favors and the covering of his robe. We perhaps have been thoughtless respecting what should be the true standard before the human heart, what should be the true standard of responsibility to God and to our fellow men; but as the eyes of our understanding become opened to the facts, as we struggle with ourselves for mastery over inherited weaknesses and frailties, as we obtain high ideals and seek to measure up to them, we find ourselves weary and heavy laden in the attempt.

Happy is the man who has reached this condition, even if he has not yet gone onward; because he has attained the place where he is prepared to hear and appreciate the Lord's invitation; and the harder man's lot may be in the present time, in his battle with the thorns and thistles and adversities of life, the more likely is he to feel discouraged and discontented with himself, and to realize his own meanness by nature, and to get a glimpse of the grandeur of perfection divine, the standard, the ideal. With the rich of intellect or purse or social sphere it is different. The excitement of business enterprise, the social whirl or the intellectual conflict and victories all serve to fill the heart, the mind, the soul—all serve to satisfy in a measure, for a time, and to hold the attention away from its highest duty, the consideration of its moral and religious standards and the appreciation of its own imperfections and purposes and those of the entire groaning creation. Hence the advantage of the poor, and the greater likelihood of their heartily appreciating the voice of him who "speaketh from heaven," saying, "Come unto me, all ye that labor and are heavy laden.

"AND I WILL GIVE YOU REST."

From the standpoint of the world all this is foolishness. Men and women, instead of thinking of their own blemishes and hungering and thirsting for righteousness, try to absorb their attention completely with the busy things of this busy world—with riches, pleasures, business, etc. In other words, the majority of mankind do not hear in the sense of believing the message of the Master, that he has a rest to give, a peace to give, a blessing to give, which can be obtained in no other quarter. Indeed so thoroughly is the Master's Word disallowed by the majority of those who give themselves unreservedly to his services are, as the Apostle expresses it, "Counted fools all the day long, besides themselves, credulous, etc. (I Cor. 4:10.) But to these who have heard, who have come to Jesus and who have received a blessing at his hand, the matter is different. They realize gradually that they have received of the Master a blessing which the world can neither give nor take away nor understand, and then they can appreciate his words, "Blessed are your ears for they hear, and your eyes for they see."—Matt. 13:16.

Such now understand that the majority of the world can neither hear, see nor understand the things which God is now promising—they are hid from their eyes of understanding by the delusions of this present time. As they recount their own experiences they perceive that the world in general are chasing after pleasures which they rarely attain, and when attained are found to be but fleeting; while those who have come to Jesus in response to his invitation find in him, in his fellowship, in his Word, in his peace, which comes from believing his promises, a blessing far beyond anything they could at first have understood—blessings which grow increasingly, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit."—I Cor. 2:9.

True, those who accept the Master's call and to whom he gives his rest find that they are not left out of the trials and difficulties of the present life—that on the contrary they have as many as their neighbors, and perhaps more of life's difficulties and perplexities. But they find on the other hand that they have assistances in the bearing of these trials, in the assurance of their Master that the present rest of faith will by and by be succeeded by the actual rest of the Kingdom, that what they have by faith now in anticipation, they are to more than realize by and by when in the resurrection they shall be changed in a moment, in the twinkling of an eye, and be like their Redeemer—see him as he is and share his glory. To the extent that they can exercise this faith in the Lord and in his promises present and future, in that same proportion they have cause for rejoicing and experience the rest, the peace, the blessing, which the Master assures us will be theirs when he said, "I will giv you rest."

"ACCORDING TO THY FAITH."

But, some one will say, These are all blessings of faith and not actualities. You who are believing and trusting in Jesus are waiting for the actualities of his favor during the Millennial age, after your resurrection in his likeness. We answer, Yesh! it is purely of faith. Then they reply, "Then we can not exercise this faith; we must hold on to the things of this present life; we can not sacrifice social position or wealth or honor of men or time or influence—we can not sacrifice these on a bare hope for a better resurrection and an everlasting glory in the Kingdom. We must walk by sight, not by faith. Why should God make a test of faith? Why should he not give us knowledge and then leave it to us to decide? This would practically influence everybody. Substitute knowledge for faith and the majority of mankind would be quickly willing to return." Ah, we answer, that is the very point the Lord is making, an election according to faith, as we read, "According to thy faith be it unto you."

Not every person is able to exercise this faith, and those who can not do so are not to be eternally tortured because of their inability. Nevertheless their failure to exercise faith demonstrates that they can not blong to the class which the Lord is now electing or selecting. Their turn or blessing will come in the Millennial age, where knowledge and sight will give place to faith and trust. Blessed therefore are the poor in spirit; it is easier for them to exercise faith—easier therefore for them to come into alignment with the divine conditions; —easier for them to take up their cross and follow the Lamb whithersoever he goeth;—easier for them to count all things but loss and dross that they may win Christ and share with him in his heavenly Kingdom, glory and honor;—easier for them to walk by faith and not by sight. Let all of us, therefore, who have been laboring and heavy laden with appreciation of our own weaknesses and imperfections, and who have heard the Master's voice speaking peace and assuring us that he has paid the penalty and that he appropriates to us of his merit, his righteousness, a sufficiency to cover every unwilling blemish and thus to give us a standing before the Father—let us who have fled away from sin, and laid hold upon the hope set before us in the

(Continued on Second Page.)

NOTICE TO READER.

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A. S. BURLESON, Postmaster General

APPRECIATIONS.

From Florida Once More.

I hope you have not all forgotten your Florida friend. Our thoughts go to you these hot sultry days, and wish myself away from here again for another summer. Now and then there are a few days together that it's very hot in the north, but it is not one continuous performance day in and day out from early July till the last or middle of October as here, but that is not what I started to write about, but just thought bits to help in the Red Cross work. Of course it's too late now for raising cabbage and tomato plants to sell. I did that and sent a good many of them to Ohio; also furnished flower seed free to raise flowers. One I sent shells; she was a poor cripple, but said she could sell pretty sea shells to help. Another makes necklaces and long neck chains of seed and beads. If they are made nicely, someone is ready to purchase. A friend gave me a package of brilliant scarlet sea peas. I sent them to a lady in Columbus, Ohio. She made lots of work for helping the Red Cross. She was delighted with her share on them. Every home can make rag rugs, not the old-fashioned ones and unsanitary braided ones, but pretty fluffy affairs in which you can use any rags, new or old. I cut them in pieces two inches long and half as wide. Get a big box of them ready, then sit down to the machine and sew in long chains. Fold each piece once lengthwise and stitch across the middle having another piece ready, fit close to the last. There is no space between the stitched 2-inch strips, till you have long chains sufficient; then stitch the long chains on the size of rug you want. I used old crocus sacks, but they need to be smooth. Commence at the edge, stitch the chains on it not over a half inch apart, closer gives a fuller nap surface; then after it is full, tie a suitable outside lining over the crocus sack, tying as you would a comforter. Use common cotton string; it does not show in the fluffy top. In making these rugs, one can exercise their taste for striping colors, same as they used to in the old rag carpets. I use several chains of all black on the outer edge, then comes the bit and chains, then some decided color again, etc., till done. I want to give more ideas, but lest it's too long already I will continue in the next.

Yours,
Mrs. Alice Warner,
233 E. 5th St.,
Jacksonville, Fla.

Wilmington, N. C.

Enclosed is $1.00 for the renewal of subscription to the Tribune for another year. I appreciate your stand for the Truth.

Very respectfully,
J. M. FERREIDO.

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CONVENTION REPORTS

We also have a few convention reports left. These contain many sermons by Pastor Russell, as well as by others. We have a few copies of the edition of 1912, and of the two editions of 1913, and, as long as they last, we will supply them at greatly reduced prices; namely, all three copies for $1.

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

IMPERSONAL AFFECTIONS

Emerson, in his essay on Love has something to say respecting impersonal affections:—"In the procession of the soul from within outward, it enlarges its circles ever, like the pebble thrown into the pool, or the light proceeding from an orb. The rays of the soul alights first on the things nearest, on every utensil and toy, on the nurses and domestics, on the house and yard, on the circle of household acquaintances, on politics, on geography, and history. But, by the necessity of our constitution, things are ever grouping themselves according to higher or more internal laws. Neighborhood, size, numbers, habits, persons, lose by degree their power over us. Cause and effect, real affinities, the longing for harmony between soul and circumstance, the high progressive idealizing instinct, these predominate later, and ever the step backward from the higher to the lower is impossible. Thus even love, which is the edification of persons, must become more impersonal every day."

Here we have an affection described by Emerson that is not classed in the foregoing. The impersonal affections are indispensable to the proper growth of the personal. In the friendship of two persons a third object in which they are both interested is needed, like the radii of a circle, the nearer they approach to the center, the nearer they get to each other and it is the essence of their fellowship, be it music, poetry or what not. The same applies to lovers; usually serve this purpose in cases where taste differs so that no third object can serve as a center. Here again we have a triunity of (1) Man, (2) Woman, and (3) Child. Emerson is correct in his statement that impersonal affections grows out of the personal. The Creative Impulse allied with a taste for the beautiful is a combination cast is a prominent feature in love. When love predominates, it is functional and leads to the personal affections and the fruits of this is Progency; but if the Will predominates and directs the Creative impulse into other channels such as creation in poetry, music, painting, invention, etc., we have the strictly impersonal affections. Functional love leads first to impersonal love in the Natural World, like Emerson has noted and as the poet says: "Fountain heads and pathless groves, places which pale passion loves." inter mingle them linked to the Spiritual World and impersonal love, as in household economics, industry, politics. Similarly the rational live led by the Will into an impersonal affection, in a creative sense, consists in portraying or copying things in nature as in painting the human form or expressing emotion in poetry or music, but when we idealize upon them it becomes an artificial production. These usually are imperfect as is almost everything in the artificial world such as Science, Philosophy, Music, Politics and what not. Here is an open field for the creative instinct which develops the intellect in its endeavors.

Hence, the impersonal affections may be properly classed as consisting of two kinds: those that are spent in the Artificial World in which the Intellect is the predominating factor, and those that are spent in the Natural World, which is a stimulus to the moral and aesthetic and altruistic sentiments. The feeling of sublimity, the overflowing of the soul, that creeps over us when we admire the beauties of Nature, whether in the human, animal or wild departments of nature, assume a form of religion. This has been noted by Darwin: "Love and religion have been strangely united." Hence, the following formula becomes clearly apparent: The product of affections spent in the Artificial World is Intellectual development, and the product of the affections spent in the Natural World is Moral development.

Just as an essay on Universology comprises all things in (1) Oneism, (2) Dualism and (3) Trilism, so Love and Beauty can be classified to consist numerically. (1) Dualism, (2) Trilism, and (3) Quinism. The quincuncial formula of love is obtained by embracing the impersonal affections and thus making a counterpart to the like classification already presented of Beauty. The number 5 is a prominent number in the human body, as the (1) five senses and the five fingers on the (2) right and (3) left hand, and the five toes on the (4) right and (5) left foot. The five separate items corresponding to the five extensions of the trunk of the body or head and four limbs. Following is an arrangement of properties of Beauty and Love which produces the dualistic, trichotomous and quincuncial features all in one classification:

BEAUTY

(A) Formal—Formal Beauty consists of (1) Symmetry, (2) Proportion, (3) Angularity, (4) Curvature, (5) Color.

(AA) Emotional—Emotional Beauty has the following avenues of expression: (1) Deportment, (2) Smile, (3) Blush, (4) Eyes, (5) Voice.

LOVE

(B) Consanguinity—The blood affections have the following manifestations: (1) Parental, (2) Filial, (3) Brotherly and Sisterly. The strictly personal affection that is the basis of the family is Conjugal Love which consists of the (4) sensuous and (5) platonic phases.

(BB) Affinity—The soul affections are as follows: (1) Platonic Love, (2) Friendship (physchic), and (3) Benevolence (physchic). The strictly impersonal affections that make the possible outcasts of those spent in the (4) artificial and (5) natural worlds.

(C) The product of the strictly personal Conjugal Love are: from the (1) sensuous is (2) progeny, and from the (3) Platonic is the development of the (4) minds of children into maturity, this making complete (5) Personalities.

(CC) The product of the strictly impersonal affections are: from the (1) artificial world is (2) intellectual development, and from the (3) natural world is (4) moral development which becomes crystallized into (5) Character.

The singular correlation of these two divisions of love as in B and BB makes us feel that all nature is saturated after some mathematical formula and this seemingly is the case. Just as we have noted that the one division of Beauty is a numerical counterpart of the other, so this arrangement brings out the same feature in Love as well as Beauty, but additionally these two phases of Love are counterparts in one being the inverse of the other and at the same time are alike in many respects. For instance, Platonic Love is classed under the capacity of Affinity where it properly belongs, but it also exists in the german affections, for there is no love more angelic than that of a father to daughters and mother to sons, for it exists with and without consanguinity to and with the element of Desire eliminated. The same is true with regard to Psychic Friendship which exists between father and sons or mother and daughters; the functional phase of Friendship (Phrenic) exists between brothers or between sisters. Benevolence is in the family group also, as Parental Love is bestowed upon the whole brood irrespective of sex. The impersonal affection of Affinity are also duplicated in the family relations as in the household economics and amongst the children we have the mechanical toys and dolls.

(To be continued.)

COLORLESS RUSSELLITES A CONTRAST TO RED-BLOODED PATRIOTIC JURY

Conscientious Objectors to Draft a Pathetic Figure of Resignation to Fate in a Frame of Flags and Liberty Loan Emblems

On one side of a Federal court room in Brooklyn sits a group of eight men, lay figures all cast in about the same mould—pale, dignified and studious. On the other side of the room facing them is another group, plain men, strong featured, with Red Cross buttons, American flag pins and Liberty bond emblems on nearly every coat lapel. The first are followers of the religious leader, the late Pastor Russell, indicted for alleged conspiracy against the government of the United States and attempting to obstruct the selective service draft. The second group is their jury.

As a study in contrasts the scene is perfect. The colorless, gentle-mannered men in the dock are set in sharp juxtaposition against their hearty, solid jury as black is set against white. Their serenity rides peacefully over and seems not to notice the frequent court room controversies that arise every day. Their voices stay at the same quiet pitch, no matter what impatience, what excitement is evidenced in the voices of their questioners. On every point they are the foils of every one else in the room.

"Not of the World"

They have said over and over again that "they are not of the world," and to those who have seen them day after day during their trial their own description seems to fit better than any other one. For there is nothing of fear or trembling about these men. Nothing of braggadocio or cocksureness. A dignified, courteous company on trial for what they say are their "religious convictions." And if they are sent to prison they will go willingly, they say, for they "had no other course but to follow the will of the Lord."

The grand jury indicted the Russellites on four counts. The defendants, it is alleged, published the seventh volume of their series for Bible students, a book called "The Finished Mystery," which contains several passages which the government alleges are seditious. One of these is an excerpt from the well-known sermon of Rev. John Haynes Holmes, called "A Message to My People on the Eve of War," delivered on April 5, 1917. Another is a quotation from a speech of C. S. Jefferson, delivered before a peace conference in 1909. Another is a paragraph known as "Come Out of the Mouth of the Dragon," which patriotism is described as a "narrow-minded hatred of other peoples" and "murder."

Advised to Ignore Draft

The Russellites also wrote letters to men of draft age advising them, if their conscience could not permit, to decline military service or even non-military service if under military discipline. Eighteen hundred affidavits were prepared for those who sought their advice and sent to them. They testify they thought and still think they had the right to advise men thus in accordance with the selective service act, which exempts men of certain religious sects who object to military service.

The government charges, however, and some of the defendants admit, that all the men who wrote to them for advice and whom they replied to were not accredited members of their organization, the International Bible Students' Association.

The evidence sounds bad when it is read in court. Actual deeds were committed which were aimed directly at the draft, whether consciously or not. Patriotism described as "murder, the spirit of the very devil," does not fall pleasantly on ears that are straining for the sound of fife and drum in street, giving the news of American soldiers and sailors, whose patriotism is not to be belittled for one moment in the hearing of us grateful ones here at home.

Seems Gross Negligence

The carelessness of advising any man, whether he be really a conscientious objector or merely a coward, to decline the call that to most Americans is the most insistent summons that ever was sounded—this seems gross and wilful negligence of duty as one sits under the flag in the courtroom.

But again arises the question that has arisen and will undoubtedly disturb observer of the trial. Are these religionists to be treated like pro-Germans or obstructionists, who, though they believe in the war—as they claim they believe and on the theory that the "consecrated" should not participate in it? Is that white-haired, lean-faced old man, William E. Van Amburgh, with his ready courtesy, to be put behind bars as a menace to his country? Will the fact of his connection with the organization convict A. H. McMillin, the scotch father who has all ready sent his little boy that he may go to prison and whose favorite story is the advice to that small lad, who urged him to "run away quick before they got him"?

Weight on Both Sides

Will the years of devotion and service to study and religious work lead Fred H. Robinson to prison, because of his advice to those whom he considered "consecrated brothers"? Nobody knows.

The question of extremely religious people always has been difficult in a world where they are so rare that nobody understands them. On one side we hear talk about fanaticism; on the other, religious persecution. The scale is in the balance. There's weight on both sides. It's the jury's job, and not an enviable one.—New York Tribune, June 16.

NEW YORK POST'S OPINION

In the opinion of the court the religious propaganda which these defenders have vigorously advocated and spread throughout the nation, as well as among our allies, is a greater danger than a division of the German army. . . . . A person preaching religion usually has much influence and it is sincere when he is all the more effective. This aggravates rather than mitigates the wrong they have done.

After uttering these words Judge H. B. Howe, of the United States District Court in Brooklyn, sentenced the religious persons before him to twenty years each in prison, with one exception. It was necessary, he said, to make an example of those who sincerely taught this religion, which, like that of the Mennonites and the Quakers, and many another sect, forbids the taking up of arms. They were guilty plainly of having urged men to follow what they considered the teachings of the Lord and to apply literally the Commandment, "Thou shalt not kill." So the jury could do nothing less than find them guilty of having violated the statutes of the country, whatever may be the correctness or incorrectness of their attitude toward the moral and religious law. We trust that teachers of religion everywhere will take notice of this judge's opinion that teaching any religion save that which is absolutely in accord with statute laws is a grave crime which is intensified if, being a minister of the gospel, you should still happen to be sincere. There is no doubt that Judge Howe made his sentences severe enough; they are about double those imposed by the Kaiser upon the Socialists who have been trying to upset his wicked regime and three times longer than many sentences imposed upon many would-be republicans.—New York Post.

Pastor Russell's Sermon

(Continued from Page Two)

Gospel, count all things but loss and dross that we may win Christ—a place in the anointed company, the anointed, glorified Church, that we may be heirs of God, joint-heirs with Jesus Christ our Lord in the incorruptible inheritance which, under the great Abrahamic covenant, the Oath-Bound Covenant, is to bless the world.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

Appreciations.

Ashland, Va.

I enclose money order for $1.00 for which please renew my subscription to the National Labor Tribune for one year. I thank you for continuing to send me the paper since my subscription expired some months ago, as I enjoy its weekly visits very much and especially the religious department.

Very truly yours,
W. H. Smithers.

East Boston, Mass.

My subscription to your paper expires the 1st of July. I must ask you to discontinue sending it. I have enjoyed the paper for many years and especially the works of our dear Pastor Russell. May the Lord bless you as you continue in the good work.

Sincerely,
Mrs. E. F. Webster.

Enclosed herewith form letter used to offset influence implicating the I. B. S. A. in a suicide case. By making it out in a regular affidavit form, stamped with legal seal, it might serve elsewhere upon occasion. Would say the funeral went through unbroken with officers present and a fine witness given to some 300 people.

Very respectfully,
J. G.

MR. LUNDA REPLIES TO FALSE CHARGES

Editor:—

We feel it due to the public to correct the error printed in your news item relative to the death of my son Melvin. We would say upon oath that he was in no way identified with the International Bible Students' Association, hence the injustice accredited to their teaching which they affirm is in no wise contrary to the laws of the land. We understand Pastor Russell to have preached the coming of the present war for the past forty years as the prophetic climax to the great drama of sin. Moreover they hold it as no part of their faith to incite suicide in any manner whatever, or to impede the prosecution of the war. The recent judgment rendered in the New York courts they accept as a providence as they do all other things, believing that their Master suffered circumstantially and technically thro the rulers in a similar way via Judas and the "frame up" plotted beforehand for his death. Hence they gladly wait for the time to come when wars shall be no more and Jesus' weapons of love shall conquer forevermore.

Many of these Bible students are serving the country acceptably in other ways than the taking of life, which they believe is no part of Christ's doctrine. On this point they make claim to the statutory rights of the Constitution. But if denied this Christian liberty they are no better than the Master to open their mouth.

In conclusion, I would say that we think it was a mistake for Melvin not to have registered and also a sad error to have smitten himself.

Our hope is Melvin will come forth in the resurrection with the rest of the human family on earth (exception being accorded the Bride of Christ and her consort who partake of the spiritual reward, whereas all others return to terra firma according to the Divine testimony). All found incorrigible to the golden rule government, starting with the Jews after the war, will go into the lake of fire, which is symbolical of the second death—extinction. To the above statement we, the undersigned, set our hand and seal as our understanding of the matter. Other papers which printed the error will please copy.

Yours very respectfully,
.....
.....
Chancellor, So. Dak.

Manheim, Pa.

I see that my subscription to the Tribune has expired. Enclosed find money order for another year. I am glad to see that you are faithful to the Truth and I rejoice in reading our dear Pastor Russell's sermons. May the Lord bless you in your good work.

MRS. EMMA H. REAM.

Arlington, Mass.

Dear Sir:—Enclosed please find P. O. order for another year's subscription to your valuable paper, also 25c extra for two extra copies a week while you are publishing the trial of the Brethren, which we have been informed is to be published in your paper.

Wishing you continued success in proclaiming the glad tidings, I remain,

Yours with Christian love,
ESTELLA MINARD.

Graham, Va.

Greetings to you and all the illuminated ones who love the Lord for the disciples that are now working good throughout the land. First, the House of God and then, others who need it, and must have sufficient.- Pure gold is pure gold, and the alloy cannot be absent, otherwise the intrinsic or genuine value must be supplemented by that which makes the whole.

We are not cast down because weakened ones rather find for them selves a hiding place.

He, our God, will hide us in the palm of his hand as he has arranged.

I am looking to him as he guides.
With sincerely, I am,
Yours sincerely in truth,
T. R. LEEDY.

THINK IT NOT STRANGE

Think it not strange, beloved,
When fiercely hours the fiery flame!
Think it not strange, but praise His name,
Who counts thee worthy to partake
Of painful sufferings for His sake.

Nor think it strange
When loved ones scornful from thee turn,
The Truth reject, the message spurn;
Consider Him who thus endured,
And Immortality secured!

Think it not strange, beloved,
If sometimes every door seem closed,
And all thine efforts be opposed,
But calmly wait in patience till
The Master shall reveal His will.

Nor think it strange
When darker grows the "narrow way"—
Press on, thy Master soon shall say,
"Enough, my child, thou hast well done,
Come, enter in, the Prize is won!"

The War Garden

By GEORGE ELMER COBB

(Copyright, 1918, Western Newspaper Union.)

It was, indeed, a "war" garden and near to becoming a sanguinary battlefield. A vacant lot twenty by one-hundred feet was the scene of acrimony, contention and bickering. John Ford, average business man, had arrived to look over the prospect. William Ashe, who lived down the block and whom he knew only by sight, appeared on the first-comer. He was measuring off the lot space with a tapeline. Ashe sniffed suspiciously.

"What you think you're up to?" he queried casually.

"Planning out a war garden. There's just space enough to get in potatoes for the winter and—"

"You don't mean to say you are pre-empting this special lot?" interrupted Ashe sharply.

"Oh, hardly that; Mr. Richardson, who owns the lot, has given me permission to use it for the season."

"Why, that's queer. Mrs. Richardson, before the family went South, distinctly told me to utilize it for a garden. What's more, I'm going to do it."

"You won't while I'm around to protect my rights," declared Ford, flushing up.

Then both spoke some bitter words, neither backed down sufficiently to satisfy the other and each went home with an enemy for life on his list.

Now neither knew that pretty Nellie Ford, when she went to the public library to spend an hour or two in its reading room, had met clever, impressible Warren Ashe more than once. The latter was just ready to plan for an introduction to papa and mamma when the storm broke. Of course he heard all about it at his home, just as Nellie did at her own. The next day she was seen in a public park, deploring the bitter feud that bade fair to wreck their plans and hopes.

"And I was just thinking how happy I would be sitting on your porch evenings with your folks," mourned Warren.

"You are thinking of some way out?" she propounded.

"Exactly," replied Warren, with vim. "Will you meet me here tomorrow?" and Nellie nodded assent, firmly questioning him mutely with her eyes, but gained neither revelation nor promise for the present.

"I've arranged something fine," he spoke next day, when they met as usual at the library and then found their way to the little park retreat. "Five minutes' walk from the most famous war garden spot ever was. It came to me like an inspiration. I have a friend who owns the old abandoned factory near the river. You know there is all kinds of prairie space in the unused lot. I have got permission to use a two acre plot. It will be plowed up by Monday and here's the list of seeds we need, and here's the money to purchase them. We'll look it over and if any particular variety suggests itself to you, note it down."

"Papa just dotes on chard," submitted Nellie.

"And my father vows he never had enough of salsify," said Warren. "Write both down, Nellie. We'll teach those two fire fighters a lesson and see if it won't help on our deplorable case a bit."

Nellie came home from her afternoon stroll tired out many a time, but mother thought of tennis and passed it off as nervous. Warren became addicted to early morning exercise and ate breakfast like a farm hand, but papa John never suspected that his son was one of the principals in a direful plot.

Then work at the hidden garden let down somewhat, for the seeds were all in, and the harvest promised. It was a day of unspeakable joy, that upon which Mr. Ford came home to find a large basket bearing a card with the words: "From a friend." He declared it took him back to boyhood days to feast over a stunch meal of good old-fashioned chard, such as he had not enjoyed for over twenty years. At that same hour, as mysteriously presented with a great hamper of salsify, Mr. Ashe smacked his lips in anticipation of a satisfying side dish of vegetable oysters for a week to come. Mr. Ford got up from his desk one afternoon a week later at receiving an unsigned note, saying: "If you want to know how your daughter is passing her afternoons, go to Wilson's old plant at 5 o'clock this afternoon."

He shrugged as thither bound, he was little ahead of him Ashe, who had received a similar note as to his son. They both stood stark still rooted, as they came in view of a pretty patch and Nellie and Warren, rakes in hand, smilingly confronted them. At one side was a great heap of chard, near to it a pile of salsify.

"Welcome, gentlemen!" hailed Warren cheerily. "Miss Ford and I thought that, as younger people, we had having more time to spare, we were duty bound to carry on your war-garden idea."

The two enemies regarded one another sheepishly. "I'm a mule—kick me!" uttered Ford.

"Just land me one for an old twisted grouch!" said Ashe, but their hands joined in heartfelt handshake instead.

And those of Nellie and Warren stole together and they smiled rapturously, for the future was clear.

Wheeling, W. Va.—Carpenter contractors in this district have signed the new wage scale of Carpenters' union. Rates are now 75 cents an hour for the usual eight-hour day.

ABU-BEKR AND WILHELM.

Going back to the year of our Lord 632 by turning to a page in Gibbon's "Decline and Fall of the Roman Empire," it is found that the Caliph Abu-Bekr not only was a democratic sort of person, but possessed high ideals, his first concern, all his dealings with friend and foe, says Savage Land News. When he was about to send his Mahometan armies into Syria, the caliph personally instructed his chiefs as follows: "Remember that you are always in the presence of God, on the verge of death, in the endowed, no fruit tempered, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word." German kultur repudiates all this, and in its stead would establish for the guidance of mankind a policy of might and blood, with the right to abrogate any covenant, however sacred.

The Stockholm Aftonbladet, with German sympathies, and presumably welcomed in the fatherland, prints a long article by its Paris correspondent descriptive of the innumerable American officers now in France, their military railway, their vast stores, their extensive warehouses and the huge supplies that are constantly received from their country. There is no better reading for the Germans than such literature as this. They hoped to overpower the French and British before we got there, says Philadelphia Record. We are there now. The governmental fictious about the bluff we were making are sufficiently exposed. The truth is informed in such newspaper provides. Does any German imagine that his country can defeat America, England, France and Italy?

The movement is spreading over the country to drop German from public school study. The movement is not a narrow-gauged order against any enemy tongue, but on account of the insidious and thorough propaganda which has been conducted through the use of Germans as a language in the schools, says Baltimore American. Anything which can in future strengthen German influence in this country ought, in view of what has been disclosed since the war, to be absolutely and permanently abolished.

The extinction of the German spirit in America will not be the work of a day. The Germans in Germany and the Americans in America have contemptuously contended that the German-Americans a sect apart, says New Republic. But we intend to shape our social policy more intelligently in the future than we shaped it in the past, and it is not too late for intelligence to dissolve the mass of alien sentiment that now interferes with our political action and threatens to blight our future progress.

There is much frivolity, much cravings for luxury and fashion, much waste and indulgence, in spite of the fact that every day somewhere a telegram from the war department closes a home and some mother's heart and engraws into retirement. Does it take those crushing telegrams to make us conscious of the tragedy of the ages?

We have the optimism, we can stand the knocks, we maintain the rigidity of the upper lip, the bold front is our long suit, our softness are unexpected and a total stranger are we to the wince, remarks Houston Post, but Lord how glad we shall be when our fellows begin to smash that Hindenburg line.

The financial part of the war is not going to be nearly so difficult when all the people understand that war is no scheme to enable a body to get rich and that nobody is going to come out of the war richer than he went in.

A Swedish naturalist has discovered that ants are neither wise nor industrious, but merely muddle-headed time wasters. And after awhile another scientist will discover that the Germans are not efficient, but merely—ants.

The suggestion to round up the idlers, loafers and sissies and draft them into the army is not acceptable. It is a serious war the country is engaged in, and it takes real men to fight it.

Children should be seen and not heard, according to the old saw, but patriotic parents will be careful that their young hopefuls are neither seen nor heard romping over the war garden.

What has become of the old-fashioned pacifist who used to worry because the British navy was preventing us from sending milk to those "starving German babies?"

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HIGH WAGES OF MINE WORKERS CAUSE ALARMING DECREASE IN OUTPUT

COAL PRODUCERS LOSE MONEY ON COAL PRICES

MINEWORKERS WITH PLENTY OF CARS SHOW LARGE DECREASES IN PRODUCTION.—HONOR BADGES AND SOLDIERS SUGGESTED TO MAKE MEN DIG IN TO WIN THE WAR.

The coal operators in the Pittsburgh district have not been privileged to enjoy the advantages of an increase in the price of fuel that gives anything like a profitable return on their investment but advantages of a higher base rate have been granted to other sections.

There is no reason why Dr. Garfield, head of the Fuel Administration, should not give the operators in the Pittsburgh district an opportunity to earn something on their investment and none know better than the Fuel Administrator the injustice being experienced by coal producers since the base rate settled upon by the captains of industry in the line of steel products have been much more gratifying. No time has been lost in pushing up the wages of the miners to such heights the producers say that all the increase granted in the government established selling price has been practically absorbed in advance wages. The wage increase, however, rather than aid the producers works a hardship as the miners in many places seem to think that when they have earned a certain sum which amounts to about four days pay, they have doen enough and the remainder of the week is consumed in loitering about the saloons or streets. Thus the producers are up against a complicated problem. When there are plenty of cars there are no miners and it requires every day operation to meet the fixed charges with the increase cost of material that is going up constantly. Holidays are regarded as most serious events in this crisis, pay days are also nightmares as the miners cannot recover quickly after a day of rest or recreation. At one of the mines in the Pittsburgh district a record has been kept of the tonnage produced by the miners and the figures are rather striking when analized. It was shown that since last March but little complaint if any could be made against the railroads for cars. With 600 miners the tonnage production has fallen off materially under the high pay as against the low pay with the same number of miners. That in six weeks nearly 3,700 gallons of booze was consumed and that the tonnage production fell from 7,000 to 5,000 tons. It may not all be credited to over indulgence. This would indicate that men are opposed to work when they are earning big money. As a remedy to this some are suggesting that the Government station soldiers in the various mining communities and compel all able bodied men not suffering from any ailment to work. That the work shall be no less than eight hours and as long thereafter as the Government may see fit to meet the requirements since the nation is at war and hours of service have been obliterated with the boys who are holding back the Hun. Other producers are inaugerating a plan in which a distinction is to be made between the thrifty and the dilatory. A button is to be presented and pinned upon the lappel of the miners' coat showing he has won honor by the increased tonnage he has mined. When three of these buttons have been won these may be exchanged for a badge of more patriotic value. The badge will serve the same purpose as those won for bravery, and public sentiment will be the bar before which each mineworker must stand.

The coal operators are suffering intensely through the negligence of the employees and something most drastic must be done if suffering is to be eliminated during the approaching winter and at the same time the industries are to be supplied with the product so essential at this time for the winning of the war. It is said that the drive on Cambria would have been an overwhelming success but for the shortage of ammunition.

There are other incidents of this kind where great numbers of Allies have been slaughtered just because they had no ammunition. Sometimes they held the lines under orders to use only one round of ammunition where they should have 100 rounds.

There is no question, but that the operators should be granted an advance in the selling price and besides soldiers in full uniform should be placed at the mines under orders to apply all military rules to men who refuse to do their bit. There are competent physicians at the mines and when men are physically unfit they must be given every aid and comfort to recover. Those who deliberately drink to

(Continued on Fourth Page)

Summer Arrives

PRESSTON'S GAY DISPLAY ON INDEPENDENCE DAY

FIERCE DENOUNCIATION OF MEN WHO WOULD CAUSE TROUBLE AND STRIKE TIEING UP INDUSTRIES WHILE AMERICA'S FINEST ARE FIGHTING TO KEEP THOSE AT HOME FROM SHACKKELS AND MURDER. —GREAT DEMONSTRATION OF 10,000 WORKMEN MAKE CELEBRATION GREAT SUCCESS.

There have been many celebrations since this nation entered the war against the Hun, but none have been more enthusiastic and fewer if any in which the patriotic spirit rose to such a high pitch or became more demonstrative than that which took place at Presston on Independence Day.

Presston is a beautiful thriving village not more than five miles from where the Monongahela and Allegheny rivers meet to form the wonderful Ohio along the alluvial banks of which Presston stretches itself for some distance. But the chief glory of Presston is not her beauty, but her importance in the industrial world and her position at the head of the column in the production of material so essential to winning/the war is well established.

But production had become secondary consideration on Independence Day for 10,000 employees had determined to celebrate the glorious Fourth Day of July with a demonstration the like of which the Ohio Valley near the confluence of the rivers had never experienced. The day broke clear and inviting, and the program was scheduled for an early beginning. The Woods Run plant which has become a Government shipbuilding subsidiary with its 3,500 employees has been invited to participate and when Presston with its vast army met the invited guests, the occasion became brilliant and Presston bore every indication of the breaking of big events. The line of march was over the principle thoroughfares of the gaily bedecked village and the town's childhood to add to the occasion had been given a place at the head of the column. This added to the charm and when the procession moved along past the reviewing stand, which was occupied with betroes fresh from the front line trenches, invited guests from Pittsburgh and newspapermen with the elite of McKees Rocks, Presston and other towns in the Ohio Valley, pandemonium broke loose.

The escort was the village police force followed by the school children, the number of whom had been augmented by Presston's

(Continued on Page Eight)

COAL SUPPLY CURTAILED

WASHINGTON, D. C.—Brewers were notified today by Fuel Administrator Garfield that they will not be able to count on a supply of coal beyond that needed to use the material in the process of manufacture, including malt, already manufactured. This action was taken, Dr. Garfield said, because of "the present coal transportation and other shortages."

In making this announcement, Dr. Garfield disclosed that the order issued July 3 curtailing fuel for the production of beer, "near beer" and other beverages in which cereals are used, was the result of deliberations of a committee appointed by President Wilson to consider the reduction of activities in non-war industries to save the consumption of raw materials, food, labor and transportation.

WILSON ASKED TO INDORSE PRISON LABOR LEGISLATION

WASHINGTON, D. C.—President Wilson was asked Wednesday by a committee representing the American Federation of Labor and the national committee on prisons and prison labor to indorse a bill before Congress authorizing the employment of prison labor for the production of war supplies and the purchase of the supplies by the government.

Members of the committee included Adolph Lewisson of New York and Dr. E. Stagg Whitin, representing the prison committee; Grant Hamilton of the labor federation and John J. Manning, representing the War Industries Board.

WESTERN UNION EMPLOYES ORGANIZE COMPANY UNION

CHICAGO, ILL.—Organization of a "Company Union" of employes of the Western Union was begun Wednesday at the Great Northern Hotel by 16 delegates from various sections of the country where 56,000 are on the payrolls.

The expenses of the delegates were paid by Newcomb Carlton, president of the company, at whose suggestion they met after the Department of Labor had declared in favor of the telegraphers organizing and after the demands of the Commercial Telegraphers' Union for recognition were followed by a strike threat. President Carlton invited his employes to form a union not affiliated with organised labor.

BIG TRUST OF UNIONS CRUSH SMALLER UNIONS

THE "INDIANAPOLIS CROWD" GOBBLE UP ALL VACANCIES ON THE FEDERATION OF LABOR EXECUTIVE COUNCIL AND SMALLER UNION REPRESENTATIVES THREATEN VENGEANCE AT NEXT CONVENTION.—BIG SPLIT MAY SOON OCCUR.

ST. PAUL, July 10.—There is a growing feeling among the trades unionist affiliated with the American Federation of Labor that the big unions are doing to the small ones what the great combinations of capital use to do to the small competitors, gobbling up all the big things and throwing the bone to the underlings.

The gobbling up scheme became more pronounced at the recent convention held here, than at any previous gathering. The monsters in the organization are referred to as the "Indianapolis crowd." President Samuel Gompers has already felt the sting of this oligarchy. His desires to re-elect President Perham of the Railway Telegraphers a member of the executive council of the American Federation was rejected. Instead President Rickert of the United Garment Workers of America was given the place. Following the defeat of Perham came the turning down of President James O'Connell of the Machinists, the latter having occupied the place on the executive committee for many years. O'Connell was succeeded by the election of General Secretary Fischer of the Barbers. This has caused severe criticism and may grow to serious proportions. The Indianapolis crowd" is looked upon as the "union trust" the purpose of which is to dictate the executive council of the A. F. of L. and to control the smaller unions making them subservient to the "labor octopus" already beginning to swell up on its power to subjugate the weaker.

The election of the new members to the executive council are said to be a defeat for Gompers and his friends who supported Perham in the race against Rickert and fought for James Wilson, president of the Pattern Makers against Fischer. The Carpenters, Bricklayers, Teamsters and a majority of the United Mins Workers, backed the winners in both cases.

MAHON'S POSITION.

The executive council is now made up of five men who hold their offices through the support of the combination of big unions whose headquarters are in Indianapolis, and five who represent the administration, with one man who may lean to either side. That man is W. D. Mahon, head of the Street and Electrical Railway Employes. It is his misfortune that he must choose between the support of the present administration and the rapidly growing power which next year will doubtless become the ruling element in the council. His organization depends for its strength very largely upon the local aid of all unions, and to become a balance of power in the E. C. must be decidedly embarrassing for him.

On the one side are President Gompers, Secretary Morrison and Vice Presidents Duncan, Valentine and Alpine. On the other side are Treasurer Tobin and Vice President Green, Duffy, Rickert and Fischer. Upon general policies they will agree, but upon one issue they cannot agree. The "Indianapolis idea" is that the big unions must grow bigger, gradually absorbing their neighbors among the lesser unions, while the officers of the bigger internationals must have more and more to say about the running of the Federation. President Gompers represents an international tha tis nineteenth in size among those which had delegates at the St. Paul convention. His strength is among the small and medium sized organizations.

THE BIG UNIONS.

In this convention the United Mine Workers had 4,134 votes, the Carpenters 2,673, the Machinists 1,436, the Ladies' Garment Workers 895, the Painters 845, the Street Railway Employes 786, the Teamsters 729, the Bricklayers 700, the Cooks and Waiters 652, the Musicians 650, the Typographical Union 633, the Boilermakers 555, the Electrical Workers 544, the Railway Carmen 534, the Molders 500, the United Garment Workers 459, the Textile Workers 459, the

(Continued on Page Seven)

PASTOR RUSSELL'S SERMON.

HUMANITY'S YOKES AND BURDENS—HOW AND TO WHOM CHRIST'S YOKE IS EASY AND HIS BURDEN LIGHT.

JAMESTOWN, O., July 15, 1906.—Pastor C. T. Russell of Allegheny, Pa., preached twice here yesterday at the Opera House. His afternoon topic was "Bible Theology Triumphant." In the evening his text was from Matthew 11:29, 30, "Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." The evening discourse follows:

Our Lord in his text seems to contrast his yoke with other yokes, his burdens with other burdens, and to declare that there is an advantage to those who follow him. Some one will perhaps be inclined to say, "I prefer to take no yokes and no burdens; I desire to be free. 'Liberty is my watchword!" Some of the best and noblest minds are inclined to take this position and to consider it a logical one. It usually requires years of experiences for humanity to learn that it is not free, but in slavery—that all mankind were born in the slavery of sin and death, and that no one can liberate himself. Humanity is so accustomed to the slavery of sin and death that it does not realize its actual condition until attention is called to the matter and the attempt is made to secure liberty; then the galling chains are found to be fastened and clinched in every fiber of our bodies and in many of the tendencies of our minds. When the Apostle Paul got a glimpse of the true situation, of his bondage to sin and death, it led him to cry out, "O, wretched man that I am, who shall deliver me from this dying body?"—this blemished body, this body so full of weaknesses and imperfections and so enslaved to sin? The Apostle answers his own question and states the only way in which liberty can be secured, saying, "I thank God (for deliverance) through Jesus Christ our Lord."—Rom. 7:24, 25.

When once our eyes begin to open to the situation, and daily thereafter as we study it, we learn to appreciate more and more what it is to be slaves to sin—that while we may be called free moral agents in the sense of being free to exercise our wills for good or for evil, it is merely to this degree that we can have any freedom. How to perform all that we will of good, how to restrain the tendencies toward evil, as the Apostle declares, "we wot not"—we know not. Beginning at the grossest manifestations of slavery, we find some evidences in every human being; some have passions that are difficult of control, others have appetites which they are unable to conquer, others have ambitions which run away with them and make shipwreck of their lives so far as the higher and nobler attainments are concerned. All these are elements of selfishness and are accompanied by hundreds of pernicious manifestations which bring unhappiness to themselves and others; and these, each and all, substantiate the thought that we are slaves to our fallen condition. The Scriptures tell us where this slavery began—that it started with father Adam's disobedience to the divine arrangement, his fall under the condemnation of sin and death, by which his talents and powers were impaired and by which he gave life to an imperfect race—a sinner race, a dying race, "born in sin, shapen in iniquity." (Psa. 51:5.) The Apostle suggests that Adam sold his race into this slavery of sin and death by his act of disobedience, saying, "We were sold under servitude to sin"—for the small price of the forbidden fruit.—Rom. 7:14.

DIVINE RELIEF FOR THE SLAVES.

While God permitted the bondage to come upon Adam's race, he declares it to be his intention ultimately to abolish this slavery. He merely permits it, his Word declares, as a lesson that man may learn the exceeding sinfulness of his sin and that divine justice in opposition to sin may ultimately be manifested, that divine love and power may be exercised in the overthrow of this slavery. God's Word assures us that as by one man's disobedience the many, the whole world, became sinners, so he has provided that, through a redemptive work accomplished by Jesus Christ the righteous, he is both able and willing to provide a way by which the slaves of sin and death may escape from their bondage and ultimately profit by their experiences—by their knowledge of the exceeding sinfulness of sin and the bitterness of its wages, death. It was to this end that Christ appeared in the flesh, that he "by the grace of God might taste death for every man." (Heb. 2:9.) The result is manifested only in part as yet.

The great work of the Redeemer for the race belongs to the future, when, as the Messiah, the King of glory, he shall reign as King of kings and Lord of lords, and put down sin and insubordination, and bring everything and every person into full harmony with the divine law—or, failing this, they shall be ultimately destroyed from amongst the people, so that by the termination of his reign there will be a clean universe without sin, without slaves of sin, without death. Then will be fulfilled the assurance of the Lord through the prophet that every knee shall bow and every tongue confess Jesus, to the glory of God the Father; that the knowledge of the glory of God shall fill the whole earth, and that all blind eyes and deaf ears shall be opened and the knowledge of the Creator be so world-wide, so generally diffused, that they shall no longer teach every man his neighbor and every man his brother saying, Know thou the Lord, for all shall know him, from the least to the greatest. (Isa. 45:23; 11:9; 35:5; Jer. 31:34.) For that happy day we wait in hope, in faith, with the assurance of the Lord that in that time all tears shall be wiped away from all faces and the rebuke of his people shall forever cease. (Rev. 21:4; Isa. 25:8.) We have the assurance that thenceforth there shall be no more sighing, no more crying, no more dying, because all the former things of the sin-and-death condition shall have passed away, and he that sitteth upon the throne shall declare, "Behold, I make all things new."—Rev. 21:5.

GOD'S FAVOR IN THE INTERIM

In the divine plan there are fixed times and seasons which are unalterable—the "day of Christ" cannot come until its due time. Hence the blessings of the Millenial age must be waited for by the world, God having a previous work to accomplish during this Gospel age. This work, various parts of the Scriptures assure us, is the gathering out from amongst mankind of a special elect class to be the "Church of the Firstborn"—the Lord's jewels. As we have seen on previous occasions, this elect class is sometimes called the "body of Christ" and sometimes the "Bride of Christ." Both of these figures signify the closest possible intimacy and union of these elect ones with the great King of glory. We are assured in the Scriptures that these elect shall sit with the Lord in his throne, and with him be the judge of the world when the world's time for trial for life eternal shall come. It is to this special elects class that our text refers. These are called or invited to exercise faith in the Lord, to come out his side, to accept his deliverance from the yoke of sin and death. There is, however, a condition attached, and that is that only those who wish to take the Lord's yoke and be associated with him in the bearing of his burdens are now invited.

It is asked, Why should the Lord impose burdens and yokes upon those who are now being called during this Gospel age whereas he intends to completely break the yokes and do away with all burdens during the Millennial age? We reply that the Lord is now seeking a certain class, a "peculiar people." He has for this class a particular service, an honorable station in his Kingdom, higher and grander every way than the blessing that is yet to come to the world. God never proposed that mankind should be independent of his Creator—no such liberty was ever planned for any creature. The divine laws, which are just and wise and loving and good, must be maintained in the interest of all creation, individually and collectively, and this is what the Scriptures term the "liberty of the sons of God," (Joh 8:32)—a liberty, privilege, opportunity of doing right, but no liberty to do wrong.

When the new conditions of the Millennial Kingdom shall have been fully attained, when Satan shall have been bound, evil brought into subjection and the knowledge of the glory of God be filling the earth— with a reward for every good effort and a correction for every wilful misdemeanor—that will be a time of absolute liberty, absolute freedom from burdens and yokes for all of the right-minded. The Apostle Paul pictures the enslaved world now and the liberation of the world future in Romans 8:19, 20, 21, 22, saying: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God, waiting for the glorified Church, Head and body, in Kingdom power, to grant Millennial blessings. Because the creature itself shall be delivered from the bondage of corruption (slavery) into the glorious liberty of the sons of God. For the whole creation groaneth and travaileth in pain together until now (under its slavery to sin and death.)"

CHRIST'S YOKE AND BURDEN

The question arises, If the world is to be delivered into the full liberty of the sons of God during the Millennium, why is not this liberty true of the Church in this present time? Why are we not set at liberty? Does not the Apostle say, "Ye were called unto liberty?" Yes we were called unto liberty, and that liberty we will attain when we receive our resurrection bodies—when that which is perfect shall come. But meantime, while we are still in the flesh we groan, being burdened. We have a burden; not only do our imperfections and weaknesses of the flesh burden us, but the weaknesses and frailties of our friends and neighbors all have their influence upon us—we are in so close and so constant contact that the burdens of the world and especially of our friends are upon us, too, "We that are in this tabernacle groan, being burdened." The Lord was also burdened; he had not the weaknesses and frailties of his own flesh, but he did have the burdens of the contradiction of sinners against himself (Heb. 12:3), the weakness, perversities, etc., of his own people, through whose malice he was eventually crucified, and he had the burdens of his disciples. All these bore more heavily upon the fine, noble, tender, affectionate nature of our Lord than they could do upon us who were born in sin and shapen in iniquity, while he was holy, harmless, undefiled, separate from the sinner race. Our text speaks of our Lord's burden, and also of his yoke by which he drew that burden—the figure being that of an ox yoked to a cart with a load.

When we think of the load which our Lord carried—bearing the sins of the whole world, suffering the just for the unjust that he might bring us to God—it seems strange that he could and did say truthfully of it that it was a light burden. To us it seems like the most severe burden imaginable until we come to an understanding of the matter from the Lord's standpoint. Then we see why the load was so light for him—how he could endure to leave the glory which he had with the Father before the world was, to humble himself and take a lowly nature, the human, that he might be found in fashion a man and humble himself still further, even unto death—even the death of the cross. (Phil 2:8.) When we consider all this, we are indeed interested in knowing what kind of a yoke his was which enabled him to draw this great load so cheerfully, so willingly, that he did say, "I delight to do thy will, O my God." The secret of the light load lay in the easy yoke. Nevertheless even here is another peculiarity; a yoke of itself is burdensome, undesirable. We can indeed imagine ourselves, always used to a yoke of sin, taking another yoke and finding it easier. But how about the dear Master, who in all the previous time had been free from any restraint, without a yoke of any kind, simply, joyfully recognizing the Father and responding to his will, but never being yoked to any burden, to any obligation, to the accomplishment of any difficulty involving trial, suffering, pain, endurance?

"MY YOKE IS EASY."

As a yoke signifies bondage or service, we must examine critically this yoke which our Lord wore and which he recommends to us as the only one by which we can be his disciples and find rest and peace to our souls, for he is addressing the laboring and heavy laden who are looking to him for rest. The Master's yoke, by which he was able to endure all of his trying experiences and to count them but a light burden, was his hearty, glad submission to the Heavenly Father's will. This willingness on our Lord's part, this full confidence in the Father, this full trust in the divine plan that it would work out a blessing for him and for the race which he wished to redeem—all this led to the full submission of his will in everything to the Father's will, as expressed in his own words, "Lo, I come; in the volume of the book it is written of me to do thy will, O God! I delight to do thy will, O my God; thy Law is written in my heart."

Now, then, applying this matter to ourselves, who have come to Jesus, who desire to experience more and more of his rest and his peace—applying this to the Lord's faithful ones who have felt the heavy load of sin and have labored hard to strive against the slavery to sin, we see that the Lord's proposition is that he is willing to transfer such faithful ones, so that henceforth like himself they may have a joy in the burdens and trials and difficulties of life which they could not experience except by becoming his disciples and yoke-fellows. It is one thing to fight against sin, to strive against slavery to sin in our own strength, and quite another thing to join with the Lord as co-laborers, and thus to have our puny powers supplemented by his grace, his strength. Our Lord's words were addressed directly to the Jews—who as a people had professed a turning from sin to harmony with God and with righteousness—to a people striving to keep the perfect divine law in its entirety. The conscientious Jews must have realized their inability to keep the law and proportionately must have felt discouraged, must have felt weary and heavy laden in their continual labors to live up to the standard of divine perfection.

It was to these that Jesus offered the privilege of becoming colaborers with him in his burden. There is a similar class to-day in Christendom, not under the Jewish Law, but nevertheless realizing laws, rules and standards of divine justice and righteousness, and desiring to conform their lives thereto. These, like the conscientious Jews, find insurmountable difficulties—they can not do the things that they would. It is to these and these alone that the Lord sends the invitation, "Take my yoke upon you and learn of me"—become my disciples, yoke-fellows with me in the bearing of the burdens which I have undertaken, and by and by you shall be sharers with me in the glories that shall then be revealed in the Kingdom, and meantime you will find rest to your souls—a rest and peace which is unobtainable either by those under the Law or those who have come to a knowledge of righteousness during this Gospel age. There is just one way to get rid of the labor and heavy load, and that is to accept the Lord Jesus and his terms, his yoke, his burden.

We are to accept the Lord Jesus by faith, we are to recognize that he has paid the ransom price for the sins of the whole world—that his death at Calvary was a propitiation, a satisfaction, as a result of which all mankind are ultimately to be released from these bondens of sin, slavery and death. As our faith grasps these facts, we are invited to appropriate them to ourselves, to count our sins as covered by our Redeemer's merit, if we are of those who desire to become his follows, his disciples—to walk in his steps, to be his yoke-fellows. It is to these alone that he addresses the invitation of our text.

Whoever, therefore, would cast in his lot with the Lord Jesus, to be a sharer now in the ignominy and sufferings and self-denial and burden bearing with him in the present time, and by and by a sharer with him in the glories of the Kingdom, all such should make sure that they take up his yoke and no other. There is a Methodist yoke, a Presbyterian yoke, a Lutheran yoke, a yoke which each denomination holds out; but none of these did our Lord call up to put on, none of these is what the Lord designates "my yoke." Jesus was neither a Roman Catholic nor a Baptist nor a Methodist nor a Presbyterian nor a Lutheran nor an Episcopalian, and as he wore no such yoke so he has invited his disciples to wear not these but his yoke—"Take my yoke upon you and learn of me." We have already seen that our Lord's yoke was a willing, hearty, complete consecration of time, talent, everything to the Father's will—a full submission of his will to the Father. And this should be our yoke. We are not to submit ourselves to each other, but to the Lord, and, as the Apostle says, to each other by the will of God (I Pet. 2:13-15) —to whatever extent we recognize the Lord's leading and guidance through one another. It is Jesus' yoke, however, and only in proportion as this is recognized do we have fellowship with him, and realize that he is the real burden-bearer who carries the brunt of the load and gives us the rest and peace which he here promises.

THE PERFECT LAW OF LIBERTY.

Elsewhere the Lord declares, "If the Son shall make you free ye shall be free indeed." Where then is the harmony between such freedom and the yoke of service mentioned in our text, which signifies a bondage Our Lord gives his faithful ones release from the weight of sin and its death penalty and shows them that he has paid it all—paid their debt; that he is a propitiation for our sins and for the sins of the whole world. That through our acceptance of him as our Redeemer, Teacher, Guide, we are justified freely from all things in the sight of the Heavenly Father, who thenceforth regards us no longer as strangers, aliens and foreigners, sinners condemned to death, but as sons begotten of the spirit of truth, and by and by to be delivered from every vestige of bondage in the First Resurrection. In proportion as we are able to realize this—in proportion as our knowledge is clear and our faith strong—we are able to appreciate this liberty, to enjoy it now by faith, and to rejoice therein exceedingly.

True, we have bound ourselves unto the Lord with a covenant of faithfulness unto sacrifice, sacrifice unto death; and it is under these terms that we have the peace and joy on our journey to the heavenly Kingdom and may attain our hopes eventually; but meantime we have absolute liberty, in that we may turn away from the Lord if we will—he will not hinder us. As our acceptance of him was based upon a full surrender of the will, so he leaves it open to us whether or not we will take back our hearts, our consecrated selves. The Lord holds none of us in bondage, he seeketh such to worship him, to serve him, as do so in spirit and in truth. If they do not appreciate the privilege they are at liberty to withdraw. Of course, however, if we withdraw, if we draw back after having once understood and appreciated and enjoyed the Lord's favor, such a drawing back would be, as the Apostle declares, unto perdition, unto destruction, unto the Second Death, from which there would be no hope of a recovery by a resurrection or otherwise. Our Lord's redemptive work guarantees to each member of the race but one full complete opportunity of coming into harmony with God, and if that be wilfully and intelligently rejected we are not to expect to have it offered to us again. In this sense of the word the Lord sets before his consecrated ones now a life-or-death proposition—eternal life or eternal death. But while only the Church, the enlightened, are thus passing a life-or-death trial now, the Word assures us that ultimately every creature shall have a full opportunity—if not in the present life and under present conditions, then in the future life and under its more favorable Millennial age conditions.

"TO WHOM SHALL WE GO?"

During the Lord's ministry some who followed him for a time, failing to enter into the spirit of his teachings, failing to get the eyes of their understanding opened because their hearts were not in the proper attitude, turned away from Jesus, saying, "These are hard sayings; who can hear them?" The way was too narrow for them; they had not a sufficiency of consecration nor a sufficiency of love to lead them to full self-surrender and the taking of the Lord's yoke. It was then that the Lord turned to some of his faithful who had remained and who had taken his yoke to follow him. Jesus questioned them, saying, "Will ye also go away?" and their answer was, "Lord, to whom shall we go? Thou hast the words of eternal life."

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

The same applies to the third division of C and CC. The first manifestations of Benevolence as an element of Character (not functional or phrenic) is in the tender relations of one to one—"charity begins at home." It also exists outside of the marital relations as in Platonic Love and Friendship, as Beacon puts it:—"If love is not spent on one or few both naturally enlarge itself and make man humane and charitable." The principle, as related to Love, is the moral of Longfellow's poem—"Evangeline," and as applied to both Love and Friendship, is exemplified in Tennyson's "Enoch Arden." The soul affections are but clouds that shield us and are mutable—they serve as an embryonic swathing in which character is nursed. This also applies in the german affections. The youthful qualities of the boy—his boldness, openness, pure high-mindedness and strength is nursed by the modesty and grace of fair retiring girlhood. These are only types of the superb manhood and womanhood with all the endearments of Parental Love. Parental Love is not permanent for it grows with the child; children serve the purpose of enlarging the hearts of the parents. The rewards of self-sacrifice of parents has this sweet recompense of bringing their hearts up to a complete love and in its process man takes the lead in the head and the woman in the heart. Parental love has a decidedly purifying effect upon Conjugal love which approaches the nature of a religion. Parents often feel that the children are only loaned to them—sent from God, when watching the growth of the child's mind and body; that the attributes of their mind and body are to be sacrificed in the interest of the young. There is a touch of pathos in this unselfishness in parents making children depend on their own resources and is a vivid contrast to that selfish feature of conjugal love which banks on making each necessary to the other. Parental love merges into character during the evening shadows of a long and useful life spent in a great and tender love. An aged mother has a poise and calmness that is pleasing. She thinks of the past in gratitude without the least fear of the future; she feels that she has done her duty in loving her children into being and nourished them with her own body and sustained them through life with an unfaltering faith to do and to become. Such peace and serenity comes only to those that in the morning of life have won the seeds of kindness in the marital relations. The german affections in common with those classed under Affinity, are but a way station in life, but loyalty and steadfastness and purity of purpose in the Conjugal Love are the soil from which springs Freedom, Justice, Charity, Generosity, and a love that softereth long and is kind. In short, the Moral Sentiments crystallized into character. The blood affections exist in all stages of the evolution of the race, whether in the Pastoral, Agricultural or Industrial; this is not so with some features classed under Affinity. This brings us to a Beauty of a higher order—A Beauty of an etherial cast that we have not classed as yet with the Formal or Emitional—a character of Beauty which is recorded on the face in life; the Beauty of feature and countenance.

BEAUTY OF CHARACTER

Another classification of Beauty entirely distinct and separate from the one already outlined, and is a beauty of a higher order, is styled Personal, Intellectual and Moral Beauty. These have a direct relationship to Love, Friendship and Benevolence, respectively. These two phases have many features in common that justifies their being classes together. In the first place, take the first of the two phases: Love and Personal Beauty are an endowment or gift and as Personal Beauty consists of two parts, Formal and Emotional, so similarly Love is made up of Animalism and Affinity. All four of these are not acquired in life, but are functional. Taking the second feature of love (Affinity) and the second feature of Personal Beauty (Emotional) we have a fresh comparison of two things that are the psychic basis for the pathogenical features of Love and Beauty that undergoes a change in life. Love sheds its embryonic swathings in the sensuous merging into the rational and assumes the nature of Friendship and finally Benevolence. Corresponding to this metaphorsis of Character in the affections, we have a beauty of feature and deportment that is the product of experience in life—not a gift. They are Personal, Intellectual and Moral Beauty.

The strange consonance of numbers in the classifications are not arbitrary. We mention the fact that various sections of the essay were written at intervals of time amounting to two and three years. When the last section was written the writer had almost forgotten the former, and the strange pervasive harmony of numbers was not discovered until some time later when they were arranged together. As a further evidence that this last classification is not a visionary produce, we will present it from the proverbial poetry of Tupper who has recognized the same trichotomous feature and also points out that the Plastic Beauty is the flowering of Virtue in Form and that the Emitional Beauty is the application of Virtue in Life, as follows: There is a beauty for the body; the superficial polish of a statue,
The symmetry of form and feature,
delicately carved and painted.
How bright in early bloom the Georgian sitteth at her lattice,
How softened off in graceful curves her young and gentle shape;
Those dark eyes, lit by curiosity, flash beneath the lashes,
And still her velvet cheek is dimpled with a smile.
Dost thou count her beautiful?—even as a mere fair figure,
A plastic image, little more—the outer garb of woman;
Yea—and thus far it is well; but Reason's hopes are higher—
Let he said his soul on a scantling third of beauty?

There is a beauty for the reason:
grandly independent of externals,
It looketh from the windows of the house, shining in the man triumph and
Dost thou count her beautiful?—even as a some misshapen dwarf
Lit on a sudden as with glory, the brilliant light of mind;
Who then imagined him deformed? intelligence is blazing on his forehead.
There is empire in his eye, and sweetness on his lip, and his brown cheek glitteteth with beauty;
And I have known some Nireus of the camp, a varnished paragon of chamberers,
Pine, elegant and shapely, molded as the masterpiece of Phidias—
Such an one, with intellects abased, have I noted crouching to the dwarf,
Whilst his lovers scorn the fool, whose beauty hath departed.

And there is a beauty for the spirit; mind in its perfect flowering,
Fragrant, expanded into soul, full of love and blessed.
Go to some squalid couch, some famishing death-bed of the poor,
He is shrunken, cadaverous, diseased;
there is here no beauty of the body:
Never mind, he is full of knowledge, nor drunk at the streams of science,
Here is of the common herd, illiterate;
there is here no beauty of the reason;
But let his fleeing eye is bright with love from heaven.
In every look it beameth praise, as worshiping with seraphs,
Sweet as honeycomb is hived upon his lips, eloquent of gratitude and prayer—
What triumph shrined serene upon that clammy brow.
What glory flickering transparent under those thin cheeks—
What beauty in his face!—is it not the face of an angel?

(To be continued.)

COUNSEL ASKS BAIL FOR RUSSELLITES

WASHINGTON, D. C.—Counsel for Joseph F. Rutherford, head of the International Bible Students' Association, and his six assistants, who were sentenced last month in New York to 20 years' imprisonment on charges of conspiring to violate the espionage act, had a hearing before Supreme Court Justice Brandeis today on pleas to have their clients admited to bail pending appeal of the convictions. Representatives of the department of justice opposed the plea. No decision was announced.

GETS 10 YEARS AT ATLANTA

A New York dispatch of July 10 says Giovanni de Cecca, who translated "Pastor" Russell's writings into Italian for anti-war propaganda circulater in Italy by Joseph Rutherford, was sentenced in the United States Court today to 10 years in the Federal penitentiary.

With Rutherford and others associated with the International Bible Students' Association which the late "Pastor" Russell founded, de Cecca was convicted of violating the espionage law, but sentence was deferred. Rutherford and other defendants are serving long terms at Atlanta, Ga.

RUTHERFORD MUST STAY IN JAIL

Judge Manton Denies Motion to Release Them on Bail Pending Appeal

Federal Judge Martin T. Manton today denied release under bail to Joseph F. Rutherford and the seven other leaders of the International Bible Students' Association, who were sentenced by Federal Judge Howe in Brooklyn to twenty years imprisonment on each of four counts involving their violation of the espionage law.

In denying the appeal to admit the eight men to bail, Judge Manton gave no opinion on the merits of the case. Application was made to him four days ago by Jesse Fuller and Frederick Sparks, counsel for the defendants, urging that they should be allowed to give bail pending determination of their appeal from conviction and asserting that there had been bias on the part of the Government. Judge Manton disposed of the application by saying, "Motion denied."

These two lawyers had charged their clients were not given fair treatment by Judge Howe. They cited as instances of the trial Court's unfairness, his statement that the convicted men were "worse than a division of the German army," and also his statement that he was "not surprised at the attack on him because the defendants had attacked the Attorney General, the Intelligence Bureau and the Special Prosecutor of the Government.

United States Attorney Melville J. France entered strong opposition to the motion to admit the convicted eight to bail.

Frederick Sparks, counsel for the defendants, said this afternoon it had not been decided what steps would next be taken in behalf of his clients. It was probable, said Mr. Sparks, that he would go direct to the Supreme Court in Washington. At the same time, Mr. Sparks emphasized that there were no plans yet in hand.

Rutherford and the other defendants are still in Brooklyn. The others are William E. Van Amburgh, Robert J. Martin, Frederick H. Robinson, George H. Fisher, Clayton J. Woodworth, A. U. MacMillan and Giovanni De Cecca. They have been held in the city prison here awaiting a decision on their motion for bail. At U. S. Marshal Powers' office this afternoon it was stated the Marshal had not yet been notified of the rejection of their appeal. As soon as official notice came, it was stated, the Marshal would proceed to take the eight Russellites to the Federal prison at Atlanta.—New York Eagle.

In the opinion of the court the religious propaganda which these defenders have vigorously advocated and spread throughout the nation, as well as among our allies, is a greater danger than a division of the German army. . . . A person preaching religion usually has much influence and if he is sincere he is all the more effective. This aggravates rather than mitigates the wrong they have done.

After uttering these words Judge H. B. Howe, of the United States District Court in Brooklyn, sentenced the religious persons before him to twenty years each in prison, with one exception. It was necessary, he said, to make an example of those who sincerely taught this religion, which, like that of the Mennonites and Quakers, and many another sect, forbids their taking up of arms. They were guilty plainly of having urged men to follow what they considered the teachings of the Lord and to apply literally the Commandment, "Thou shalt not kill." So the jury could do nothing less than find them guilty of having violated the statutes of the country, whatever may be the correctness or incorrectness of their attitude toward the moral and religious law. We trust that teachers of religion everywhere will take notice of this judge's opinion that teaching any religion save that which is absolutely in accord with statute laws is a grave crime which is intensified if, being a minister of the gospel, you should still seem to be sincere. There is no doubt that Judge Howe made his sentences severe enough; they are about double those imposed by the Kaiser upon the Socialists who have been trying to upset his wicked regime and three times longer than many sentences imposed upon would-be regicides.—New York Post.

APPRECIATIONS.

Mattoon, Ill.

We still appreciate the Labor Tribune, with the sermons by our beloved pastor, also letters of appreciation from the friends. Our hope is that you will continue the good work.

Very truly yours,
MRS. MABEL C. VIMONT.

Perry, N. Y.

Please find enclosed money order for two dollars for renewal, as I see my subscription has expired.

We still appreciate the weekly visits of the Tribune.

Yours truly,
MRS. CHAS. BRIAN.

Sharon Springs, Kans.

Thank you for sending me your valued paper which I appreciated very much, giving Pastor Russell's paste sermons which are Bible truths and the "Triunity creation." You give us what we need to know for our future best. I enclose check to apply on subscription.

Yours, a lover of the truth,
H. A. SCHEUERMANN.

Brooklyn, N. Y.

Kindly discontinue sending me any longer your esteemed paper as present circumstances do not permit me to subscribe for another year.

Yours very truly,
ROBERT BRAUN.

SCATTER SEEDS OF KINDNESS

Loving words will cost but little.
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.
Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never was one said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you
If you love them, tell them so.
What you count of little value
Hath an almost magic power,
And beneath that cheering sunshine
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way
Kindly words, to be as sunshine
In the dark and cloudy day.

Grudge no loving word, my brother,
As along through life you go.
To the ones who journey with you;
If you love them, tell them so.

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* * * "Therefore, I say, on the authority of God's Word; also backed up by the statement of his messenger (Brother Russell), the Elect are now sealed; consequently the four winds will be snapped THIS VERY NIGHT and they we may look for the beginning of the whirlwind that will take the Elijah class (chariot and all) up into glory."

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While they last (set of three)...80c

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Pastor Russell's Sermon

(Continued from Page Two)

Is it not so with us, dear friends, who have tasted of the good Word of God and been made partakers of the holy Spirit, and been enlightened and brought to a knowledge of the powers of the world to come? (Heb. 6:5-6.) And do not we decide, like the Apostle, that although we have liberty to turn from the Lord—liberty to turn back from the narrow way—liberty to turn back to the ways of sin, like the sow to wallowing in the mire—do we not agree that we could not think of so doing, that we have formed a hatred for our former taskmaster, sin, and a dislike for the wages, death. Have we not, on the contrary, learned to love him who redeemed us, who set us free and who has waged a warfare against sin and every evil which ultimately, when his Kingdom is established, shall prevail.

And are we not so in love with this Savior, this true yoke-fellow, who has become our burden-bearer and the burden-bearer for the whole world, that we could not think of leaving his companionship; that we could not think of using the liberty we have to turn from him, to turn back from the ways of sin and death. I trust that this is the sentiment of our hearts, and that the more we recognize in the Word of the Lord what great things have been done for us, the more we esteem it a privilege to take the Redeemer's yoke upon us and learn of him, and learning to appreciate the fact that his yoke is easy and his burden is light. The burden is light because we love righteousness and hate iniquity, and therefore delight to wage a good warfare against sin, especially in our own mortal bodies; the yoke is easy because we love our Lord and the Heavenly Father, whose service is represented by the yoke.

"MEEK AND LOWLY OF HART"

Ah! there is a depth of meaning in the Master's words, "I am meek and lowly of heart"—follow my example and you will have rest. Only those who have meekness and lowliness of heart are prepared to humble themselves, to acknowledge their own unworthiness and their need of help, and to accept the Lord's proffered assistance and to take his yoke. The haughty, the high-minded, the self-sufficient, the proud, are at a disadvantage, because they are not of the spirit which the Lord approves, and they will not therefore be of the class whom he is now seeking unless they humble themselves. Moreover, if any were meek and lowly of heart so that he could take the yoke of the Lord in a full consecration, unless he continue in this meekness and heart holiness he is not at all likely to continue to be a yoke-fellow with the Lord. Let us, then, as we appreciate the privilege we enjoy, seek to maintain it by continuing humble, as the Apostle expresses it, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—I Pet. 5:6.

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

BEATING DOWN THE PRICE.

Every shipper of farm produce to market knows of the one-time popular method on the part of dealers of refusing a shipment in order to make the producer and shipper come to a lower price. That method was largely in vogue 15 years ago. It would appear from the testimony of the railroad men that it is still very popular among certain classes of dealers in the products of American farms. And Texas, according to the statements made to Federal Administrator Peden, is not free from the practice. It is just such practices that discourage the farmer in his efforts to diversify, says Houston Post. It is just such practices which force him to the one-crop method of farming which is today doing more injury to southern farms than all other forms of soil exhaustion combined. And it is just such methods which are doing more to retard food production at this time of need than all other conditions. In encouraging food production, the one aim of the government should be to guarantee the farmer a market at a fair price for all the food and feed that he grows. That is all the farmer asks. When that is done he will grow his needed food. But until that is furnished him he refuses to grow food for the benefit of the nonproducers among the middle men.

Birds are the most effective protection against insect pests. Wherever bird life is reduced to a minimum farmers and gardeners suffer. The boll weevil of the cotton states and other insect pests that afflict the South could be kept in check by quail and other birds that feed on them. The house wren is the great destroyer of moths. Almost every destructive insect is the natural food of some native bird, and the birds are among the best of these protectors. The noble and now practically extinct wild turkey eats grasshoppers and locusts in preference to all other food. It would astonish city dwellers to see the scientific drive a flock of turkeys will make through a field loaded with grasshoppers. The whole country should unite to protect our feathered friends. If the destruction of bird life is not checked many beautiful and useful species will soon be extinct. We owe it to ourselves and those who come after us to preserve the balance of nature, which has never been upset without inflicting heavy losses upon mankind.

In spite of the fact that sugar sometimes crystallizes in fruit preparations and candies in such a way as to be mistaken for ground glass, reports of ground glass in foodstuffs continue to come forward. The crystallization of sugar does not account for ground glass in canned fish. It does not account for ground glass in bread. Nor does account for ground glass in rolls of linen contributed to the Red Cross for the purpose of binding up soldiers' wounds. The subject is undergoing full investigation by federal and state officials, and this investigation may result in arrests.

In our patriotic conservation of foods there is one important fact we must never overlook, and that is to use the foods which are local rather than those that must come to us from a distance, says Delineator. We are apt to think it is complete conservation when we make a favorite dish without sugar or wheat, but we must remember, too, that if the other ingredients have to be carried over our already overcrowded railways and steamships we are not meeting the full war-time need.

An optimist may be defined as a person who entertains high hopes for the country revisited the hysterical people at home do not ruin it before the boys in France who are fighting to save it, can get back to take charge of things.

The ease with which all America turned its clocks ahead and slipped into the new order of things without commotion indicates what can be done through centralized authority. And it is thus that we will win the war.

How long the war is going to last depends a good deal on how long it is going to take us to get down to business and accomplish some real results.

They have got the war bread to a quality now that ought to make corn bread attractive and render it easy to conserve wheat.

Some people recommend a little target practice in the rifle galleries as a remedy for tired nerves. Incidentally it is good for national preparedness.

The world's bloodiest battle is now being fought. If you are not doing your all for your country now is the time to begin.

In one military camp two soldiers refused to fight because they are vegetarians. Yet they talk as if they were full of calves' liver!

You may cheat a man and get by with it now and then, but you can't cheat your cow and profit by it.

How much of your income do you entertain away and how much do you invest in War Savings Stamps? Remember that many of the men at the front give their lives.

STANDARD TIN PLATE COMPANY
Canonsburg, Pa.
TIN PLATES, BLACK PLATES, TERNE PLATES
ALL GRADES, COATINGS AND FINISHES
Our recent increased capacity for Common Ternes and Black Plates solicits further patronage.
Also TIN PATES of Our Usual GOOD QUALITY

OF MANY THREADS

By MARIAN WEST.

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Yes, my dear, it is perfectly true, that I want to be married in my wedding. You will like Billy, he is such a dear, gay, good-looking big thing—though he is clearly young. We are just the same age in years, but twenty-eight is a man! I have moments of feeling convicted of cradle-snatching. Just now I am encouraging him to raise a mustache. It's frightfully unbecoming, but it makes him look less like my son. You will come to the wedding, of course. Billy is wild to know you. He is a dear, truly, Laura. And will till you see some of my clothes! I am having a —

With love, always the same,
Pat.

Dear Aunt Flora:

I dare say you have heard rumors, but I want to tell you myself of my great happiness. I am going to be married on the 27th of next month to Mr. William Thomas Bliss, a young lawyer who has already made himself felt here in New York. I hope you will like him, and let you come to the wedding, for Will is so anxious to know you all as soon as possible. I am sure you will like him—he is very strong and upright and manly. Affectionately,
Patricia De Witt.

Dear Arthur:

I am sorry, very sorry, but it is true. I am not going to answer your letter. Some day you will see it differently, and will write me another. Meanwhile I am what I have always been,
Your sincere friend,
P. DeW.

I am not angry, my dear boy—only very much grieved over it all.

Dearest Anna:

I want you to be one of the first to know the beautiful news. Mr. Blaky and I are going to be married next month. With your own happiness in your eyes, you will appreciate what this means to me. You will like Will, he has such delicate perceptions, and is so tenderness, an artist, in spite of being such a thriving young lawyer. I understand now why you would not have a large trousseau, dear Anna. I do not see how a girl can spend this time, of all others, in running to the dressmaker. I am getting only a few simple things, and am trying to keep my mind and spirit unfagged. You must let me bring Will to see you some evening, and you must promise to sing to him. He is so impatient to hear you. With love,
Devotedly,
Patricia.

Dear Uncle Mark:

I am going to be married—to the Mr. Blake you met one day. He is one of the St. Louis Blakes, and his mother was a Courtney, so you see I am not disgracing the family. We have taken a very delightful apartment in the just three doors from the Van Hornes—and you will always find a warm welcome and a good glass of claret when you are moved to dine with us. You will like Will—he is a violent protectionist, and plays excellent bridge.

Affectionately, your niece,
Patricia DeWitt.

Dear Miss Pomeroy:

Your little note has just come. I cannot tell you how much it means to me that Will's friends are pleased—and you especially, his very best friend of all. I am sorry to hear that you are not well, and that your eyes gets so very to stay indefinitely. Will will be deeply disappointed not to have you at our wedding. He has talked of it so much that I was looking forward to knowing you better, for my own sake as well as his.

Hoping to see you back soon,
Cordially yours,
Patricia DeWitt.

Dear Jerome:

I have often wondered which of us would write this news to the other first. And now, of course, you know what has happened—or rather, what is about to happen next month. Do you remember our promise to keep at least our perfect frankness? Well then, I am offered love under very pleasant conditions, and I am taking it gratefully and gladly. I think we shall make a true success of it. I have put away certain childish things in the way of illusions, and I like the realities better. Give me your blessing, dear Jerome; I am endlessly glad we came out of it friends. You would like Will—he is very simple and generous and big hearted. Come to the wedding if you want to—not otherwise.

Faithfully,
Patricia.

Billy Beloved:

I have written five billion notes, and I will not tell another soul. They can read it in the papers. Oh, dear, it is such a bore to pretend to be interested in anyone but you! Who cares whether they know or not—stupid things! Everyone will want to meet you, but we will get out of all we can. There is no one in the world but you and me—and aren't you glad of it?

Coming tonight?
Yours,
P.

This is an invitation to dine with me at seven. I forgot to mention it.

More Popular.

A promising young man is good, but a paying one is better.—Chicago News.

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ESTABLISHED 1872—No. 34. PITTSBURGH, PA., THURSDAY, JULY 25, 1918 Subscriptions payable in advance.

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LABOR'S GOOD NAME SOLD TO HIGHEST AND BEST BIDDER IN BIG TEMPLE

FALSE AND MISLEADING ADVERTISEMENTS SOON TO BE TESTED

SEARS-ROEBUCK GUILTY OF UNFAIR COMPETITION.—KAUFMANN & BAER CASE UP TO THE DISTRICT ATTORNEY.

Mr. C. E. LaVigne, field representative of the American Fair Trade League, stopped in Pittsburgh the forepart of the week enroute to New York City.

On May 17 last, Mr. LaVigne filed an information before Alderman Martin J. Griffin, 2018 Center avenue, against the Kaufmann & Baer Co., one of Pittsburgh's large department stores, alleging the dissemination of certain statements and assertions in their advertising concerning the quantity, the quality, the value, etc., the manner and source of purchase, and the motives and purposes of certain sales of certain merchandise which were untrue and calculated to mislead.

On May 23, Morris Baer and M. L. Blum, president and secretary, respectively, of the Kauffmann & Baer Co., appeared with counsel before Alderman Griffin and waived hearing. Personal bond was given for appearance at the next term of court.

Subpoenas were later served from the District Attorney's office for presentation of the case to the Grand Jury on June 6, and this was subsequently postponed by the District Attorney's office until the September session, which will convene the last week in August.

During his recent visit here, Mr. LaVigne was asked if there were any new developments in the Kaufmann & Baer case. He answered that the matter is now entirely in the hands of the District Attorney for disposition. The merchants accused in Pittsburgh are yet to be tried, so they are legally presumed innocent until found guilty. Promptness or delay in bringing the people's cause to a conclusion in the courts depends upon the readiness of defendants to meet the issue squarely and upon the initiative invoked in the matter by the properly constituted authorities chosen to serve and safeguard the interests of the business man and the public alike throughout Allegheny County.

Mr. LaVigne asserts that his duty has been done in the gathering of evidence and its submission in the form of a complaint to the representatives charged with enforcement of law. He says that his function now is necessarily that of one of the witnesses ready to be called to testify in support of the complaint, and that the responsibility for action is up to the District Attorney.

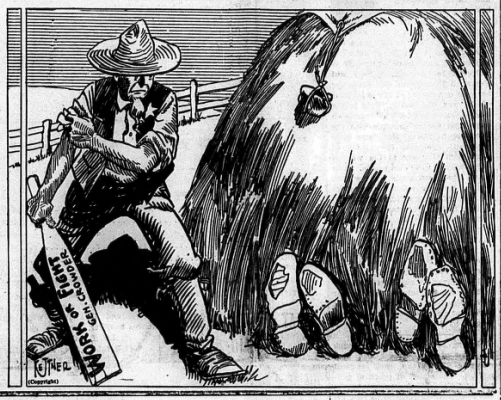
A feature of this case that adds interest to it, lies in the fact that the defendant is one of the largest advertisers in Pittsburgh.

In discussing some features of his company, Mr. LaVigne said: "In the prosecution of commercial crimes, such as fraudulent stamping, fraudulent advertising, short weight, etc., charges against smaller merchants generally result in the criticism that this does but little good and that it is only proper that the 'big fellow' should be atacked. The prosecution of the 'big fellow' is by no means easy, because often when the evidence is procured against him those responsible for the prosecution find that not only do they get no aid in quarters that they expected, but encounter supreme efforts on many sides 'to keep the matter quiet.' The Pittsburgh case being one of a 'big fellow' is therefore being watched from many directions with keen interest, not alone as far as the evidence against the accused is concerned, but for the attitude of the prosecuting authorities, the local associations, the newspapers, etc., should the evidence sustain the charge.

Federal and State Food administrations, the Fuel administration and numerous other Government branches have come into being since the war, as new agencies for vigorous prosecution and prevention of unfair trade practices. The Federal Trade Commission has recently issued a report which is the most startling accusation of business profiteering ever made, and it is staunchly backed up evidence. Investigations are being made all through the list in most methodical and painstaking manner. Arrests have become more numerous than ever before, merchants are paying heavy fines, their places of business have in some instances been closed as a penalty, while others have been sent to prison. Publicity is coming into play so that those who find a way of evading penalties because of influential position or great financial power cannot finally escape the whip of public opinion. In some cities the business men and citizens themselves are creating welfare committees and permanent organizations for the war period to stop profiteering, receive complaints, and carry on regular campaigns against the un-

(Continued on Page Eight)

Get Busy!



THE UNION LABOR RIDDLE

SAME UNION MEMBER WHO SENDS HIS SON TO THE FRONT, BUYS LIBERTY BONDS AND SUPPORTS WAR ORGANIZATIONS WILL HINDER PRODUCTION OF WAR SUPPLIES BY CURTAILING HIS OUTPUT AND GOING ON STRIKE.

Labor is the most serious problem of the war, and the psychology of the laborer is its deepest riddle, says the New York Times. There is no solution of either the problem or the riddle in sight.

To express the enigma in concrete form, take, for illustration, the member of a labor union who has one or more sons of military service age and a comfortable savings bank account. There are tens of thousands of such thrifty working fathers in the ranks of organized labor in America. This union man contributes to the Red Cross, he buys a Liberty Bond or two. He may, although this is not probable, pay some attention to the plea to regulate his diet to save wheat. More than all this, he is glad when his son puts on the uniform of the Army. He gives freely and gladly of the money that he has earned and saved. He gives of his own flesh and blood and is proud of the star or stars in the service flag that tell that his own children are in the trenches.

Then he reverses himself, so to speak. He works in the shipyards or the coal mine or the plant of some other vital war industry only four days a week, when he might work six, when the urgent necessity of the Government and the success of the armies require that he work six days a week. He not only strikes for a fair wage and gets it, but, having got the fair wage, he strikes again for an exorbitant wage and ties up industry and hampers the Government in its war work until he gets that. He does this not because he needs the increase on a basis of a full week's work to give him a decent living, but partly because he wants to make enough in four days to enable him to idle three, in spite of the need of the nation for his maximum output; partly because he has been led to believe by the Government itself that he can now get anything he demands. Nobody denies that the Administration in Washington is a labor Administration, and labor knows it well.

UNION MAN IS COMBINATION OF PATRIOT AND PROFITEER

The riddle is in the combination of patriot and profiteer in the

(Continued on Page Eight)

PLAN BIG LAUNCHING LABOR DAY

WASHINGTON, D. C.—American labor has promised to the shipping board that Labor Day this year shall be made a second Fourth of July in the launching of a record number of ships to help defeat Germany. Chairman Hurley refered the proposal to Samuel Gompers, president of the American Federation of Labor, who will take up the question with unions on the Pacific coast, where the suggestion originated, with a view to making the celebration national if it meets general approval.

U. S. STEEL TO SPEND MILLIONS

NEW YORK.—The American Tinplate Company, subsidiary of the United States Steel Corporation, will add 24 tin mills to its plant at Gary, Ind., it was learned. The extension, to cost $10,000,000, is made necessary, according to Chairman Gary of the corporation, by the demands of the Government for tinplate.

CHILD LABOR

The War Labor Policies Board authorizes the following statement of the position of the production departments of the Government concerning child labor and prison labor:

All work required in carrying out this contract shall be performed in full compliance with the laws of the State, Territory, or District of Columbia where such labor is performed. A contractor shall not directly or indirectly employ in the performance of this contract any minor under the age of 14 years, or permit any minor between the age of 14 and 16 years to work more than 8 hours in any one day, more than 6 days in any one week or before 6 a. m. or after 7 p. m. Nor shall the contractor directly or indirectly employ any person undergoing sentence of imprisonment at hard labor which may have been imposed by a court of any State, Territory, or municipality having criminal jurisdiction.

60 NECKWEAR SHOPS STRIKE

NEW YORK.—Because of the refusal of the representatives of 60 neckwear manufacturers to confer with a committee of workers from Cutters' and Makers' unions Nos. 11-016 and 15,265, A. F. of L., a strike resulted. Over 3,000 workers are involved. The strikers demand increased wages and a 44-hour week.

IRON CITY TRADES COUNCIL SELLS NAME FOR PALTRY $2,400

NAME OF PRESIDENT PHILIP MURRAY, OF UNITED MINE WORKERS, BEING USED TO COLLECT MONEY FROM NON-UNION EMPLOYERS.—MONEY COLLECTED NOT TO BE DISTRIBUTED AMONG LOCAL UNIONS.

Charges and counter charges of deception and infidelity to alleged promises made by the Iron City Trades Council in bargaining and selling privileges which are construed to mean dishonest practices upon employers of labor are in the air and a great sensation is promised as the outcome.

The privilege to use the name of the Iron City Trades Council with the purpose of collecting "donations" and "contributions" from employers of labor has been sold for $2,400, and the employers are complaining that they are being flooded with letters purporting to be signed by Philip Murray, president of the United Mine Workers of America. The letter, it is claimed, pleads for assistance, and the employers look upon it as a sort of a threat.

To add to the mix-up the building trades end of the Iron City Trades Council is getting out a program or some other sort of scheme, and this, it is alleged, is interfering with the alleged "official organ," which is said to have agreed to pay the $2,400. If the building trades end of the Iron City Trades Council is going to go ahead, then the privilege for which $2,400 has been agreed to usurps some of the prerogratives and may cut into the revenue that should have gone to the "organ" which has agreed to put up $2,400 for the grand privilege of making employers come across with the official approval of the Iron City Trades Council. There seems to be no restriction as to who contributes or donates, and the letters have been sent to the most bitter eenmies of organized labor. There is one proviso, however, "donations and contributions" may be sent in by enemies of labor, but no space for advertisment will be alotted to him in the "official organ." One of the officials of the Iron City Trades Council said, "Already contributions are coming in but there is going to be trouble because the building trades fellows are getting out some kind of program and the fellows who got the "endorsement" from Iron City Trades Council are kicking. They want to quit." At this point there was interjected into the conversation the information that the purchasers of the "endorsement," it was noised about, expected to bring in $50,000. This vast sum was to be collected from manufacturers who are bitter enemies of labor unions as well as others. The large employers of labor do not recognize Iron City Trades Council, nor union labor, but they say that letters with the name of Philip Murray attached thereto have been mailed to them. These letters are looked upon as a veiled threat and are interpreted to mean they must come across.

The official in question was told that the selling of the right to solicit money from employers was nothing short of the most infamous practices; that Iron City Trades Council was bargaining and selling labor to the highest bidder; that the good name of labor was being exploited and conjured with; that under the impression that the funds were to go to the various local unions, labor friends were contributing. Each local union defrays its own expenses and that none of the money collected is distributed among the local unions. The money, it is claimed, is collected under a false impression.

The plan is held to be that of bargaining with the honor and integfity of the rank and file, and the shocking part is that President Philip Murray has not protested against it rather than permit his name to be used to a practice that is regarded as the most unworthy, and a scheme that is for private gain.

The name union labor has actually become a stench to the nostrils of decency, and while it was thought the miners were holding themselves aloof from what is regarded as foul schemes, the use of President Murray's name brings severe criticism upon the latter with feeling of disdain that he has lowered his pride and the influence for bad in the trades union movement has in some way wrapped itself about him.

PASTOR RUSSELL'S SERMON.

"BE YE RECONCILED TO GOD."—RECONCILING GOD, RECONCILING THE CHURCH, RECONCILING THE WORLD.

ELGIN, Ill., July 22, 1906.—Pastor C. T. Russell of Allegheny, Pa., preached twice here to-day. In the afternoon his topic was "The Bible Theology Defended." The evening discourse, which we report, was from the text, "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: We beseech you, on behalf of Christ, be ye reconciled to God."—II Cor. 5:20.

Reconciliation is the keynote of the Gospel. It implies an estrangement, and the Scriptures explain to us that sin was and still is the cause of the estrangement and a hindrance to reconciliation. Amongst the heavenly hosts there is no need of a Gospel of reconciliation, because nothing has intervened between divine goodness and the members of the holy angelic hosts. A message of reconciliation would be as inconsistent in heaven as it is reasonable on earth. There are two sides to this reconciliation, and the difficulty with many is their failture to recognize this fact—they see but one side. Some see that mankind needs to be reconciled to God, but do not see that reconciliation was equally necessary as respects the Almighty. Others see that the Creator justly sentenced mankind on account of sin and his offended broken law—his divine justice needed to be appeased before any message of peace could come to the sinner race. The full thought of the Scriptures on the subject takes in both of these views. Our text and its context present both the ideas of reconciliation.

Divine law was made for perfect beings because God's work is perfect. Had he created sinners blemished and biased as we now are it would not have been just to have placed us under a perfect law and to have required of us perfect obedience to it. Had we been created imperfect justice would have claimed that we be treated according to our actual standing, even though this would have implied ten thousand variations of the application of divine law to the various conditions of human depravity and blemishes. On the contrary, not only were angels created perfect, but man also was created in the image of God—perfect. It was sin, disobedience, that brought upon our race what we and others call "The Fall." Sin brought our first parents under divine sentence of death, as unworthy of life, and their dying, accomplished gradually in 930 years, included mental, moral and physical death under the sentence, "Dying thou shalt die."

"RECONCILED TO HIMSELF."

What affected our first parents mentally, morally and physically, necessarily affected all of their children through heredity—hence we are all sinners, all blemished, all dying. What can be done? The Scriptures answer that God must be just, that his sentence can not be trifled with, that it is irrevocable. But, we ask, can not the sentence be paid? Can not each pay his own penalty? The Scriptures answer, No! that the penalty upon each individual of our race is death, extinction, and that since each must pay his own penalty, "None can by any means redeem his brother, nor give to God a ransom for him." (Psa. 49:7, 8). nor save his own soul from death. At a glance, then, we see that the case is hopeless so far as we are concerned—that we must look away from ourselves and from our race for any hope of reconciliation with God, for any hope of life eternal, his gift for those who are in harmony with him.

Here the Scriptures come to our assistance, and inform us that God is not only just but loving, and that his love had already a provision when his justice pronounced the death sentence. What provision did divine love, make for us? Our context answers that "God hath reconciled us to himself by Jesus Christ," (v. 18): and again, "God was in Christ reconciling the world unto himself"—"not reckoning unto them their transgressions" (v. 19—"but reckoning those trespasses unto his son Jesus," who died for your sins, the just for the unjust, that he might reconcile us to God." (I Pet. 3:18.) We see, then, how God reconciled us unto himself through Jesus Christ—through the work which Jesus did for us.

We see, then, that it is not necessary that God should break or violate the divine law in order to have mercy upon us, but that divine justice has been fully met, that the penalty upon Adam and upon his race has been paid. The penalty pronounced upon Adam was death, "Dying thou shalt die." Christ has paid that penalty, he died for us—he died as Adam's Redeemer, and therefore the Redeemer of all the race condemned in Adam. Hence the Scripture declare that "As all in Adam die, even so shall all in Christ be made alive, every man in his own order. (I Cor. 15:22, 23.) We were in Adam once condemned to death, to extinction; by the Creator's favor Jesus appeared as our Redeemer and paid our penalty; he was the satisfaction for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world. (I John 2:2.) We are glad, we rejoice to know that God has laid so broad a foundation for reconciliation—that so far as he is concerned the arrangement for salvation is quite sufficient to effect the reconciliation of Adam and of all his race, so to cancel their sentence as to permit divine love to operate through Christ to every member of the race, and to grant to each member life everlasting upon the reasonable conditions which God has established.

A LONG WHILE UNRECONCILED.

Some one may inquire, Was not God always reconciled to the world? We answer No, that, according to the Scriptures, during a period of 4126 years God was not reconciled. He allowed the curse of death to rest upon the entire human family, affecting, blighting, destroying them mentally, morally and physically. As our context declares, God was manifested in Christ, reconciling the world unto himself. Hence there was no reconciliation previously. The ministry of reconciliation, the Gospel, has only been preached since Jesus Christ by the grace of God tasted death for every man. (Heb. 2:9.) What about the hundreds of millions who died during those 4000 years before Christ came—before he tasted death for every man, before the ministry of reconciliation was committed to believe or to anybody?

We answer that they were all "children of wrath"—that they all died under Adam's sentence, that they have had no chance since to hear the Gospel because they are dead, and because the "dead know not anything." (Eccl. 9:5.) If they are ever to get a blessing from God, if they are ever to hear the message of reconciliation, if they are ever to have an opportunity of being reconciled to God and gaining life everlasting, it must be in the future—it must be at an awakening from the tomb. And this is the clear statement of the divine Word, that the hour is coming in which all that are in their graves shall hear the voice of the Son of man and shall come forth—the unjustified as well as these justified through faith. The unjustified, condemned, evil in God's sight, will come forth not to be tortured, but to be made acquainted with the fact that the Creator is both just and loving, powerful and wise, and, if they will, to come into accord with him and his wise regulations, designed for the benefit of all his creatures. Nothing could be more plain than this abundantly sustained Scriptural proposition: God so loved the world while they were sinners that he sent his only begotten Son for their redemption. That love therefore must have included those who lived before Jesus came as much as it included those who had not yet been born, and the provision of God in Jesus as truly belongs to those who died before he came as to us who were not yet born at that time. The loving provision of God applies to Adam and his entire race. Thank God that we are more and more coming to see the lengths and breadths and heights and depths of his wisdom, justice, love and power.—Eph. 3:18, 19.

RECONCILING THE CHURCH NOW.

As the Apostle declares in the verse preceding our text, God's real work is "the reconciliation of the world unto himself." However, he begins his work with an elect class and not with the world. He tells us these elect ones are chosen out from the world as a peculiar people; he tells us that they are to be a Royal Priesthood, to show forth his praises before the world. These our text tells us are elected of God to be his ambassadors—to proclaim to the world the great fact that God has operated through Christ for the reconciliation of himself, the reconciling of divine Justice; and that now as a consequence he is ready to receive all that come unto him through Christ—all who desire to be reconciled to God. Each one who hears of the grace of God, who comes to an understanding of the great mercy of God manifested in the giving of his Son, is privileged to come unto the Father through him, and by faith to realize his sins as covered by the merit of the precious sacrifice, and on the basis of that faith to begin a new life, to consecrate himself to God and his service. All thus coming to the Father are reckoned as justified, cleared of all guilt, and privileged as consecrated followers of Jesus to be associated with the great Redeemer in his work of reconciling the world.

SACRICIAL MINISTRY.

Although God is reconciled through Christ only a few have yet the hearing ear. The great mass of mankind are deaf to the voice divine speaking peace through Jesus Christ, they are blind to this grand display of divine love—"The god of this world hath blinded the minds of them that believe not." (II Cor. 4:4.) Hence, as the Scriptures declare and as observation teaches, those who do hear and those who do see are now but a "little flock." Of these the Apostle in our text is speaking when he says, "We are ambassadors for Christ"—we are the representatives of Jesus in making known to the world the blessings which he has to offer, secured through his sacrifice.

It might be assumed that these ambasadors of the Lord would be well received by the world, highly esteemed amongst men, powerful, influential. But on the contrary the very reverse is the case, as the Scriptures declare. Not many wise, not many great, not many learned, not many noble, not many rich are in this little flock, says the Apostle, and the world does not respect them. Our Lord tells the reason, saying, "Ye are not of the world even as I am not of the world, therefore the world hatheth you." (John 15:19.) "The light shineth in darkness; and the dirkness comprehendeth it not" (John 1:5)—"the darkness hateth the light." Consequently this ministry of God, this ministry of the Gospel, this ambassadorship, while a high privilege, a great honor, is a ministry of suffering, involving self-sacrfice, self-denials.

The Lord foreknew all this, and so arranged matters purposely that the trials, difficulties, persecutions and oppositions of the world might serve to test, to sift, to polish the peculiar elect class whom he is now selecting from amongst men. These, we are told, must be copies of God's dear Son—not in fleshly likeness, but in heart likeness. They must all love righteousness and hate iniquity to the extent that they would be willing to suffer for righteousness' sake, and take it gladly, joyfully. By thus enduring hardness as good soldiers of Christ they obtain the mark of divine approval as overcomers of the world, and thus they are made meet for the inheritance of the saints in light—the Millennial Kingdom, which is to be God's agency in the blessing of the world of mankind, which he has already reconciled unto himself through Jesus Christ."

THE MINISTRY OF GLORY.

But although the elect have a ministry of suffering now because the world has not the hearing ear, because the Adversary is deceiving mankind and misleading them as respects real joy and real happiness and real pleasure, nevertheless the time is coming and is near at hand when all this will be changed, when the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heven," shall have been accomplished, when the elect Church shall have been glorified with Christ and have received of the Father the glory and honor and immortality of the First Resurrection, then their work as ambassadors of God will be on a totally different plane. When God's Kingdom is in power his ambassadors and representatives will be honored, not only of the Father and of the Son and of the angels, but also of the world of mankind, whose eyes of understanding will then be opened to see things in their proper light.

If it is a joyful thing for the Lord's consecrated ones to proclaim the good tidings now, under adverse conditions, to those who are deaf and blind to the truth, seeking for such as have the hearing ears and understanding hearts and the partially opened eyes—seeking to open the eyes of their understanding wider and to open their deaf ears—if this be a pleasurable work for the Lord's faithful ones now, how grand will be their glorious privilege in the future when, armed with the power of God, they not only begin but carry to a full completion his great work of reconciling the world—making the whole world to know of his love and goodness, his wisdom, power and justice, that thus all may be brought to a knowledge of the truth that they may be saved—not saved from torment and torture, but saved from the wages of sin of death—saved from sin and its penalty.

THE MINISTRATION OF GLORY TYPIFIED.

Preceding our text but discussing the same matter, the Apostle shows (II Cor. 3:6-16) that the scenes enacted at Mount Sinai in connection with the giving of the Law were typical of what is to be expected on a much higher antitypical scale at the second advent of Christ, when the New Covenant will be sealed, ratified and go into effect for the benefit of the whole world. We have heretofore shown that the elect of this Gospel age, as the members of the Christ under Jesus the Head, are accepted of God under the original Abrahamic Covenant—not under the Law Covenant given to the Jews nor under the New Covenant which is to be given to restored Israel and to the world. The Church of Christ, now associated with him as sacrificers, sharers in his sufferings, in his death, are to be with him in glory, the dispensers of divine favors to the world, blessing all the families of the earth in his Millennial Kingdom under the terms and conditions of the New Covenant, which Covenant is sealed by the blood of the better sacrifices.

Looking back to the type we see Moses, the representative of Jesus, the Head of the Church his body, called of God to go up into Mount Sinai in the midst of shakings and quakings, fearful sights and sounds. This represents not only the experiences of each individual member of the body of Christ, but it represents also the great time of trouble with which this Gospel age will end and the final members of the body of Christ be glorified. The mountain into which they go symbolizes the Kingdom of God, as a mountain everywhere throughout the Scriptures is the symbol of a kingdom. When Moses, later, came down from the mountain the record is that his face shone with the glory of the Lord to such an extent that he was obliged to put on a vail in his communications with the people in the sealing of the Covenant of which he was the Mediator. This was a type of the glory of Christ, Head and body, in the Kingdom. So glorious will they be as spirit beings that it will be impossible for natural men to have intercourse with them except as they are veiled, hidden from the sight, their glories realized by faith.

It is of this glory that the Apostle here is writing, contrasting Moses and the Law Sovenant and Israel with Christ, the New Covenant and the world. He says of the Church, "Our sufficiency is of God, who also has made us sufficient as ministers of the New Covenant" (II Cor. 3:5, 6); then he adds, referring to the Law Covenant as a ministration of death, because it did not really give life to any that were under it, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his countenance: which glory was transitory (typical): how shall not the ministration of the Spirit be more glorious will they be as spirit beings was with glory, much more that which is to be permanent will have glory."

The ministry of suffering, which during this Gospel age is the portion of the Lord's people, the Royal Priesthood, is not a ministry to the world directly, but the ministry incidental to the gathering of the body of Christ, the Royal Priesthood. The Apostle explains the matter, saying, that it is "for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statute of the fulness of Christ." When we all shall have reached that glorious consummation of the Church, the little flock, the Bride, the body of Christ, then the world's reconciling will be the great work of the Millennial age, carried on in power and great glory, to the praise of our Redeemer and the Father, and for the blessing of all families of the earth.—Eph. 4:12, 13.

RECONCILING THE WORLD.

Some one may say, "If the world is blind and deaf so that the Master said to his followers, 'Blessed are your eyes for they see, and your ears for they hear,' how could the poor world be any better off in its blind and deaf condition in the future than it is at present? Where would be the advantage of repeating the story of God's grace to those who are thus blind and deaf thereto? If the god of this world now blinds the minds, why would he not do the same in the future?" These are good and important questions, and the Scriptures give us satisfactory answers to them, assuring us through the Prophet Isaiah that in the day of Christ, the Millennial day, the day of his Kingdom, all the blind eyes will be opened and all the deaf ears be unstipped. (Isa. 35.5.) Again the Lord informs us that at the very beginning of his Millennial reign Satan shall be bound that he shall deceive the nations no more until the thousand years are finished.—Rev. 20:3.

Here, then, is the secret of why the world can not hear now, and the assurance of the change which would permit it to hear in its due time. As the Adversary now deceives the whole world so that only a comparatively few can exercise the eye and ear of faith to hear the voice divine, to see the riches of God's grace, so his binding and the restraint of evil, the dispelling of the mists and clouds of darkness, error and superstition, and above all the eye salve of truth which will then be dispensed freely to every creature, will be all powerful to the enlightenment and uplifting of all the families of the earth—whosoever will. And as for the remainder, who will not hear with their eyes opened and their ears unstopped, knowing of the grace of God, for these what remains? The Scripture answers, "the blackness and darkness" of destruction, "the soul that sinneth (wilfully, intelligently) it shall die"—the Second Death; "he that will not hear that great Teacher shall be cut off from amongst the people.—Jude 13; Ezek. 18:20; Acts 3:23.

"BE YE RECONCILED TO GOD."

To know that God has a great, loving, God-like plan of salvation from sin and death, which ultimately will be offered to every member of the race, constrains us, as the Apostle says, to enter joyfully, gladly, into relationship with our Creator. To be reconciled to God implies harmony with his law of righteousness, a desire to do the divine will, an opposition to sin and a desire to be ambassadors for God, to tell of his good tidings and help forward in every manner possible his great and glorious cause. Not that he needs our help, but that we appreciate the privilege of being co-laborers with him as the highest imaginable favor in the world.

We make this appeal, "Be ye reconciled to God," with the full understanding that the world in general is deaf and will not hear, but with the expectancy that our message now will be heard only by those who have the hearing ear, who are described by the Apostle as "Even as many as the Lord your God shall call"—as many as shall hear and heed the call of God speaking peace through Jesus Christ our Lord. Our appeal, then, is not to the heathen world, but to believers who have heard of the grace of God—that they be reconciled—fully reconciled to God. Amongst the Lord's people we find some in a measure of reconciliation and others in a state of partial reconciliation: our message is to all, "Be ye reconciled to God, accept his Word, accept his way, conform your heart and life to his arrangement, learn to look for his way in all the affairs of life and do not seek to do his work in your own way. He

(Continued from Page Two)

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

A LETTER TO THE BETHEL FAMILY

Dearly Beloved in Christ:—

The peace of God be multiplied unto you, and his blessings abundantly be your portion! I think of you often and pray for you much; and I am sure that our Father is blessing you.

Prison life seems strange; and yet every experience is attended with joy, since we look at all such from the heavenly viewpoint. Truly we can sing:

"Fade, fade, each earthly joy,
Jesus is mine!"

In fact, there are now no earthly joys; but we are looking with joyful anticipation to our gathering home. Seven days in jail changed our appearance somewhat and reminded us that the process of death is working in our flesh. On the eighth day we removed to a prison with more light and freedom. We now have seven cabins (cells) on a corridor shut out from other prisoners, and we can have fellowship together all the day. All night, when the great iron doors close and each one is locked securely in his cell, we call out to each other and discuss God's precious Word. Then we silently talk with the Lord; and we talk to him about you and all the dear sheep, and beg him to protect you.

If the Lord so wills we would be glad to come to you once more and try to aid you in some manner; and to the end we have hoped that hall may be granted to us. Our Father's will be done! We often feel in a strait betwixt two—whether we would prefer to depart or to come and serve you a little before we go home. His will be done! I feel sure that all these experiences are ripening the church preparatory to the final ingathering.

Your letters and letters from the dear ones elsewhere show how sweetly they are yielding to the fire that is consuming the sacrifice. This brings joy to my heart. I count it all joy to be privileged to have some of Christ for his body's sake, which is the church." I thank our dear Father for being so good as to send my brethren with me, that we may have these privileges together.

Several years ago it was my pleasure to travel over some of the land which St. Paul traversed while ministering to the saints. I also visited the prison where he was confined at Rome. Now we are having some like experiences in prison; and our Father has permitted it, and will overrule it all to our good. As we now read, the experiences of St. Paul they have a keener interest for us. Only if now we can faithfully finish our course, we shall join the Apostle and Brother Russell, and then see the Lord! Weep not for us, beloved; indeed, I am sure that you do not, but that you rejoice with us. If I could come down once a day and look over the place and see that you are all safe and happy, I think I should feel better. But then I wonder if the Lord does not permit Brother Russell to look about Bethel daily. I know the Lord has made all necessary provision.

Let not your dear hearts be troubled, neither fear what man may do unto you. I hardly think the Government powers will attempt to disturb you in the home or in the office. Stay by the ship, trusting in the Lord. Only permit me to suggest that you be calm and do as little talking about the trouble as is possible. Go quietly about your work, but keep at it until the Lord says: "It is enough!" From what I hear I judge that these trials are drawing all of the Lord's dear ones closer together; and such should be the case. We therefore expect that every one at the Bethel will "in love serve one another." Remember the admonition of St. Paul to avoid those who cause divisions, and who have sought to destroy the flock of the Lord. The time is now here for each one to set his house in order. The King is at the door.

Do all you can to encourage the dear sheep of the flock. Comfort them with the sweet promises of an early and glorious home-coming. Never have I loved you so much as now. I miss you—and that is putting it lightly. How sweet it will be to gather around our Father's throne and rejoice with joy unspeakable forever more!

While it is true that we know not what awaits us, I think there may be a short season of freedom and some more service for his dear people. That is all according to his will. His will be done! Your message to the brethren have been greatly appreciated May the Lord reward you richly! Know of a certainty that we greatly love you. The grace of our Lord Jesus Christ be with you one and all.

Your brother and servant by his grace.

J. F. RUTHERFORD.

[The above letter was written on June 28, in L. I. City Prison.]

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

Tupper's statement of Personal, Intellectual and Moral Beauty, bring us back to Pastor Russell's oft repeated statements that man's fall from perfection of Eden, as heretofore presented at the opening of this section, that man has fallen in varying degrees from perfection, (1) physically, (2) mentally, and (3) morally. Some are born with fairly good bodies, but are degenerates morally, or defective mentally. Others are not gifted so well physically but may have the spirit of a sound mind and good character. This is admitted, and proves Tupper's statement of these three phases of Beauty: Personal, Intellectual, and Moral, are distinct and separate and are possessed in varying degrees by different people.

THREE-FOLD MANIFESTATION OF CHRISTIAN LOVE

The Christian beauty is principally that of the Moral. The basis of this beauty is the practice of Christian principles in life and especially making them the permanent abode of the heart. The bonds of this perfection of mind is Love. Pastor Russell has outlined the development of Christian Love in the following order: (1)"Duty-love" to God in the sense that a Christian feels it his duty to serve God as a requirement; (2) "Appreciative-love" which is higher and consists of an appreciation of God as the personification of all that is truly worthy of admiration and reverence; (3) "Brotherly-love," or love for those who worship God in the same manner; (4) love for all mankind including our enemies. The love for enemies is the distinguishing feature of Christianity and rises above the Mosiac Law which is Justice or the Golden Rule. The highest statement of other systems of religion is a negative version of the Golden Rule.

The first two of this division, "Duty-love" and "Appreciative-love," are really one and relate to God. Regarding these as one gives a triune classification of the Christian Love which might properly be denominated as follows: (1) Love to God, (2) Sympathetic Love, (3) Love for all mankind. A singularity concerning the last one is that it is the lowest form in that it takes cognizance of even the vile and degraded, but is the most difficult to practice and is the last one developed. The love of Sympathy rises higher and craves fellowship and choice along the lines of Truth and Righteousness. The love for God is supreme, for God is the personification of all Truth and Righteousness. The love for God is supreme, for God is the personification of all Truth and Righteousness and for this reason should regulate our conduct towards all others and modify the nature of the other two. The following paragraph from the pen of Pastor Russell gives the three-fold nature of Christian Love:—

"The seal or mark of the New Creation is the possession of the Spirit of Christ. The manifestation of this holy Spirit are three-fold, (1) Love supreme to God and joyful loyalty to His cause even at the cost of suffering. (2) Love of the brethren—unselfish, noble, pure, —a desire for their welfare, which is always alert to them good. (3) Love sympathetic, for the world, prompting to do good works, as opportunity may afford, and to a desire and effort always to live peacefully with all men."

In this classification of Christian Love we have an outline similar to that of the human affections previously presented consisting of Love, Friendship and Benevolence. A little reflection will reveal the fact that these are alike in nature as well as in numbers. This can be readily recognized in the last two, Friendship and Benevolence, and a review of this essay will reveal that Love is similar in nature to the first division of Christian Love, for lovers are to each other the personifications of all virtue and worth as far as their appreciation goes. Platonic Love calls into play the best qualities of mind which consists of clothing each other with ideality and they really are for a time what they believe each other to be; hence cynicism is said to be a form of hypocracy in that they are superior to their natural self. This may be properly said to be a religion, a natural religion, and it links them with all nature—recreates all things, and later links them with society. This fact has been noted by many observers and we identify it with the first phase of Christian Love, love for God, as a sort of type, like the Mosaic Law being a type of the Christian Church. Statesmen have associated the natural affections and Christian Love as being the pillars of society in all ages—from these two sources springs Freedom, Justice, Generosity and Courtesy. The best governments of earth are those patterned after the family and built upon the Christian principles of Justice and Love. Statesmen have generally recognized that Democratic Virtue and Religious Principle has given permanence to society in every age and clime. Pastor Russell taught that the family was a Divine institution which was not violated by the principles of Christianity.

(To be continued.)

Appreciations.

Temple, Tex.

Enclosed find money order for $2.00 for renewal of two subscriptions to the National Labor Tribune, as follows:

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Please find enclosed check for one year's subscription for myself and remember some hungry soul with bal.

With highest respects and good will to you, I remain as always, true to God first, and esteem every good chance.

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Indianapolis, Ind.

Please discontinue sending the paper. I have enjoyed it very much, especially the sermons of our dear Pastor Russell. May you be rewarded for the good work. Thanking you for past kindnesses, I remain,

Yours truly,
MRS. SARAH NICOLAI.

La Cygne, Kans.

As my subscription for the Tribune expires July 24, I wish to renew it for another year. Find enclosed $1.00.

We thank you for giving us Bro. Russell's sermons.

Respectfully,
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Pittsburgh, Pa.

I note that my subscription to your good paper expires this July 19, 1918 and I find from that date I will have to request you to stop sending it as I am not financially able to continue to take it. This is on account of physical afflictions of many years standing and the high cost of the bare necessities for our physical needs at this time. I have been on your list ever since you began publishing Pastor Russell's sermons, I believe in 1905, and have greatly appreciated the service you have so rendered to your many subscribers in this, but for a time at least the best of friends must part. So please stop sending paper after July 19, 1918.

ROBERT J. CRAIG.

Cleveland, O.

Kindly discontinue sending the Tribune to my address. I wish to say, however, that I have enjoyed it very much and pray God's blessing upon you for your past blessed service you have rendered.

Yours sincerely,
F. S. CARDOZA.

Waukesha, Wis.

Enclosed find one dollar for my subscription to Tribune. May the Lord bless you in your efforts to print the truth.

WM. CARMICHAEL.

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Thanking you for past favors, and your good work to others, and love to all, as ever,

A. D. DRAKE.

Albany, N. Y.

Please find enclosed one dollar for my renewal of subscription to your valuable little paper which is appreciated every week and especially the articles and sermons from Pastor Russell's pen and those who take a firm stand for Justice, Truth and Righteousness. May the Lord richly reward you in your endeavor to do the right.

Most respectfully yours,
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I regret very much my long delinquency in sending my subscription to Your very valuable paper, so appreciated as a whole in our family. Please accept apology and find enclosed one dollar, my delayed subscription.

Respectfully,
MRS. GEO. L. HIBBARD.

Kittanning, Pa.

Enclosed find $1, for which send the Labor Tribune one year, to Neff Claypoole, Kitanning, Pa., R. D. No. 5. We appreciate very much the sermons of Pastor Russell is the reason they want the Tribune.

Yours truly,
R. F. TARR.

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I have appreciated your paper very much, but circumstances make it impossible for me to renew my subscription. May God bless you for your untiring work.

ETTA L. BONNEY.

Pittsfield, N. H.

Please discontinue the Tribune for the present. I have enjoyed reading your paper very much. May the Lord bless you for the grand work you are doing in the way of sending forth God's word. Thanking you for past favors.

Yours very truly,
L. J. MOORE.

AGREEMENT WITH NORWAY.

Mutual advantages are secured by the United States and Norway in the new trade agreement. The details have not been made public, but the principle is clear. By giving assurance that no imports from the United States or its allies, or any goods forwarded with the aid of American bunker coal, shall go either directly or indirectly to Germany, Norway will obtain all the supplies she needs for her own use, so far as the necessities of the war will permit. This is the kind of arrangement that has been always been willing to make with the European neutrals. But these have apparently preferred the profits of trade with Germany to the welfare of the bulk of their own people. Fortunes have been made by the few, while the masses felt more and more the pinch of scarcity. Nor has this willingness to help Germany in the least protected the neutrals from German frightfulness. Norway in particular has suffered from submarine attacks; the toll of ships and lives could hardly have been higher if she had been at war, says Philadelphia Ledger. There will doubtless be an effort at Berlin to bully Norway into repudiating her new obligations. But Norway would have everything to lose and nothing to gain by yielding.

Nothing is harder to get through the head of the practical man than that only history can teach practical politics. His notion of practical politics is to provide for present needs and deal with emergencies as they arrive. This is animal instinct of adaptation to circumstances which may do for animal needs; but it surrenders evolution to accident and force as among insects, reptiles and Henry Jones Ford in Atlantic Monthly. If ever political development is brought under the guidance of reflection and choice, it is by studious attention to the lessons of history. It was by effort of this character—of which the federalist is the literary monument—that this country was lifted out of anarchy in 1787.

English army doctors, finding city boys lacked of our than country boys, adopt the theory that the quietude of rural districts explains the difference. Urban noises, they argue, keep the nerves tense in a state constantly responsive. Looking across seas, these savants may discover that the keenest human ears ever known, those of Indians, and the frontiersmen, have been developed in the silences of American forests and prairies. It seems probable that hearing, like many another faculty, depends for its active strength upon the exercise due to necessity. It is need, rather than noise, which keeps a listener's nerves on the alert.

We must have "territorial quantities" is the new phrase of the German banker, cheered by early victories to resume his demand for annexations in France and Belgium. Vorwaerts links this with the rejection of the Prussian ballot-reform commission. The "military sacrifices of the heroes in the west who went through almost impassable fields of mud and crater holes," the junker war aims are to be rewarded by cheating them of political reforms without which Germany cannot be a free country!

The kaiser, seeing the desolation in France, gave thanks that it was not his country which was so ruined. And seeing the slaughter wrought in the ranks of his army by the latest Hindenburg drive for the fatherland, he can still give thanks that it is not his family which will be put in mourning. In fact, no matter where he looks, he has always something to be thankful for.

A peculiar type of American citizenship is that which patronizingly hints that the United States Constitution has largely outlived its usefulness, and then bravely asserts that the government founded on that Constitution is a model for the democracies of the world.

Pastor Russell's Sermon

(Continued from Page Three.)

is the Captain, we are the soldiers to obey; he is the Head, we are the members of his body, to be directed by his will; he is the Bridegroom, we are prospectively his espoused, who should and do desire to be fully conformed to his perfect will in everything. In proportion as we attain this reconciliation to God we are attaining a harmony with righteousness and truth and everything which he provides for us; in the same proportion we are learning that we are not our own but his, bought with a price, even the precious blood, and that it is our privilege to glorify him in our bodies and spirits, which are his. Let us be reconciled—fully reconciled to God, and have in return the blessed assurances of the Word that "all things are ours for we are Christ's and Christ's is God's."—I Cor. 3:22, 23.

EASY GUIDE TO HAPPINESS.

Claim all the joy you may to-day,
Sit not in foolish sorrow;
He merely fritters life away
Whose thoughts is of to-morrow;
Yet foolishly they err who care
To think but of the present,
Or fancy all days must be fair
Because to-day is pleasant.

Cross not the bridge before you reach
The stream beneath it flowing;
Look well before you leap, let each
Crop be forseen at sowing;
Fair Fortune views him with delight
Who plans for future pleasure;
Why save for thieves who may tonight
Break in and steal your treasure?

EVANGELIZE THE WORLD BY HELPING OTHERS

The following is the standing of the fund to date:

Previously reported	$148.00
Paid in	10.00
Total	$158.00
Paid out	$160.00

ANOTHER EDITION NECESSARY

WHAT PASTOR RUSSELL SAID

HIS ANSWER TO HUNDREDS OF QUESTIONS

The continued demand for this remarkable book has nearly exhausted the third edition, and arrangements are being made for a FOURTH EDITION, if there is a sufficient demand.

Many of the friends throughout the world are just learning that there is such a book, and many others who have known of it, are only beginning to realize its PRICELESS VALUE.

We are living in a time when questions upon the Scriptures are being asked as never before. This book contains the only answers by this remarkable "Man of God" to many questions which are confronting us daily. Every Bible student should have a copy of the book along with the Bible, Towers, Dawns and the various helpful translations. Tell others about it.

Before placing our order with the printer for the FOURTH EDITION, we would be pleased to hear from all who desire copies.

The book is a little smaller than the regular size of the Dawns, and is beautifully bound in two styles of binding and printed on thin paper.

Cloth binding, with gold stamping, and red under gold edges, $1.50.

Leather binding, with gold stamping, and red under gold edges, $2.00.

CONVENTION REPORTS

We also have a few convention reports left. These contain many sermons by Pastor Russell, as well as by others. We have a few copies of the edition of 1912, and of the two editions of 1915; and, as long as they last, we will supply them at greatly reduced prices; namely, all three copies for $1.

Notify us as soon as possible, and send all orders for both QUESTION BOOK and REPORTS, with remittances to cover, to

DR. L. W. JONES,
3642 Michigan Ave., Chicago, Ill.

DAYLIGHT LAKE TRIPS

Many vacationists are now planning lake trips and, as usual, Lake Erie, with its Great Ship "SEEANDBEE" and other magnificent steamers, is by far the most popular.

The Saturday daylight trips between Cleveland and Buffalo are again proving very attractive to many travelers.

From Cleveland, C. & B. Line's Steamer "City of Buffalo" leaves New Pier, foot of East 9th St., every Saturday during the summer season at 8:30 a. m., arriving at Buffalo 6:30 evening of same day.

From Buffalo, the Great Ship "SEEANDBEE" leaves wharves at South Michigan Street Bridge every Saturday at 8:30 a. m., reaching Cleveland at 6:30 p. m.

The night service of the C. & B. is the same as heretofore, namely; steamers leave both cities daily at 8:00 p. m., reaching destination the following morning at 6:30 a. m. (All U. S. Central Time.)

Low fare excursions from Cleveland and Buffalo are run every Saturday, and return returning Sunday.

A reduced automobile rate of $7.50 round trip is made for these week-end trips for cars not exceeding 127 inches wheelbase. (Cars over 127 inches wheelbase, $12.00 round trip.)

A CARD SYSTEM FOR WORKERS.

Beginning July 1, every worker seeking employment in the industries of New Jersey is required to present a card from the state, federal and municipal employment bureau, showing where he was last employed and for what reason his employment ceased. This is one of the features of a plan by which New Jersey hopes to solve the problem of the shortage of labor in all industries incident to the war. The object of the card system, which all the manufacturers of the state will be asked to strictly observe, is to do away with the large number of floating workers who have been in the practice of working a day, or a few days, in one plant, only to then look for a job in another plant.

STANDARD TIN PLATE COMPANY

Canonsburg, Pa.

TIN PLATES, BLACK PLATES, TERNE PLATES

ALL GRADES, COATINGS AND FINISHES

Our recent increased capacity for Common Ternes and Black Plates solicits further patronage.

Also TIN PLATES of Our Usual GOOD QUALITY

GETS HER WISHES

By ELLA R. PEARCE.

All the preparations were completed for Anna's wedding; and Anna herself, giving a lingering, wistful glance to the outgoing bridal finery in her pretty room, turned to her mother with a sigh of relief.

"Everything ready and ahead of time. Aren't we wonderful, Mumsie?"

Then, suddenly ducking her head in a comically childish way, she slipped to the elder woman's side and wound loving arms about her.

"So soon, dearest—so soon!" she murmured, with a catch in her young voice.

Mrs. Leeds gently stroked the shining head on her shoulder.

"Everything has gone splendidly, Anna," the mother spoke with practical crispness. She would not let her own voice quaver. "And I suppose my little girl is very happy now."

Anna lifted her head and her eyes were twinkling.

"Not exactly happy, Mumsie."

She tapped off her words on upheld fingers. "One, two, three—three things more I need to make me absolutely happy."

"Why, Anna!" Mrs. Leeds looked anxious. "I can't imagine what you have in mind. What more could you wish for?"

"There are three things," repeated Anna. "Firstly, I wish Van Tredwell would fall in love with somebody else."

"What's the second wish, Anna?"

"I wish Lois Mather was coming to my wedding."

"Lois Mather?" Mrs. Leeds looked puzzled. "Why, I haven't heard you speak of her lately."

"But I've thought a lot," said Anna quickly.

"So you want Van Tredwell to forget you, and Lois Mather to forgive."

"And come to my wedding," interrupted Anna lightly. "But of course she won't. And there's my third wish. What do you suppose it is?"

Mrs. Leeds shook her head.

"Well, I wish that someone will give me a spinet desk for a wedding present."

Then Mrs. Leeds laughed mirthfully. "Anna! Just as if I'd ever put such a wish!"

She sat long after her mother had gone downstairs and thought over their late conversation.

Anna was deeply in love with the man she was to marry. But she could not help remembering Van Tredwell's boyish admiration; his bashful gallantries; his bitter disappointment at the end.

Then the boarding school friendship with Lois Mather. How delightful and satisfying that had been while it lasted. No, a girl since that time had ever been the understanding friend, the entertaining companion Lois Mather had been.

Mrs. Leeds brought a letter to Anna's room in the sunset hour.

"A large box has come. Something crated," she informed her daughter. "Shall I have Josh open it for you?"

"Yes." And I'll be right down." Anna was opening her letter with a queer expression on her face. It was from Lois Mather.

"I've heard of your coming marriage and the news set me thinking of old times, Anna, dear," the letter ran. "And it seemed to me you would like to know of my new happiness, too. I never had a friend like you, Anna."

Anna winked back a ready tear.

"He's a man from your own town—one of your neighbors. Isn't it strange? But I suppose you knew Van well and I met it was a case of love at sight. You know how those things happen sometimes. Van is the man who told me of your engagement. Van can't get away just now, but I want to come to your wedding, Anna, if you'd like me to."

"Oh!" cried Anna, dazed by the sudden appearance of the news. "Van Tredwell and Lois Mather! Met—engaged—Lois coming to her wedding! She turned to the letter again.

"The present is Van's, but the idea is mine," were the next words she read. "You never know what to buy for weddings. But I remember how fond you were of old-fashioned things and—"

"Mother," called Anna excitedly over the railing. "Is that big box open yet? Is it from Van? Don't tell me—I know what it is before I see it."

She hurried down the stairs, talking breathlessly. "Mother, the strangest thing has happened. Van's in love with the nicest girl ever. Lois Mather's coming to my wedding. And—she told Van to send that—she always thought of the right thing."

"Yes. There's your spinet desk," nodded Mrs. Leeds.

For a moment Anna gazed at the much desired new gift. Then with Van Tredwell's card in one hand and Lois Mather's letter in the other, her head dropped to her mother's shoulder and the tears flowed. "Just to prove how happy I am," murmured Anna.

Dealers in Skirts.

President Neilson of Smith college, whose humor is much enjoyed by the young women of that institution, has recently told of an amusing incident in which he had when returning home from a speech-making trip. While in the observation car he and a "drummer" were trying to pass away the time with a chat. Just as the train was nearing the president's station, the "drummer," in a final burst of confidence, said, "My line's skirts; what's yours?" As he picked up his luggage and hurried out, Doctor Neilson called back: "So's mine."

How much of your income do you fritter away and how much do you invest in War Savings Stamps? Remember that many of the men at the front give their lives.

GERMANY'S FINANCES.

From the beginning of the war economists have wondered what would be the effect on the distribution of wealth of a virtual cessation of productive industry in Europe, the shifting of capital and labor in instruments of destruction, and the loss of thousands of workers on the battlefield. Would the final enormous loss be all the rich, or the poor or on both? There can be no question that for at least three years no addition has been made to wealth in Germany, although the cities have not been subject to the destruction of war, says Hartford Times. She has been running on credit, begging to make France pay. She has had no goods abroad. Her income from foreign nations has been what she could steal in Antwerp and Liege. How is she coming out? The figures of the taxation office in Prussia go to show that there has been a considerable increase in large incomes and a shrinkage of small ones. There has also been a great deal of profiteering, notwithstanding the boast that there is no graft in Germany. Krupps Steel company has profited greatly. The Daimler company has been receiving $1,500 for motors that cost $500. This is almost exactly the percentage made by the Tweed grafters.

The decision of Provost Marshal General Crowder that newspaper employees, no matter what position they occupy, are not entitled to deferred classification in the draft will make very little difference with newspaper men, for probably there is not a large newspaper office in the country which has not already representatives in the army or navy or both, says Milwaukee Wisconsin. Newspaper men as a class are not slackers and never were. Newspaper offices were among the first places in America after the New Ragland cotton mills to offer occupation for women outside of housework and school teaching, the reason being that at the time of the Civil war so many of the employees of the newspapers become volunteer soldiers in the Army of the Union.

The fact that the American navy is pronounced the cleanest most morally in the world ought to add to its fighting force, if the old maxims and the poets are right. "Thrice is he armed that hath his quarrel just," says the great poet, and the singer of Sir Galahad's praises makes that knight say: "My strength is as the strength of ten because my heart is pure." In these respects the Americans tower immeasurably above their Hun opponents, one of whose aims seems to be to let loose the worst passions on the earth and to drag down the wrath of heaven on their remorseless heads.

Despite the reported progress in shipbuilding, vessel property is in demand at impressive prices. A current issue of the London Mail reports that the steamship Sylvia of 2,852 tons, which sold just after the declaration of war for £13,000, and in 1915 for £15,250, has just changed owners for £42,000, while two others of 2,000 tons, sold last year at £140,000, have been resold for £220,000.

A Brooklyn magistrate sustained a complaint of assault upon a boy who had been caught by an employee peeping under the circus tent. This was an unpublishing of the constitutional right to the pursuit of happiness, and the magistrate in question will be upheld by every man who can remember he was a boy himself when the circus came to town.

The Germans are accused of even stealing the rich tomato crop, and carting it off to Germany. There is apparently nothing in the way of loot that Teutonic thoroughness has overlooked, but the ravishing of the very earth itself is something new in the history of spoliation.

Those two little children in the family of nations—Cuba and Liberia—are not mentioned in the reports of the big battles, but both are trying to do their best in the war for democracy. They should have their reward in the world's trade and commerce and international friendship when peace comes.

The German government's assertion that American prisoners have the same treatment as that given to prisoners of other nationalities is not all so assuring. Nothing particularly creditable to Germany has come out of the German prison camps.

So order your own living that it will not require the services of somebody who might aid materially the opposition at the front. The fatal observance of this rule will spell victory; ignore it and Uncle Sam is a gone goose. Eng.

When a man reaches intellectual maturity he refrains from talking about what he is going to do, but merely goes and does it. Lots of men, however, never reach intellectual maturity.

That increase in railroad fares offers another incentive to the man who is going to market the flivver airplane.

SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE ONLY LABOR PAPER.

ESTABLISHED 1872

The 46th Year

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 35. PITTSBURGH, PA., THURSDAY, AUGUST 1, 1918. Subscriptions payable in advance.

New York Public Library 476 Fifth Ave.

NAME OF 75,000 UNION LABOR MEN SOLD FOR PALTRY SUM OF $2,400

TOILERS IN WINDY CITY HOLD A BIG CELEBRATION

PRESSED STEEL CAR EMPLOYEES HOLD GREAT DEMONSTRATION IN HONOR OF THIRD FLAG RAISING—HUN MUST GO AND STARS AND STRIPES MUST WAVE TRIUMPHANTLY SAYS BRILLIANT ORATOR.

(Special to The National Labor Tribune.

CHICAGO, ILL.—There is a patriotic sentiment that is sweeping westward and the Windy City workers are as enthusiastic as those in the Pittsburgh district, the city which is regarded as the industrial centre of the world. Here the Pressed Steel Car Company has held its third formal flag raising and it was one that sank deep into the hearts of the toilers and inspired in them a keen appreciation for the fundamental principles of our government, which means a liberty and freedom which shall be carried to the remotest corners of the earth, and that liberty means the creation of a new world with new ideals in which subjugation shall have no recognition and autocracy with its tyranny shall give way to enlightenment that shall bring to mankind the greatest blessings.

Here was a demonstration of the industrial geniuses whose handiwork is most essential in winning the war, and the inspiring feature is that each toiler believes implicitly in the necessity of "haste" so that there shall be no delay in furnishing the Allies with munitions and men in order that a speedy ending be made of the war and that the Hun shall soon be wiped off the face of the earth. These multitudes swart and grimy with physical strength that will stand almost inestimable endurance shook the buildings near by with their hearty applause and hurrahs, and when the orator of the occasion completed his address the Windy City by the lake was given a brand new sensation with a resounding echo of approval that meant Fritz is doomed and his corruptible reign of tyranny and oppression must end for ever. In addressing the great gathering the speaker who was one of the workmen, with brilliant eloquence said:

Fellow Americans:—

This day as you know has been set apart by our Government in honor of the Stars and Stripes, and ever since the first flag raising nearly a century and a half ago, these events have had their wonderful significance dear to the America heart, but at no time in the history of our beloved flag, did it have a greater significance than on June 14th, 1918; known as Flag Day, and I want to congratulate this Department on this display of patriotism, and to say to you that I consider it a high honor to act as your speaker, at this the third formal flag raising on this plant.

At the recent flag raising by the Erection Department there was such a flow of eloquence by gifted orators, and you have just heard the silver-tongued orator, Mr. Douglas, and the distinguished gentleman from the Philippine Islands, that I am at a loss to know what to say to interest you.

But let us remember that this is just as serious and as solemn an occasion as it was the day the clergy were present to ask the divine blessing, as I do not believe there is such a wide difference in the aims of the clergy and the aims of our Nation in this world struggle, that we cannot lift up our hearts in solemn thought and proclaim with all our energies "Pro Deo—Pro Patria" for God and Country.

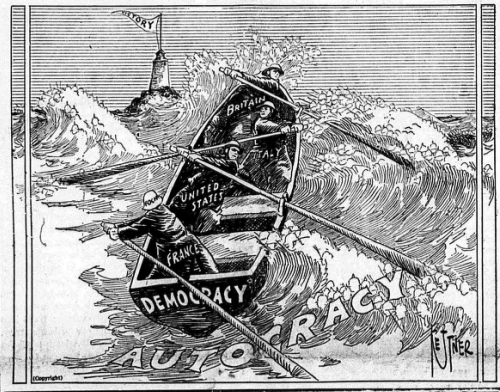
Our flag in its tri-colored beauty represents the virtues of the Trinity itself in the Physical, Intellectual, and Moral order of our lives.

The Physical order of our lives is beautifully represented in the red stripes, typical of the good red blood of Americans, and those born in foreign lands who have adopted this country as their home.

This red blood developed into muscle, wielding hammer, sledge, and tongs, making the anvil ring with its music of production in steel

(Continued on Page Seven)

Unsinkable



ALL COMMON LABOR TO BE LINED UP FOR ACTION

NEW UNITED STATES EMPLOYMENT SERVICE FOR RECRUITING LABOR TO BEGIN BIG DRIVE AUGUST 1—ALL WAR ESSENTIAL INDUSTRIES TO BE SPEEDED TO 100 PER CENT BY NEW PLAN.

DEPARTMENT OF LABOR

U. S. EMPLOYMENT SERVICE

Managing Editor, National Labor Tribune, Pittsburgh, Pa.:

Dear Sir:—We beg to direct your attention to the plans of the U. S. Employment Service, and to the great effect which this program will have upon the industrial life of the Nation.

On August 1, the supplying of war industries with common labor will be centralized in the U. S. Employment Service of the Department of Labor, and all independent recruiting of common labor by manufacturers having a payroll of more than 100 men will be diverted to the U. S. Employment Service. This is in accordance with the decision of the War Labor Policies Board and approved by the President on June 17. (The War Labor Policies Board is composed of representatives of the War, Navy, and Agricultural Departements, the Shipping Board and the Emergency Fleet Corporation, the War Industries Board, and the Food, Fuel, and Railroad Administrations. Its chairman is Felix Frankfurter, Assistant to the Secretary of Labor.)

(Continued on Page Eight)

SUSPENDS EIGHT-HOUR LAW

EXECUTIVE ORDER

In order to effect the more expeditious erection and completion of a new building for the Coast and Geodetic Survey, Department of Commerce, in which are to be located certain activities engaged on work in connection with war measures, making the completion of the building a national emergency, and by virtue of the provisions of the act of Congress approved March 4, 1917, entitled "An act making appropriations for the naval service for the fiscal year ending June 30, 1918, and for other purposes" (39 Stat., 1192), whereby, among other things, it is provided "That in case of national emergency the President is authorized to suspend provisions of the law prohibiting more than eight hours' labor in any one day of persons engaged upon work covered by contracts with the United States: Provided further, That the wages of persons employed upon such contracts shall be computed on a basic day rate of eight hours' work, with overtime rates to be paid for at not less than time and one-half for all hours' work in excess of eight hours," I do hereby suspend the provisions of law prohibiting more than eight hours of labor in any one day by persons, firms, or corporations engaged in the erection and completion of the above-mentioned building. This order will take effect from and after this date.

WOODROW WILSON.

The White House.

SHARON TINPLATE PLANTS SMASHING ALL RECORDS

Sharon, Pa.—American Sheet and Tin Plate officials at Farrell are jubilant over the effectiveness of a new 100 per cent efficiency rule that was inaugurated a few days ago. The tin workers were told that tin plate is one of the essentials needed to help win the war and they were asked to sign cards agreeing to work every day unless prevented by sickness. Since that time the plant has operated at top speed with the result that all production records are being smashed.

NAME OF UNION LABOR SOLD FOR PALTRY SUM

ENEMIES OF LABOR RECEIVE CAMOUFLAGE BEGGING LETTER THE USE OF WHICH WAS SOLD BY IRON CITY TRADES COUNCIL FOR $2,400—CLEAN-UP ESTIMATED AT $50,000.

Iron City Trades Council has sold its honor and prestige for even less than a mere mess of pottage, and the rank and file of union labor is being commercialized while enemies of labor are being bombarded with letters which may be interpreted to contain a veiled threat that failure to come across may mean that the future will find the employer harrassed by an aggregation the identity of whom is not disclosed.

Much disappointment is expressed that President Philip Murray, of the United Mine Workers of the Pittsburgh district, should permit the use of his name to what has become a vile practice which is a source for the most violent feeling among members of local unions. It is looked upon as astounding that a trust imposed should be so prostituted as to beg funds from enemies of labor so that a few of the most undeserving may profit.

The boast is made that 1500 letters have been mailed to employers, and that already some of them have come across and others are expected to mail in "contributions" without delay. Nothing is intimated regarding failure to comply, but if the chief solicitor calls upon union labor enemies, said chief solicitor makes no secrecy of his alleged intimate acquaintance with a big labor official at Washington, D. C. His ability to secure letters from a foremost labor leader that no other man in the labor movement is able to secure is a source for much boasting. President Murray is not supposed to know what the "canvas" is but the big solicitor is said to begin his discourse with himself as the central figure climaxing it with his ability to deliver.

Organizations which are patriotic in nature are being commercialized and recognition on these is being used with the greatest force and emphasis to convey a meaning that refusal to contribute might bring serious complications. President Murray is being held up to contempt and ridicule for the position which he holds as President of Iron City Trades Council, a position which makes it obligatory on his part to sign the camouflage letter in which an attempt is made to impress the contributor that the funds are to be used for the circulation of a propaganda in the interest of labor, when in reality the proceeds go to a few who are resorting to the lowest practices of deception and infamy.

Rumors are in the air that offers are being made by alleged friends of union labor that for a consideration men can be placed in plants who in the event of strikes will take the place of honest workmen. In one instance the sum asked, it was said, was $2,000. Of course President Murray is not aware of this nor will he in any way share in the proceeds that may come in response to his letter, but the question is asked is he not partly responsible for the outrage that is being perpetrated upon the rank and file in quietly submitting to the selling of the honor and integrity of labor to a coterie for the paltry sum of $2,400? The latter amount which is to be paid for the "endorsement." All agree that President Murray does not share in the clean-up which is divided after $2,400 goes to the Iron City Trades Council. There is question now whether Iron City Trades Council will get even the paltry sum of $2,400. The amazing part of the auction is that Iron City Trades Council boasts of a membership of 75,000, of which 50,000 are represented by President Murray of the miners. The influence and prestige of this alleged army of toilers is

(Continued on Page Eight)

The National Labor Tribune Has the Largest and Most Extended Circulation of Any Labor Paper in Existence.

Kittanning, Pa.

Enclosed find $1, for which send the Labor Tribune one year, to Neff Claypoole, Kittanning, Pa., R. D. No. 5.

Yours truly,

H. F. TARR.

La Cygne, Kans.

As my subscription for the Tribune expires July 24, I wish to renew it for another year. Find enclosed $1.00.

Respectfully,

MRS. KATE A. CAZALY.

Oklahoma City, Okla., July 17.

I so much appreciate your paper that I do not want to miss an issue, and trust that you will forward my paper to the above address.

S. F. WILSON.

Hastings, Neb. July 16.

Enclosed find money order for three new subscribers. We like your paper very much, and please start subscriptions from June 1.

Yours truly,

LEE PEARY.

Zion City, Ill., July 17.

I appreciate your paper very much. Enclosed find $3 which will extend my subscription to April 24, 1919. May the Lord prosper you.

E. CASSADY.

Kamloops, Canada.

I enjoy the weekly visits of the Tribune. Enclosed find renewal for another year.

Yours truly,

H. [illegible] BENJAMIN.

Portland, Ore.

I regret very much my long delinquency in sending my subscription to your very valuable paper, so appreciated as a whole in our family.

Respectfully,

MRS. GEO. L. SHEPARD.

PASTOR RUSSELL'S SERMON.

RIGHT AND WRONG VIEWS OF BAPTISM.—ADULTS IMMERSED.

ASBURY PARK, N. J., July 29, 1906.—A convention of Bible students, believes in the "Atonement through the Precious Blood," has been in session here during the past week. Able Scriptural presentations have been made by various speakers on topics doctrinal and practical. About 1,200 were in attendance. The teachings of the Scriptures are reverenced by these people as the Word of God, and for the time these teachings seem to fill their hearts, their lips and their faces—references are frequently made to the "joys of their salvation." Pastor C. T. Russell of Allegheny, Pa., spoke twice. We here report extracts from his discourse on Baptism. His text was from Jesus' words, "Are ye able to be baptized with the baptism I am baptized with?" (Matt. 20:22.) He said:

Christian people in general believe in baptism, recognize it as Scripturally enjoined, and hence as being important. With many the doctrine has such force that they fear the eternal torment of those not baptized: hence in the case of the death of an infant one of the first questions is, "Was it baptized?" While this is true of all denominations, it is especially so with Lutherans and Roman Catholics, the latter going so far as to insist that if it be necessary that the child's life shall be sacrificed at the moment of birth, a baptism must be administered in utero!

Looking back we find that in the third century immersion was universally practised, first of adults and later on of infants. In harmony with this nearly all the ancient Church ruins show remains of large baptistries. The word baptism itself implies a covering with water, and it was not for some centuries that sprinkling was introduced and determined by the Roman Catholic authorities to be a proper and satisfactory form of baptism. To-day the majority of Christian people follow this custom of sprinkling, designating it baptism. With others we object to this usage, because the Greek word baptizo never signifies sprinkling, and secondly we object that nothing in Scriptures ever authorized the baptism of children anyway. In the Scriptures the ordinance of baptism is provided only for "believers"—"Believe in Jesus Christ and be baptized." Realizing that children are not believers, Lutherans, Roman Catholics and Episcopalians follow the custom of having "believers" represent the children—do the believing for them. These are designated godfathers and godmothers, who solemnly obligate themselves before God and man that the child shall be a believer, that they will see to it that the necessary instructions are given so that it can, will, must believe. Some others, who follow the custom of sprinkling infants, take the matter more lightly and call it a christening, although there is a general sense of trepidation if an unchristened child die.

ST. AUGUSTINE'S FALSE TEACHINGS.

Without questioning the candor of St. Augustine, we feel free to question many of his teachings, amongst others the one which led up to this matter of baptizing infants. Under the claim that everybody not a member of the Church of Christ would surely go to eternal torment, St. Augustine made proper the baptism of infants, holding that thus they were received into the Church, became subjects of divine grace, and might be esteemed as rescued from eternal torture, the fate of all unbaptized infants according to his theology. It is in harmony with this thought that amongst Lutherans, Roman Catholics and Episcopalians there is a general confirmation time for those sprinkled in infancy, who, when they arrive at years of discretion, are supposed to accept the kind offices of their friends of infancy, to take the vows of the Church upon themselves, and thus to release their godfathers and godmothers—though the latter seem to realize the responsibilities undertaken.

We pass by these changes of the divine program made during the "dark ages," with the suggestion that the few drops of water accompanying the words neither harm nor benefit the infant, and are in no sense of the word the baptism which the Scriptures enjoin. Hence from our standpoint such infants were never baptized at all. We go on in our review of the subject to the consideration of the three different views entertained by those who practice immersion—all of which we hold to be erroneous. After examination of these we will pass on to consider the view we believe to be the Scriptural, reasonable, rational one, the one baptism mentioned in the Scriptures in connection with the one Lord and the one faith.

THE ERROR OR "TRIUNE IMMERSIONISTS."

Some well-intentioned people, finding that in the past, about the third century, triune immersion was practised, and that it is still practised by some, conclude that this must be the original baptism. This thought seems to them to be corroborated by our Lord's statement, "Baptizing them in the name of the Father and of the Son and of the holy Spirit." We hold that these Christian friends are in error in that they have not gone back far enough in their search for the original mode of baptism. The Scriptures and not the theology of the third century should be our guide. Not a word in the New Testament writings suggests triune immersion—three immersions, but in one—nor does our Lord's command imply three immersions, but rather that the one immersion is done in the name of and by the authority of the Father as well as of the Son and the holy Spirit.

The inconsistency of the general modes of procedure may readily be noted when it is recalled that everywhere in the Scriptures baptism is a likeness or picture of burial. Indeed triune immersionists especially emphasize this by baptizng face downward three times. When we ask, "Why face forward?" they answer that it is written in the Scriptures that Jesus "bowed his head" in death—that it is in imitation therefore of Jesus' death that the immersion is performed face downward. We remind them, however, that the Apostle says we are buried in baptism, and that burials are not customary face downward, either in our time or ever; but especially we call their attention to the fact that when they baptize face forward three times it must signify not only that our Lord Jesus died but that the Father died and that the holy Spirit died. Such a view of the matter is quite sufficient to show its unreasonableness, inconsistency, inappropriateness. Surely our Lord and the Apostles never established triune immersion; it is therefore one of the errors that have come down to us from the "dark ages," and should be abandoned.

THE ERROR OF THE "DISCIPLES" OR THE "CHRISTIAN DENOMINATION," ON BAPTISM.

We are not seeking to find fault with fellow Christians, nor to embarrass them in their errors, but on the contrary are seeking enlightment for our own minds and theirs, for our own profit and theirs—seeking to know the truth on the subject of baptism, believing that the truth makes free and brings a blessing which error can not bring to us, the pure in heart. We are not finding fault with the "Disciples," but merely with their doctrines—with the doctrine which they make the most important of all the doctrines and practices laid down in the Word of God. If they are in error on the subject a mere suggestion of it should make them alert to investigation.

"Disciples" claim that they have no written creed. Nevertheless their religious papers and theological works serve them as a creed, and on the subject of baptism tell us that immersion in water is the divine formula necessary for the forgiveness of sins after faith in Chirst, has been exercised. We dispute this, and claim that God has attached no such important place to water baptism. Nevertheless, from the standpoint of our "Disciple" friends, this matter is a very important one and deserves a great deal of consideration. For if their theory be true, it follows that Lutherans, Romanists, Episcopalians, Presbyterians, Congregationalists, etc., etc., as well as all the heathen, are yet in their sins—hence not in fellowship nor relationship with God, but on the contrary liable for the penalty of sin upon themselves. If, as nearly all of them believe, the penalty for sin is eternal torment, nearly all mankind—all except those who have been immersed—are en route to eternal torment. What an awful thought! One would think that a thorough conviction along this line would arouse our "Disciple" friends to an earnestness which would outdo the Salvation Army in an endeavor to have believers immersed for the remission of their sins, that thus they might be saved.

It is but fair to our "Disciple" friends that we admit that they quote certain passages of Scripture which seem to give strength and color to their views until they are rightly interpreted. For instance, they quote us the words of the Apostle, "Repent—and be baptized (baptizo—immersed) every one of you, in the name of Jesus Christ, for the remission of your sins. (Acts 2:38); and again, "Arise, and be baptized and wash away your sins, calling on the name of the Lord." (Acts 22:16.) There are four texts of this general style upon which the "Disciple" friends rely as proofs, supports to their faith and practice on this subject. We acknowledge the texts and give them full weight, but call attention to the fact that they were addressed to Jews and not to Gentiles. The Jews were already baptized as a nation into Moses in the sea and in the cloud (I Cor. 10:1, 2). They already had a standing with God under the Law Covenant, but many of them had transgressed that Covenant—indeed the entire nation came under a special curse on account of the death of Jesus, "His blood be upon us and upon our children." To these water baptism was taken as a symbol of their cleansing or putting away of these sins or transgressions of the Law, as indicating their return into fellowship with Moses and his Law, that thus they might be transferred, with all the faithful of that nation, from Moses, the typical head, to Christ, the real Head of the Lord's faithful.

That baptism for the remission of sins was commenced by John the Baptist and his disciples, was continued by Jesus and his disciples, and was applicable to the whole Jewish nation and to no one else. As an illustration, notice that when St. Paul visited Ephesus he found some believers who seemed to be lacking certain gifts of the spirit general at that time amongst believers. Inquiry developed the fact that they had been baptized with "John's baptism"—the baptism of repentance and washing away sins in water. Then the Apostle instructed them more fully assuring them that John's baptism was all right in its time and place, but that now they should be baptized properly and receive the holy Spirit. (Acts 19:1-7.) Thus we see that baptism is more a form, that its real meaning must be discerned; that a misconception of its meaning would be a hindrance to Christian development, and that John's baptism of repentance and washing away of sins is the same that is now practiced by our "Disciple" friends under the teachings of Alexander Campbell.

"BAPTISTS" SOMEWHAT IN ERROR ALSO.

Of all Christian denominations we believe that the Baptists most closely approximate the truth on this subject, and this is not to be wondered at, seeing that they have made a specialty of this doctrine. Nevertheless we regret to say that our Baptist friends are considerably in error also on the very doctrine they make so prominent. Without prejudice toward any Baptist brother or sister we wish to examine their views reasonably and logically and Scripturally and to trace out their difficulties, to the intent that all who love righteousness, all who love the truth, will have the benefit thereof, and may be the better enabled to profit thereby. According to Baptist doctrine baptism is an immersion in water, and of it they make the door into the Church—not merely into the Baptist Church, but they are particular to tell us that water immersion is the door into the Church of Christ.

A Baptist minister, after having read the first volume of Scripture Studies, called at my office and, in the course of some remarks, said, "Well, I am glad that you agree with us Baptists on the subject of immersion any way." I replied, "Partly brother." "What," said he, "are we not right on that either?" "Partly, brother," was the best answer I could make him. "Well," he said, "give me your view? Wherein can we do wrong on the subject?" I replied, "Let me see first, brother, whether or not I understand Baptist doctrine as you do. Then I will point out what I think are some of its difficulties, and subsequently I will indicate what I think the Scriptures do teach. To my understanding the Baptists hold that an immersion in water is the door into the Church of Christ. Do you agree to that?" He answered, "Yes." "If I understand Baptists this is the reason why they exclude Christians of other denominations from the Communion table: they claim that the Lord's Supper is intended only for those who belong to the Church, and that none belong to the Church except the immersed, and hence they are not at liberty to consider others as true Christians, members of the Church of Christ, not to invite them to fellowship at the holy board. Am I right?" "Yes," he replied.

"Well, then," said I, "according to Baptist doctrine Presbyterians and Methodists, Episcopalians and Lutherans and Roman Catholics and Congregationalists are not in the Church of Christ." He reluctantly said, "No." "Well, then," I continued, "is it not the teaching of Baptists that the Church alone is to be saved, and that all who are not in the Church are lost—and by the word 'lost' do they not generally mean consigned to eternal torment? If this be so, my brother, the Baptist teaching that only the immersed are in the Church, that all others are outside the vail, and that all outside are under condemnation of eternal torment—that seems to me to be very unreasonable. I can not believe it!" "Oh," he replied, "we do not state it thus; we never so state it!" "I know, my brother, you do not so state it, but is not that the logical conclusion and inference of your teachings?" "Well," he replied, "what will you do with it? Our Lord says, 'He that believeth and is baptized shall be saved, and he that believeth not shall be damned.'" I replied that this quotation was not a part of the original Scripture—that all of the 16th chapter of Mark, from the 9th verse to the end, is spurious, as indicated by the fact that it is not contained in the oldest Greek Mss.

I then asked, "Do you think, brother, that all the true wheat are in the Baptist Church? Have you never found people outside its communion who give evidence of having the Lord's spirit, the mind of Christ?" "Yes," he thought he had seen some, who were very good Christians indeed, who had never been immersed. "Now, on the other hand, brother, have you not found in the Baptist Church communion some who seem to be devoid of the Lord's spirit, respecting whom it is written, 'If any man have not the spirit of Christ he is none of his'?—Have you never seen any tares in the Baptist Church?" "Yes," he answered, "I think I have found tares in the Baptist Church as well as wheat outside the Baptist Church." "Then," said I, "Do you not perceive, dear brother, that the door to your Church is somehow or other defective—when it lets in some who are not truly the Lord's members and when it excludes some who are truly his? Surely the door of water baptism, as you have recognized it, has not been in proper working order, else there would not be such results." He was perplexed, and urged that I explain our views of baptism.

THIS SCRIPTURAL TEACHING ON BAPTISM.

I explained to him that the baptism which the Bible sets forth, emphasizes, makes all important, is not the water baptism with which all the holy one of every denomination or outside of every denomination have been baptized. It is a baptism which knows no denominational boundaries or limits. True, I believe and teach that the Lord, and the apostles enjoined a water baptism and practical the same, and that all believers to-day ought to similarly enjoin and practice a water baptism. But I hold that it must not be allowed to have the place of the real baptism, else all would be confusion on the subject as it is to-day amongst Christians of all denominations. Water baptism is merely the symbol or picture—the outward evidence to others that the real baptism has already taken place in our hearts. The question then arises, What is the real baptism of which the water baptism is merely the symbol or picture?

Turning to Romans 6:3-6 I pointed out to this Baptist brother, as I now point out to you all, that the Apostle is here enjoining baptism and laying great stress upon it, and yet never refers to water baptism. So great is the stress laid upon baptism that the Apostle declares, "If we have been planted together in the likeness of his death we shall also be in the likeness of his resurrection." In other words, the Apostle's intimation is that if we share with Christ in his true baptism we will also share with him in his resurrection. Here the entire stress is laid upon baptism—everything else is ignored; baptism is made the sole condition of our attaining to the great prize of glory, honor and immortality as members of the body of Christ. Surely the Apostle did not mean that a water baptism would accomplish so much as this! Surely we will all agree that if we were dragged through oceans of water or buried fathoms deep it could by no means guarantee us a place in the First Resurrection. But the Apostle here shows a baptism which, if we participate in it, will absolutely guarantee us a share in the First Resurrection—a baptism which is, therefore, as different from water baptism as day is different from night.

A BAPTISM UNTO DEATH.

The Apostle here specifically tells us that, "So many of us as were baptized into his death." Here baptism is twice mentioned, but no intimation of the water baptism. Baptism into Christ is not baptism into water, baptism into Christ's death is not baptism into water. We need to be more critical in our study of the divine Word. What is it to be baptized into Christ? We answer that it signifies to be baptized into the Church of Christ, because the Church of Christ is figuratively spoken of as members in particular of the body of Christ, of which Jesus is the Head. All called during this Gospel age are to seek to attain membership in the elect Church, the elect body of Christ, and the Apostle here tells us that they are immersed into that body, are baptized into that body. This agrees well with the Baptist view, only that they would say baptism by water into this body, whereas the Apostle proceeds to say that we are baptized into this body of Christ, into his death. For the time being the Apostle ignores water baptism altogether—he is explaining the true baptism and not the symbol. Let us follow his course.

What, then, is signified by this statement, "baptism into his death?" How was his death different from the death of others? The Scriptures set forth that we originally were dead in Adam, dead in trespasses and sins, and under divine condemnation, but that we are justified, set free from that condemnation and death condition through faith in the Redeemer. It is these, justified by faith, reckoned free from the Adamic death sentence, who are invited to be immersed into the death of Christ. The difference between being dead with Adam and being dead with Christ is all the difference in the world: Adam died as a sinner because he was unworthy of life; Christ died as our Redeemer, sacrificing himself, his life rights, on behalf of mankind—he laid down his life, he poured out his soul unto death, a sacrifice for sins. The invitation to believers is to join with Christ in this work of self-sacrifice, in the service of righteousness and truth, in the service of God and in opposition to evil.

Our Lord accomplished his death during the three and a half years from the time he was baptized by John at Jordan until he breathed his last upon the cross. During all that time he was dying, fulfilling his sacrifice. His sacrificing began at Jordan, in the sense that he there presented himself to the Father, saying, in the language of the Prophet, "Lo, I come, in the volume of the book it is written of me, to do thy will. O my God, I delight to do thy will, O my God, thy law is written in my heart." (Psa. 40:7, 8.) Our Lord made a covenant of death at that moment, which it required the succeeding three and a half years to accomplish. Similarly we, lifted out of Adamic condemnation, were invited to present our bodies living sacrifices to God, to sacrifice with our Lord Jesus, to be baptized into his death—his sacrificial death. Our consecration is like his—unto death—and that consecration is our real baptism. Hence we see

(Continued from Page Two)

NOTICE TO READER.

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NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

Appreciations.

Peacock, Texas.

I see that my subscription is past due, and wishing your good paper to continue coming I herewith send you money order for $1.00 for another year.

Yours very truly,
J. W. PORTER.

July 19.

Dear Mr. Cook:—

Yours with clippings duly at hand. Replying: In view of events as recently developed any defense we can make publicly at this time would be regarded sedition, and, unless we could go into a matter extensively enough we would prefer to say nothing, as did Jesus before Pilate. The Lord will overrule all for the best ultimately, as in Christ's case.

You continue having my best wishes. Will keep your interests well in mind and do what I can for you, consistently. You know that I am busy these days. Our understandings of Scripture are rapidly fulfilling in ways we foretold and expected. It makes us greatly to rejoice. We are happy crowd.

Yours as ever,
J. H. BOHNET.

Oklahoma City, Okla.

My Tribune is now being mailed to above number. We wish from this date and until further notice to have it sent to 1840 W. 11th st., Oklahoma City, Okla. I so much appreciate your paper that I do not want to miss an issue, and trust you will attend to the above.

G. F. WILSON.

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Please find enclosed $3.00 for three yearly subscriptions to your paper, the National Labor Tribune. Please send the same to the following persons: Jesse Evans; Ira Cole and Lee Peavy, 1221 West Third street, Hastings, Neb. Please start these subscriptions with issue of July 14, 1906, sending all of the back papers up to this time, if possible.

Yours truly,
LEE PEAVY.

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Please renew my subscription to the Tribune for another year. Find enclosed one dollar to pay for same. Please return the card and oblige,

J. M. SMITH.

Wilmington, Ohio.

Enclosed find $2.00 to pay for my delinquent subscription and for the present year: Surely all Truth people have occasion for great joy as we see the Kingdom of Christ coming and I want to make use of every means which can be found of keeping posted on all things pertaining to the Kingdom, and your paper, with its sermons and articles by different brethren, is a source of much comfort and information. On further thought I have made draft for $5.00, two for the above purpose and three for the fund to send the paper to those unable to pay.

Yours,
A. N. PRICE.

Brooklyn, N. Y.

Enclosed please find money order for one dollar ($1) to renew my subscription to the Labor Tribune which expired on July 12. I am glad that you continue to print Pastor Russell's sermons.

Yours sincerely,
MRS. P. C. WINFIELD.

Belleville, Canada.

After having received your valuable paper for several years with gladness, I feel I must again send my renewal for same. I enjoy most of all the old, yet ever new, sermons of Pastor Russell; the many special articles from various sources are also much appreciated when bearing upon "Present Truth." I wish you the continued success for your paper which you deserve and trust it may be long used to give forth articles specially applicable to those of a thinking turn of mind on all questions pertaining to the well-being of the people.

I still remain,
Yours very respectfully,
WM. A. BROWN.

FOR SALE—40 shares of Mena Film Stock for 25 dollars. Stock now worth 10 dollars. My husband died, leaving me this stock. I am now in need of money is my reason for selling. Address FELTEX, 18 So. Mercer St., New Castle, Pa.

Most men flatter themselves that they cannot be fooled by their fellows, but they are fooling themselves by supposing that they can fool others.

A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

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In presenting this subject to the general public, who have more or less knowledge of the Bible, it becomes rather a difficult problem, however, we will try to be explicit enough to be understood by all, and yet not be tedious or tiresome to the advanced student. But should we fail to make any part clear to you, write us for further explanation, which we will give you, provided stamp is enclosed for reply.

There is no controversy among Bible students as to the period of time before the flood, as it is simply a mathematical calculation, of adding the age from birth to birth, from father to son, recorded in Gen. 5:3 to 28., and Gen. 7:6, which added together, gives the period of time from creation to the flood as sixteen hundred and fifty six years. Or from the fall of Adam to the flood as sixteen hundred and thirty-four years. We will use the last above mentioned numbers in this chronology.

The next period is from the time when the waters of the flood were dried up, until the covenant with Abraham at the death of his father Terah, recorded in Gen. 5:10 to 32. which we find to be four hundred and twenty seven years.

The next period is from the covenant with Abraham to the exodus, of which the inspired Apostle gives us a plain statement in Gal. 3:17, which was four hundred and thirty years.

The period of the sojourn of Israel in the wilderness was forty years. Num. 32:13.

The next period, is six years of war, in which the wicked nations of Canaan were destroyed until the division of the land, when God appointed Judges over Israel, Acts. 13:19-20.

After crossing the Red Sea the children of Israel camped in the wilderness of Sinai, where they received the law, Nom. 10:11-13. "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the Children took their journey out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran." The Exodus was on the fourteenth day of the first month. Lev. 23:5. Therefore, according to the above Scripture the children of Israel broke camp, one year, one month, and five days after the exodus. Then the Lord commanded Moses to send twelve men to spy out the land. Caleb and Joshua were two of them. Num. 13:3, 6, 16. "And Moses by the commandment of the Lord sent them down from the wilderness of Paran: . . . All these men were heads of the children of Israel. Of the tribe of Judah, Caleb the son of Jephunneh, . . . And Moses called Oshea the son of Nun Jehoshua (Joshua). And Moses sent them to spy out the land of Canaan." We have quoted the above to prove the date when the spies were sent out, and that Caleb was one of them. And, when applying for his inheritance at the division of the land, said, Jos. 14:7-10. "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea. to espy out the land; and I brought him word again as it was in my heart. And now, behold, the Lord hath kept me alive, as He said in Num. 32:11, 12, these forty and five years. . . and now, low, I am this day four score and five years old." From this we see it was six years, one month, and five days from the entering of Canaan to the division of the land, of course fractional years would not be counted. Hence, it was six years from the entering of Canaan to the division of the land.

The next period is of the Judges, which Paul says was four hundred and fifty years. Acts. 13:19, 20.

The next period is of the Kings of Judah, of which there can be no mistake, for there is a "Thus saith the Lord," for each king's reign.

Saul reigned 40 years, Acts 13:21.
David reigned 40 years, 1 Chron. 29:27.
Solomon reigned 40 years, 2 Chron. 9:30.
Rehoboam reigned 17 years, 2 Chron. 12:13.
Abijah reigned 3 years, 2 Chron. 13:2.
Asa reigned 41 years, 2 Chron. 16:13.
Jehoshaphat reigned 25 years, 2 Chron. 20:31.
Jehoram reigned 8 years, 2 Chron. 21:20.
Ahaziah reigned 1 year, 2 Chron. 22:2.
Athaliah reigned 6 years, 2 Chron. 22:12.
Jehoash reigned 40 years, 2 Chron. 24:1.
Amaziah reigned 29 years, 2 Chron. 25:1.
Uzziah reigned 52 years, 2 Chron. 26:3.
Jotham reigned 16 years, 2 Chron. 27:1.
Ahaz reigned 16 years, 2 Chron. 28:1.
Hezekiah reigned 29 years, 2 Chron. 29:1.
Manesseh reigned 55 years, 2 Chron. 33:1.
Amon reigned 2 years, 2 Chron. 33:21.
Josiah reigned 31 years, 2 Chron. 34:1.
Jehoiakim reigned 11 years, 2 Chron. 36:5.
Zedekiah reigned 11 years, 2 Chron. 36:11.
Total 513 years.

This brings the chronology down to the destruction of Jerusalem, at which time Zedekiah was taken captive to Babylon by Nebuchadnezzar.

The next period is from the destruction of Jerusalem to the first year of the reign of Cyrus King of Persia. And, as there is no inspired chronology between these two events, there is much speculation, and dispute between Bible students as to the length of this period. The first year of the reign of Cyrus was the time in which the Children of Israel were released from the Babylonian captivity, 2 Chron 36:21. "All Bible students agree, we believe, on this date, as it is fully substantiated by well authenticated history as five hundred and thirty-six B. C.

It is evident that the captivity lasted for seventy years, Jer. 25:11. "And this whole land shall be a desolation, and an astonishment: and these nations shall serve the king of Babylon seventy years." Hence, seventy added to five hundred and thirty-six, is six hundred and six.

As there were several captivities within a few years of each other, some students place six hundre and six B. C. at the captivity that took place in the first year of the reign of Nebuchadnezzar, recorded in Dan. 1:1-2, while others place it eight years later, when Jehoiachin was deposed, 2 Kings 24:12. While others place it at the destruction of Jerusalem, when Zedekiah was taken captive, 2 Kings 25:7.

All have scriptures to support the position they have taken, yet there are scriptures that none of them can harmonize with their theory, "and it is a faithful saying, and worthy of all acceptance," that no theory is true that cannot be harmonized with all scriptures, one plain statement of scripture should be enough to condemn any theory, therefore, none of the above mentioned theories can stand alone. We will not take space to point out where they are in error, but rather, we will point out the truth, then the reader will be able to detect the error.

We believe we have discovered what is wrong. They all have failed to see that the captivity was to be in four installments, you will notice that the "seven times" of punishment recorded in Leviticus 26:18, 21, 24, and 28, was to be in four installments, and that each one was an addition to and overlapping the former, and that the "overtrunings" recorded in Ezekiel 21:27, was to come in three installments. Let us see if we can locate the three overturnings and the four captivities.

The first captivity, which was six hundred and six B. C., took place in the first year of the reign of Nebuchadnezzar, king of Babylon, Dan. 1:12, "In the third year of the reign of Jehoakim, king of Judah, came Nebuchadnezzar king of Babylon unto Jerusalem and beseiged it. And the Lord gave Jehoiakim, king of Judah into his hands, with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his god." Notice: God gave Jehoiakim into his hands. This is proof that God intended that Judah should become the servants of the king of Babylon. Hence God withdrew his protection from Judah, and allowed the king of Babylon to severely punish them.

There are some that question the book of Daniel, and many that question this portion of it in particular, therefore we will quote another scripture to verify this invasion. 2 Chron. 36:5 to 7. "Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. . . . Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters to carry him to Babylon." (which was not accomplished.) "Nebuchadnezzar also carried off the vessels of the house of the Lord to Babylon, and put them in his temple at Babylon." We also wish to prove that the third year of the reign of Jehoiakim was the first year of the reign of Nebuchadnezzar. Jehoiakim reigned eleven years in Jerusalem, 2 Chron. 36:5. Jeholakim's son, Jeholachin, (Jeconiah, or Conniah) reigned three months in Jerusalem. 2 Kings 24:8, and his time was counted in with that of his father's eleven years. Jeholachin was deposed in the eighth year of Nebuchadnezzar's reign, 2 Kings 24:12. Therefore, eight years subtracted from eleven years leaves three years, showing that the third year of Jeholakim's reign was the first year of Nebuchadnezzar's reign, proving Dan. 1:1-2 to be in harmony with other scriptures.

There is a seeming contradition in Jeremiah 25:1. "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jeholakim the son of Josiah the king of Judah, that was the first year of Nebuchadnezzar, king of Babylon." Jeholakim's third year began about six months before the first year of Nebuchadnezzar's reign. Hence, the fourth year of Jeholakim's reign would begin when Nebuchadnezzar had been on the throne six months, proving both statements to be correct.

At the death of Jeholakim, his son, Jeholachin became king, and he instituted a rebellion against Nebuchadnezzar, for only three months after his ascention to the throne, he was removed to Babylon as a captive, and Jerusalem was sacked a second time. This was in the eighth year of Nebuchadnezzar's reign. 2 Kings 24:12. And was in the year five hundred and ninety-eight, B. C. This was the second "overturning," and the second "seven times" of punishment upon Judah, and had they obeyed God, no other punishment would have been necessary. 2 Kings 24:17. "And Nebuchadnezzar made Mattaniah his father's brother king in his stead."

(Continued next week.)

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from last Week.)

MYTHIC, POLITICAL AND PAPAL ROME.

Since, as we have observed, these numerical features are so pronounced in man, especially the number three as a creative agent, it would not be surprising to learn that the same principle is at work in the history of the individual races as well as we have seen to be the case with the entire race in The Plan of the Ages. The experience of the individual often mirrors the experience of the nation to which he belongs, and the experience of a nation often mirrors the experience of a race of men, and the experience of a race often pictures, to a remarkable degree, the history of the whole human family. This we believe to be the case in respect to the numerical law of creation in all of the subdivisions of the race and would be interesting field for investigation. We have found some mathematical features in the history of the old Roman Empire, and it is our purpose to call attention to these mysterious facts, in which the law of three is an important factor.

The principle empire of the human history consists of (1) Egypt, (2) Israel, (3) Babylon, (4) Medo-Persia, (5) Greece, (6) Rome, and (7) the promised Kingdom of God to be established on earth as earth's fifth universal empire. As we have seen that the number five is a pronounced number in man, we observe that the universal empires of the earth are to consist of last five just mentioned, with Egypt and Israel as special nations used by God to make types to foreshadow His Plan of Redemption for the whole human family.

We are now living in the last days of the old Roman world and it is this empire that is our immediate concern. We begin by stating that Rome passed through three distinct stages of experience: (1) the empire was founded by a union of the Roman Latin and Sabine tribes ruled by the Julian family which came from Troy. From this combination developed (2) Pagan Rome with all its marvelous powers of organization and conquest and became earth's fourth universal empire by subduing Greece; this was followed by (3) Papal Rome which ruled Western Europe for a thousand years. That these three phases of Rome are really one will not be disputed by those who have perused Pastor Russell's analysis of the prophecies of Daniel. Nor will it be disputed by students of purely secular history, for they have classified the whole span as consisting of (1) Mythical or Prehistoric Rome, (2) Political Rome, (3) and Papal Rome.

The first of these divisions was of a republican form of government. This was the age of fable and myth and abounds with superstition. They inherited the same mythology that prevailed in Greece. It is called Pelasg, or Pelasgic Mythology. From the Pelasgic Methology the Romans evolved new mythology kept from foreign contamination by the government; but the Greeks did not center so much on the mythology as they were a superior people and centered more on architecture, sculpture and art. This division of the Pelasgic Mythology was effected geographically by the Alpine mountains that separated Italy and Greece and was kept from other foreign contamination by their respective armies; but when the Romans conquered the Greeks, they were eventually blended. Later the Goths crossed the Alps and plundered the fertile plains of Lombardy and the accumulated wealth—the spoils of the Roman Empire in conquest—fell into their hands, they brought with them their Scandinavian Mythology which was added to the Roman and Greek, then fused. But the Goths soon forgot their traditions and embraced the Nicene Creed. Virgil, the Latin poet, wrote the Roman Mythology into poetry before it was blended with the Greek and this was the principle article which Dante incorporated into his Divine Comedy. The fully developed Roman Mythology has the mystical numerical construction with which we wish to deal. It has a strange veln of mathematics consisting of Dualism and Trilism.

ROMAN MYTHOLOGY.

Steele, in Chamber's Encyctopeua, says, the Roman Mythology consisted of: "The (1) natural world, the (2) civic, the (3) moral, were the chief components of Rome's religion, and during her supremacy constituted a tring whole jealously guarded by the state from every foreign contamination."

Steel's description of this mythology is lengthy and we here condense it, stating the facts he supplies in our own words. It started with only two of these departments, (1) the Natural which originated by the shepherds of that nation, and (2) the Civic which had its origin in the cities of the empire; finally the (3) Moral was developed later. This reminds us of Spencer's statement to the effect that morality comes after the physical well being of an individual or community is secured. This principle is exemplified in modern life as well as in the Roman world; an example is the sanitation and welfare features of the Steel Corporation in looking after the interests of its masses of employes. We outline the three subdivisions of the Roman Mythology as follows:

(1) The first of this division was subdivided into (a) Agricultural, (b) Pastorial, and (c) Household, with their respective deities, but Jupiter was the head of this department—the Natural.

(2) The second division—the Civic or defending deities, had two stages in its development. The deities of the first were (a) Jupiter, (b) Mars and (c) Quirinus. The second division had as its management: (a) Jupiter, (b) Juno, and (c) Minerva. During the time that these deities flourished the goddess Vista arose and replaced Jupiter as supreme. She was the Virgin Mary of Paganism, the Dianna, Ester, and Venus of other Mythologies.

(3) The third division—the Moral—had as it's head (a) Virtus (b) Fides and (c) Pietas. This department was the last one developed and corresponds to what we have just noted by Spencer.

(To be continued.)

Pastor Russell's Sermon

(Continued from Page Three.)

that whether they are Methodists, Presbyterians, Lutherans, Baptists, Roman Catholics, Episcopalians, etc., all who are trusting in the precious blood of Christ and have made a full consecration unto death with Christ—all of these have been baptized into Christ, as such are members of his body, his Church. On the other hand, those who have not taken these steps of faith and consecration are not baptized, are not in the Church whose names are written in heaven, are not counted by the Lord as members in particular of the body of Christ. Here we see the clear line of distinction which the Lord draws between the true Church and the nominal Church, and between the true Church and the world—it is based upon real character development. As the Lord continued to be baptized into death, so far as his will was concerned, until the end of his journey, so it is for us not merely to will to be confirmed to the death of Christ but also to perform—"to lay down our lives for the brethren."

Thus during the three and a half years of our Lord's ministry he was dying daily, or being baptized into death all of that period. And so with us who are followers in his footsteps, we are dying daily, being gradually more and more buried by baptism into his death. As his baptism was accomplished, completed, finished in death when we shall breathe our last. It is to such as are thus buried by baptism into his death that the promise is sure that they shall be with him in his resurrection, the First Resurrection, to glory, honor and immortality. This is reasonable, consistent with every testimony of the divine Word. As the greater includes the less, so we may see that those who accomplish such a baptism into death with Christ are neither lacking in faith nor in loyalty—they are the Lord's "jewels"—the "very elect."

"I HAVE A BAPTISM TO BE BAPTIZED WITH."

That we are not making a new doctrine nor wresting the Scriptures from their plain statement on this subject, not our Lord's words just before he suffered—"I have a baptism to be baptized with, and haw am I straitened (in difficulty) until it be accomplished." (Luke 12:50. What did the Lord mean? Did he wish to be immersed again in water? Oh, no! He had no such thought—water was only the symbol, and that he had performed three and a half years before. What he meant and what he said was that, as he neared the completion of his baptism unto death, he experienced the greater difficulty and was longing for its completion, which came the very next day when on the cross he cried, "It is finished." What was finished? His baptism was finished—his baptism into death.

Another testimony along this line, corroborative of all the apostolic teachings on this subject, is found in our Lord's words to the two disciples, James and John, who said to him, "Lord, grant that we may sit, the one on thy right hand and the other on thy left hand in the Kingdom." He answered them in the words of our text, "Ye know not what ye ask. Are ye able to be baptized with the baptism which I am baptized with?" No one will claim that Jesus meant, "Are you able to be immersed in water?" All Bible students know that James and John had baptized scores of Jews; not only as John's disciples, but subsequently as the disciples of Jesus, they had done much immersing. Unquestionably our Lord referred not to his water baptism, but to his baptism into death.

We are to understand from the query, then, that whoever would sit with the Lord in the throne, whoever would be of the elect Church, must be baptized with the baptism wherewith he was baptized—a baptism into death—a full submission and consecration of every talent and power to the doing of the divine will, even unto death. The Lord said, "Are ye able?" but unquestionably he meant, "Are you willing?" For how could the apostles state ability? They were willing, and that was quite sufficient—he would do the rest. And this is the picture of the symbolical immersion: the consecrated follower of the Lord having already surrendered himself to the Lord, being already reckoned dead, confesses this by placing himself in the hands of the administrator, who in the picture represents the Lord, and who buries him in the water in symbol of our buiral by the Lord into his death, and he raises him from the water in smybol of our resurrection by the power of the Lord from death: How beautiful the picture! How full of meaning! He that his experienced the real baptism—he that has made a full consecration of his all to the Lord and is seeking to perform his sacrifice would not hesitate for a moment to symbolize this in a manner which the Lord and the Apostles have prescribed and examplified. If there be any holding back, if there be any hestitancy because of what the world or friends or relatives might think of us, it is evidence that to that extent our consecration is incomplete—to that extent we are less dead to the world, its opinions and its approval than we supposed.

In the fullness of consecration to the Lord we like to be where Jesus was, as we also hope to be where Jesus is in glory when he shall take us home. Let us be faithful now under present conditions to show forth his praises who hath called us out of darkness into his marvellous light and has invited use to be joint-sufferers with him in the present time, that we may also be joint-heirs with him in the golrious Kingdom. Let us remember the promise, "If we suffer with him we shall also reign with him, if we be dead with him we shall also live with him." This is our baptism, and its completion will be in the glorious First Resurrection. With this Scriptural view of baptism, dear friends, we indeed see that only the baptized have access to the true communion table of the Lord—to the spiritual feast which the Lord spreads for those who are his and respecting which he says he will gird himself and come forth and serve them. (Luke 12:37.) From this standpoint we see that none of the Lord's true members are or could be excluded from a share in his baptism into death; we also see that others can not be baptized with this baptism though they may have outward forms and ceremonies without number.

EVANGELIZE THE WORLD BY HELPING OTHERS.

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PITTSBURGH EMPLOYERS ENTER PROTEST AGAINST LATEST WAGE INCREASE

BIG EARNINGS MADE BY U. S. STEEL CORPORATION

SECOND QUARTER'S NET INCOME, LARGEST IN HISTORY, WAS $153,273,641.—WAGES ARE BOOSTED ACCORDINGLY.

NEW YORK.—The United States Steel Corporation reported that net earnings, before allowing for Federal war taxes, amounted to $153,273,641 in the quarter ended June 30, the greatest income for a single quarter ever scored by the major unit in the steel industry. After setting aside $90,716,250 for war income and excess profits taxes a balance remained amounting to $62,557,391, which was $5,595,967 more than was earned in the first quarter of the year. The balance in both periods was calculated after allowing for operating expenses, ordinary repairs and maintenance and interest on bonds of subsidiary concerns.

The portion of income available for dividends was $46,925,150. After deducting the preferred stock dividend the remainder of $40,620,231 was equal to $7.99 a share of common stock, at the annual rate of $31.96 a share. In the first half of the year the total available for dividends on the junior stock was $15.19 a share.

The directors voted the usual quarterly dividend of 1¾ per cent and 3 per cent extra, the amount declared each quarter for more than a year. The dividends will be paid September 28 to stockholders of record August 30 and the preferred stock distribution of 1¾ per cent will be paid August 30 to stock owners on the books August 5.

EMPLOYES GIVEN INCREASE

For the seventh time since January 1, 1916, the employes were voted a share in the extraordinary profits of the corporation by an increase of wages. The increase, which applies chiefly to day laborers, will amount to 10 per cent. The latest increase will make the total advance since the beginning of 1916 approximately 98 per cent for day labor. The addition to the wage account was estimated in the steel trade at $25,000,000 or more per year, while $45,000,000 was added to the payroll April 15, when a 15 per cent increase was granted to nearly all workers in the steel plants. Day labor will receive about $4 a day with the latest addition, compared with slightly more than $2 a day in the last quarter of 1915.

Elbert H. Gary, chairman, announced the wage advance in this statement:

"The finance committee of the United States Steel corporation, after due consideration, has unanimously voted to increase the wage rates of day labor at the manufacturing plants about 10 per cent, to become effective August 1. Other wage rates will be equitably adjusted, except in cases where advances have been made recently. Coal mining companies are not included. Their employes heretofore received similar advances."

The tremendous earnings were received in the financial district with considerable surprise, as it had been thought that fixed prices for steel products would be rather sharply reflected in the net income account. The ability of the corporation to exceed its previous high record quarter by nearly $9,000,000—this being the June quarter last year with net before taxes amounting to $144,498,076—was looked upon in the Wall street community as proof that the combination had not received such high prices prior to the price-fixing action by the government, as had been believed in many quarters.

Of the $90,716,250 reserved for war taxes the statement of earnings showed $58,716,250 had been reserved as the tax allowance for the June quarter on the basis of the existing revenue law, while $32,000,000 was charged against the first six months of the year as a cover against developments under the new revenue law. For the full

(Continued on Page Eight)

"Growing--Going--Gone"

TEN PER CENT RAISE FOR STEEL EMPLOYEES

ESTIMATED THAT OVER 100,000 WORKERS IN PITTSBUGH DISTRICT WILL BE BENEFITED.—ADVANCES IN OTHER DISTRICTS.

Wages of about 100,000 persons in the Pittsburgh district went up 10 per cent last week in consequence of an increase approximtely that percentage granted by the United States Steel corporation to laborers in its manufacturing plants. This increase is notable for it serves to stabilize the higher wages received by several unionists who, of course are not directly affected.

The increase is given specifically only to the laborers, but as day labor is the basis of computation for wages in the steel business, a raise in its remuneration automatically forces wages up in all departments. This almost certainly will be the procedure followed in the coming increase for the finance committee's statement promises that "other wage rates will be equitably adjusted, except in cases where recent advances have been made."

Just a little more than half of the 100,000 persons affected here are employes of the steel corporation. The others are in the employ of the independent steel companies, but it has been the custom in past advances to adjust all wage rates to those of the steel corporation.

The flat 10 per cent raise does not apply to all these, for there are large differences in the manner of tonnage men and bonus workers but as a whole the increase probably will mean a general 10 per cent advance. There are between 15,000 and 20,000 common laborers

(Continued on Page Eight)

MOONEY GETS STAY UNTIL DECEMBER

LOS ANGELES, CAL.—Governor William D. Stephens announced today he had decided to grant a reprieve to Thomas J. Mooney, which will operate as a stay of execution until December 13, 1918.

The governor announced that he took this action at this time that all persons in this state and throughout the country might be assured the fullest consideration will be given the case by the executive and judicial branches of the government of California.

Governor Stephens' formal announcement follows:

"I have decided to grant a reprieve to Thomas J. Mooney, which will operate as a stay of execution until December 13, 1918.

"It is true that the Mooney case still is in the Supreme Court of California, but I take this action at this time in order that all persons in this state and elsewhere throughout the United States may be assured that the fullest consideration will be given to this case by the executive and the judicial branches of the government of California.

"I will require all the time between now and the 13th of December to give to this matter that careful consideration which justice both to Thomas J. Mooney and the people demands shall be given.

"WILLIAM D. STEPHENS,
"Governor."

LABORERS RAISE WAGES

SIOUX CITY, IA.—Wages of common labor have been increased to 47½ cents an hour and hod carriers and mixers to 56½ cents. These workers have also secured recognition of their union, which was recently organized. Eight hours, between 7 a. m. and 6 p. m. constitute a day's work. Time and one-half will be paid for overtime, with double time for work on Christmas, July 4, Labor Day and Thanksgiving.

EMPLOYERS' ASSOCIATION PROTEST WAGE INCREASE TO LABORERS

THE PITTSBURGH ORGANIZATION MAKES VIGOROUS PROTEST AGAINST WAGE ADVANCE BY UNITED STATES STEEL CORPORATION.

A protest against the action of the United States Steel Corporation in raising its wage scale for common labor 10 per cent has been filed with the War Labor Policies Board at Washington by the Employers' Association of Pittsburgh. The Pittsburgh Association is perhaps the most representative and largest body of organized employers in the country, embracing almost every industry in the western part of Pennsylvaina. This association was not and is not organized to antagonize unions and keep down wages, but is organized to try and keep the Pittsburgh district united on a scale of industry.

The protest is based upon the contention that as the situation now stands the corporation is paying comon labor more than other employers in this district, and the other employers cannot compete with it in the labor market by making a parallel raise because of the "mobilization of workers" regulations which prohibit offering of unauthorized "inducements" to laborers after August 1. The corporation anounced its raise July 30 and thereby, according to the communication of the Employers' Association to the war labor board took the initiative to disturb all labor conditions in the country.

Coupled with the protest is a demand that members of the association be permitted to meet the corporation's advance if it is found necessary and an intimation that increased prices on Government work contracted for will be asked to cover such advance in labor cost.

HUMPHREY'S LETTER

A suggestion that in future labor regulations promulgated by the war labor board it be provided that no "time and a half for overtime" can be claimed by employes who have not worked full time during the week, is made in the letter A. L. Humphrey, head of the Westinghouse Airbrake Company and president of the Employers' Association has sent the board. His letter follows:

"We are advised through the public press that the United States Steel Corporation has announced a 10 per cent advance for common labor. The present rate is 38 cents, which will make the new rate 41.8 per hour. The standard day in this district is 10 hours in the mills and nine hours in the general shops. We understand it is your purpose to establish a maximum rate for labor and that no inducements are to be made by employers. We desire to co-operate with you in observing the rules laid down by your committee, but are in a quandary as to what we shall do in the face of the above advance.

"It will not be possible for our members employing about 180,000 employers to hold its common labor. We are willing to await your decision as to the maximum price for labor per hour, but shall feel that we should be permitted to meet the advance made by the United States Corporation if it is found necessary to hold our labor.

"We further desire to enter our emphatic protest against the action of the United States Steel Corporation in taking the initiative to disturb all labor conditions in the country and trust your board will be able to so formulate its rules as to hold this gigantic corporation within reasonable bounds. This and many other districts have Government contracts at fixed prices, which must be filled to the detriment of every contract brought about by the arbitrary act of the above mentioned corporation. Our association feels warranted in advising its members to demand an increased price, due to such arbitrary actions on the part of the controlling corporation.

(Continued on Page Seven)

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I would not like to do without the good old Tribune, therefore I would ask you to change it to the above address.
Yours,
C. . FORSMAN.

PASTOR RUSSELL'S SERMON.

THREE SALVATIONS TAUGHT IN THE BIBLE.—THE "LITTLE FLOCK," THE "GREAT COMPANY," "THE WORLD."

CHATHAM, Ont., August 12, 1906.—Pastor Russell of Allegheny, Pa., spoke twice here to-day to large audiences. In the afternoon his topic was "The Bible Defended—Eternal Torture Unscriptural." The evening discourse, which we report, was on the Three Salvations provided in Christ, from the text, "I gave all diligence to write unto you of the common salvation."—Jude 3.

Common sense views are much nearer to the Scriptural presentations than people generally realize. The smoke and fog and superstition of the "dark ages," as a veil, cover the minds of the people when they approach the Bible, so that they may fail to grasp the breadth and beauty of its teachings. So long have civilized peoples been under the spell of false doctrines taht the very sight of a Bible arouses the errors which they imbibed in childhood—to the effect that when the saints shall all have been glorified in the Kingdom all the remainder of mankind will be relegated to eternal torment. No wonder so many of the intelligent people of the world repudiate such teachings; no wonder that the masses, bound by superstition, fear and dread the Book, and no wonder that even the saintly class handle God's Word with reference rather than appreciation and olve. As a consequence, many of the more intelligent minds are infidel, and those who reverence the Scriptures do so of constraint and not in that spirit of love for the Father which would bring to them the largest advantage from the time spent studying its lessons.

Let us note how common sense is in better agreement with the Bible than are the various creeds of Christendom. We do not admit that common sense is sufficient to give us a knowledge of the divine arrangements for the future of mankind. But neither can we admit that the creeds of the dark ages are sufficient authority. If we were obliged to choose as between a common sense view of our day and the creeds handed down to us, we would choose the former—every reasonable person would do so if freed from fear and superstition. But holding that neither the common sense views of our day nor the erroneous views of the "dark ages" are authorities on the subject of man's future, we hold that the Bible as God's revelation is the only authority on this subject. And this being true it behooves us to give special care, as the Apostle suggests, to the "faith once delivered to the saints." Having convinced ourselves that the Bible is a divine revelation, the proper course is to trust in implicity and not to be turned aside either by the highest critical views of our day nor by the monstrous views of the past. Let God be true, though it make every man a liar.—Rom. 3:4.

COMMON SENSE RE-SALVATION.

With the understanding, then, that we are not referring to common sense as proof—with the understanding that we will refer to the Bible as proof, we now contrast common sense with the nonsense of the past. Common sense recognizes what the Scriptures plainly teach, that all men are imperfect physically, mentally and morally, and that while "to will is present with us," to perform all that we will we sometimes find impossible. Common sense agrees with the Scriptures again that it would not be reasonable to judge all men by their actual obedience to one general standard, some being weaker and some stronger, some more and some less able to orcognize right from wrong and to obey the right. Common sense would agree with the Scriptures again in declaring that there might reasonably be a varying in the degrees of reward granted to those who at heart prove loyal to the divine arrangements and who would strive to be obedient thereto. Common ensse would further agree with the Scriptures that the responsibility of each individual is in proportion to his knowledge of the truth, in proportion as the eyes of his understandng are opened, so that he discerns with clearness and distinctness the right and the wrong paths. Common sense would again agree with the Scriptures that ignorance would be no ground upon which to grant a reward of life eternal, neither would it be a ground on which to impose the sentence of eternal death.

Common sense would again agree with the Scriptures that in order that all mankind may have a trial, a testing as respects their loyalty of heart to the Lord, all must be brought to acknowledge of the truth, that they may be saved from their sins and the penalty of those sins. Common sense agrees with the Scriptures that it would never do to usher into heaven those who at heart and in all their experiences are utterly opposed to the divine arrangement and in harmony with sin. Common sense again agrees that very few of mankind, even at heart, are in accord with the Almighty and his laws of justice and love. Common sense thus agrees with the Bible that at the time death comes upon the majority of the race they are not fitted for heaven. And common sense again agrees with the Bible that the great mass of mankind thus unfitted for heaven could not justly be tormented to all eternity for their alienation from God, which, in part at least, was due to their having been born in sin and shapen in iniquity when in sin their mothers conceived them. (Psa. 51:5.) Common sense, then, in harmony with the Scriptures, would expect that the masses of mankind unfit for heaven would not be utterly destroyed in the Second Death, but that in God's providence the time would come somewhere when they would be brought to a knowledge of right and wrong and supplied with the necessary help to rise out of the present conditions of sin and death.

"WHAT SAITH THE SCRIPTURES?"

Let us now look into the Scriptures: we find them clearly teaching as in our text a "common salvation"—a general salvation, and also a special salvation. The common salvation, which in God's providence is for the race as a whole, is frequently referred to in the Scriptures, as, for instance, when we read that God so loved the world that while we were yet sinners Christ ided for the ungodly; and again when we read that Jesus in his sacrifice was a propitiation, a satisfaction, for our sins (the Church's sins), and not for ours only, but also for the sins of the whole world; and again, we read that Jesus Christ by the grace of God tasted death for every man; and again that as all in Adam die, even so all in Christ shall be made alive. (Rom. 5:6; I Jno. 2:2; Heb. 2:9; I Cor. 15:22. This common salvation—this general salvation—is the work of God, and will ultimately be accomplished. Of it as a whole the Apostle says, "There is one God and one Mediator between God and man (not between God and the Church, but between God and man, the world), the man Christ Jesus, who gave himself a ransom for all (not merely for the Church), to be testified in due time (not merely during this Gospel age, when some hear the testimony, but ultimately to be testified to all, the due time for some to hear being the coming age, the Millennial age.)"—I Tim. 2:4-6.

Having determined upon this general, this common salvation of Adam and his race, God laid the foundation for it in the death of Christ, who redeemed the whole world, bought the whole world with his own precious blood, with the sacrifice of himself as the ransom, the substitute for Adam—thus redeeming Adam and all who were in his loins when sinned—the entire race. But God has not been in haste to put the common salvation into effect. Over 4000 years elapsed from the time Adam sinned and was condemned to death before God sent his Son to redeem the world, and nearly 2000 years have elapsed since, and yet the world in general knows nothing of this common salvation, this general salvation, which God has purposed and is preparing for. "A thousand years in thy sight are but as yesterday" is the prophetic word, and the Apostle adds, "A day with the Lord is as a thousand years." (Psa. 90:4; II Pet. 3:8.) From man's standpoint of brevity of life the six thousand years which have elapsed since sin entered the world seem a long time, but from God's standpoint it is different. Nor have these six thousand years or six great days been wasted. They have served various purposes: for instance, (1) In this time a race has been begotten just about sufficient to populate the whole earth; (2) During this six thousand years man has been learning to exercise his will, and the competition of selfishness has served to develop his mind, and additionally he is experiencing the evils of selfishness and that the wages of sin is death. As the Apostle explains it, all mankind is having a lesson on the "exceeding sinfulness of sin." (3) A grand object lesson is being given to all the heavenly hosts of what sin it, of what its downward tendencies are, and of what its sure end is—destruction; and in addition to this lesson on divine reparation and justice they are learning of the love of God, which has provided in Christ a salvation for the entire race of Adam—so many of them as will avail themselves of it when the opportunity shall have been granted them.

"CALLED FOR A PURPOSE"

While the common salvation of the race delays and thus furnishes good opportunities for the learning of great lessons, God has not been idle, but, as the Scriptures point out to us, he calls from amongst the redeemed race a special class—an elect class. The Lord Jesus himself, the Redeemer, is the Captain, the Forerunner, the Leader of this elect class of called-out ones, all of whom pledge themselves to walk in his steps to the best of their ability—in justice and in love doing good unto all men as they have opportunity, especially to the household of faith. (Gal. 6:10.) The Apostle tells us that these are called according to a purpose. (II Tim. 1:9.) It does not surprise us to note that a God of wisdom has a great and wonderful plan, and that his purposes may permit him to use and to bless various classes of his creatures. But, we inquire, for what purpose were these called? and the Scriptures answer us that he called us according to his purpose that in the ages to come we might show forth the praises of him who hath marvellous light. (Eph. 2:7; I Pet. 2:9.) This shows us that the purpose of our call does not end with our own salvation in this age, but that God's purpose in connection with our calling and election reaches into the future. Other Scriptures show us that in the coming age this elect class of the present time will be associated with their Lord and Redeemer, and they are figuratively called the Bride, the Lamb's Wife, because they are specially beloved and will be specially honored in their association with him and in their co-operation with him in his work of the coming age.

Waht will be the work of Christ and the Church in the coming age? The Scriptures assure us that it will be a work of judging the world. Hark to the Apostle, "God hath appointed a day (an epoch, a period—the Doy of Christ, the Millennial day) in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) Hearken to the Apostle again, speaking of the Church, and how she, glorified as the Bride of Christ, will be his associate in this work of judging the world: he says, "Know ye not that the saints shall judge the world?"—I Cor. 6:2.

FALSE CONCEPTIONS OF THE WORLD'S JUDGMENT

This coming day of the world's judgment is referred to frequently throughout the Scriptures and uniformly in terms of joy, as signifying a great blessing. Notice, for instance, the language of the Prophet David: "He shall judge the people righteously. Let the heavens rejoice and let earth be glad; let the sea roar and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth."—Psa. 96:10-13.

The Church is on judgment now—on trial. Do not the Lord's people rejoice that through the knowledge of Christ they are now having a trial for life everlasting? All mankind were judged once in Adam, and all were condemned as unworthy of eternal life under the sentence, "Dying thou shalt die." The execution of this sentence of death has brought the mental, moral and physical troubles which today constitute mankind a "groaning creation," as the Apostle explains. (Rom. 8:22.) In God's providence, as we have seen, the entire race of Adam has been redeemed from the death sentence which is still on it—the price has been paid, but mankind has not yet been delivered either actually or reckonedly. The Church has been delivered reckonedly from the death sentence; as the Apostle explains, we who believe are reckoned as having passed from death unto life, from condemnation under sin to justification of life in Christ. We who have thus passed are on trial now, because, as the Apostle again declares, "Judgment begins at the house of God."—I Pet. 4:17.

As soon as this judgment or trial of the Church, the called-out ones, shall have been completed, then the world's trial will be due as the next thing in order. Then the judgment of the world will begin. As the judgment of the Church did not mean the condemnation of the Church, neither does the judgment of the world signify the condemnation of the world. The whole world has been under damnation or condemnation from God for 6000 years, and now shortly, in the opening of the seventh thousand or the great jubilee Sabbath, the sins of the whole world are to be remitted just as during this Gospel age the sins of believers have been demitted. Do the Scriptures teach that those who accept Christ in sincerity are forgiven all their past sins? Assuredly they do, as all Christians agree. On what score, on what condition? Because turning away their hearts from sin, they accept of Christ as their Redeemer. So it will be with the world when they turn away from sin and accept of Christ as their Redeemer; they also will be forgiven as freely as we who now believe have been forgiven. We who believe now have already enjoyed special favor in that the ears and eyes of our understanding were graciously opened by the Lord, whereas the world, as we are told, is blind and deaf at the present time. We should indeed rejoice that in God's due time all the blind eyes will be opened and all the deaf ears unstopped, so that the knowledge of the Lord shall then fill the whole earth as the waters cover the great deep.—Isa. 11:9.

RESPONSIBILITIES FOR SIN

Look again at God's treatment of believers specially called, separated from the world during this Gospel age. Note that while their condemnation i slifted, the blemishes mental, moral and physical are not miraculously and instantly removed. Through a lifetime we struggle with the weaknesses of the flesh, some of which we inherited and some of which perhaps we aggravated before coming to a knowledge of the Lord, before hearing his call. Our obliquities, physical, mental and moral—marks of our wrong doing and inheritance—continue with us to be battled against. As New Creatures we are polished and shaped while we are striving to war a good warfare against the downward tendencies which we inherited. We are glad that the Lord judges us not according to the flesh, but according to the mind, the spirit, the will, the intention. Similarly he will judge the world during the Millennial age, forgiving the obliquity of the past. They will be obliged to contend with their mental, moral and physical infirmities and blemishes. The Lord and the saints, the glorified Church with him, will during the world's day of judgment, during the Millennial age, judge the world in righteousness and with mercy, not punishing them for past sins, but allowing the degradations and weakness which those sins brought upon them to be their punishment.

Could all see this point, viz., that every transgression of conscience indelibly marks character and degrades it, and that in proportion as each person thus degrades himself his station in the future life will be that much lower and his difficulties and obstacles in his day of judgment in the future life will be that much harder to overcome—could all realize this it would lead the world in general to a much more careful use of time, opportunities and talents for their mental, moral and physical development and surely not for their impairment and degradation. The wrong thought, inconsistent, unreasonable, has had a bad effect upon mankind. The wrong thought, as taught by Protestants has been that all sinners share alike an eternity of torture. Fortunately the majority of Christendom do not take this seriously otherwise, no doubt, there would be many more in the insane asylum than are there now, or there might be more who would take the course of one man who said to me, "I knew that I was a sinner; I believed that God had a great place called hell, where he intended to torture myself and multitudes of others; I believed that I was going there, and determined that I would merit all that I would get. The result was that I was a very bad man—I did everything that was evil. Now that I see God's Word and plan in the true light I am ashamed of myself, have turned over a new leaf, and have consecrated my heart and every talent I possess to his service."

THE WORLD'S SALVATION RESTITUTION.

The salvation which the Scriptures declare God has provided for mankind in general is restitution—restoration to all that was lost—to the full perfection of human nature as Adam possessed it when God created him in his own image and likeness, which image and likeness were lost through the fall. As mankind has been in this condition, falling for 6000 years, the divine provision is that in the seventh thousand he may be uplifted and restored, brought back—gradually, during the thousand years—to all that wa slost. This salvation of the world through knowledge, through the judgments of the Lord's Kingdom, through the assistance that then will be given to every man—rewarding those who strive against their own weaknesses and pnnishing with stripes every transgression against the divine law—this progress of judgment will gradually bring the world during the thousand years, the Millennium, up out of this sinful and fallen condition to full perfection. This will be the world's resurrection, and will require a thousand years for its accomplishment—to fully raise them out of the sin-and-death conditions into which they have fallen.

We might reason that if the delusions and misunderstandings of the present time were upon mank,nd, the results of the Millennial age would be doubtful. But the Lord distinctly tells us that during that Millennial Kingdom Satan shall be bound for a thousand years and shall deceive the nations no more. With Satan bound, and all the influences making for righteousness let loose, how great will be the mental, toral and physical uplift of that thousand-year reign of Christ and his Bride—judging the world in righteousness, helping them out of their difficulties and trials by a system of rewards and punishments, that they may learn the way of the Lord perfectly. Meantime, too, the earth itself is to be brought to perfection, so that at the end of the Millennial age it will indeed be Paradise restored, and the restored race will be granted the full dominion of the earthly paradise as Adam had it originally, with the advantage that their fall into sin and their recovery by the grace of God in Christ will have worked out in them lessons of experience that will be profitable to them. What about those who resist and love sin rather than righteousness? The Scriptures distinctly tell us respecting this class, without saying whether it will be a small or numerous one, that the punishment, the penalty of their course—will be the Second Death—utter destruction.

AT THE SECOND COMING.

This common salvation, which will operate toward the world along the lines of restitution, the Apostle tells us will come to them at the second coming of Christ. Hearken to his words. "Times of refreshing shall come from the presence of the Lord; and he will send Jesus Christ, which before was preached unto you, whom the heavens must retain until the times of restitution of all things spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

We see, then, that the time of the world's blessing, the world's salvation by restitution, comes after the salvation of the Church, because the special teaching of the Scripture is that our Lord at his second coming will gather his saints unto him as his jewels, and

(Continued on Second Page.)

NOTICE TO OUR BRETHREN IN PRISON.

We request that the friends refrain from telephoning the warden of the Federal prison at Atlanta and making inquiries concerning the brethren who are imprisoned there and also from sending telegrams to them. It is impossible for the warden to grant all these requests. All such messages only add to the restrictions placed upon the brethren.—Watch Tower.

THE CROSS MUST PRECEDE THE CROWN.

My Dear Brother:

In the name of our Redeemer and King I greet you. Grace be multiplied to you and all of like precious faith.

With eagerness I look for the mail, since every letter brings gladness to my heart. You understand I can write but one letter per week, hence little opportunity to answer all the dear ones who so kindly write to me. As opportunity offers, please assure them of my deep appreciation of their words of loving kindness. I learn that the dear consecrated ones are standing steadfast in the Lord, joyfully "bearing the reproaches that reproached him." Dearly beloved they are, from whom I have much consolation.

In our Father's due time we shall be gathered to the great General Assembly. When I find myself asking, "Is my work in the harvest done?" at once my mind turns to the encouraging words of Volume 3, pages 230 and 231, and especially to Hebrews 10:36, 37. With much spiritual profit we can now read Volume 3, Chapters 6 and 7, Scripture Studies. I am patiently and joyfully waiting on the Lord, having in mind the encouraging words of Hebrews 3:6. Thank God for his exceeding great and precious promises!

The Kingdom of God which we seek is not in the things pleasing to the flesh (Romans 14:17) but is of the Spirit, in peace and joyful hope. How glad we are to forget the things behind and look to the great prize where our joy and pleasures will be eternal! How could we better learn the lessons necessary for the royal priesthood than by experience! Such thoughts cause my heart to leap with joy.

My dear wife arrived Friday and spent an hour with me. The messages of love from the family and others I greatly appreciate. Presents are not receivable, except at Christmas time, when the privilege is graciously granted without limitation. I express my deep gratitude for those sent, just the same.

I hope you are all pursuing the Berean Studies faithfully, and growing in the fruits and graces of the Spirit. Be diligent in this, beloved, and be steadfast to the end. I am happy in the Lord in my present situation, and I am confident all the dear saints in joyful anticipation are waiting for his loving smile and the blessings of his glorious reign. But the cross must precede the crown. Saw our brethren Sunday, who send love.

With much love to you, the family, and all of like precious faith, I remain

Your brother by his grace,
JOSEPH F. RUTHERFORD,
Atlanta, Ga.

APPRECIATIONS.

Hayne, N. C.

Please discontinue the Tribune for the present. I have enjoyed reading your paper very much. May the Lord bless you for the grand work you are doing in the way of sending forth God's word. Thanking you for past favors.

Yours very truly,
T. G. BULLARD.

Cleveland, Ohio.

Enclosed find money order for one dollar for the renewal of my subscription for another year of the National Labor Tribune. The features we especially appreciate in the Tribune is the re-appearance of the wonderful sermons by the late Pastor Russell, the world's greatest preacher and Bible exegete in modern times.

Sincerely,
MISS ADA G. JUDSON.

Silver Springs, Md.

I note that since July I have been in arrears for the Labor Tribune. I herewith enclose one dollar to renew. Thank you for continuing to send paper. The news and discussions relative to labor is of interest to me but my chief interest centers in the publication of sermons of Pastor Russell, and in the other religious features. Success to you.

Sincerely yours,
F. W. WATKINS.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sense of smell and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. I'll gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

FOR SALE—40 shares of Mena Film Stock for 25 dollars. Stock now worth 50 dollars. My husband died, leaving me this stock. I am now in need of money in my reason for selling. Address FELTEX, 18 So. Mercer St., New Castle, Pa.

A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

(Continued from last week.)

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While Jehoiakim was placed on the throne by a Gentile king, it was his also by right of inheritance, seeing Jehoahaz had no heir. We have another proof that God recognized Jehoiakim's sovereignty. If the sovereignty had not have passed to Jehoiakim, it could not have been taken away from his son, Jehoiachin (Coniah). Jer. 22: 24, 30. "As I live saith the Lord, though Coniah the son of Jehoiakim king of Judah were a signet upon my right hand, yet would I pluck thee thence: . . . Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days: For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." The words, "any more in Judah" recognizes that Coniah did rule on the throne of David, and that "no man of his seed shall succeed," shows that the sovereignty stopped there.

It is evident from Matt. 1: 11, and Luke 3; 30, that our Lord in the flesh sprang from this man Jechonias, (Coniah) and no man of his seed should prosper sitting on the throne of David; what right then has our Lord to the throne of David? Our Lord in the flesh did not sit on the throne of David, and as our Lord will not return in the flesh, as we shall show in another chapter, therefore, our Lord as the seed of Jechonias never will sit on the throne of David. The solution of the question is found in 1 Chron. 29:23. "Then Solomon sat on the throne of the Lord (Jehovah) as king instead of David his father." Hence we see David sat on the throne of Jehovah, and our Lord is Jehovah's first born, therefore He is heir to Jehovah's throne upon which David sat, not because he is the seed of David in the flesh, but because he is the son of Jehovah, David's Lord.

2 Kings 24: 17. "And the king of Babylon made Mattaniah his father's brother, king in his stead, and changed his name to Zedekiah." Had it been that Jehoiakim had not had an heir, Zedekiah would have been in line to receive the sovereignty as an inheritance, but the sovereignty had departed, or passed from Jehoiakim to his son Coniah, the Divinely appointed way. Hence, Zedekiah did not receive the kingdom as an inheritance from father to son, but was an appointed vassal of a Gentile king. Therefore, he never sat on the throne of David, but those who so claim, do so without Scriptural authority.

The third captivity took place in the nineteenth year of the reign of Nebuchadnezzar. 2 Kings 25: 1-7. The third "overturning," and the third "seven times" of punishment began, in the year five hundred and eighty-seven, B. C., and was in the twenty-five hundred and twenty years, ending nineteen hundred and thirty-three, A. D., which will be the full end of the "Times of the Gentiles."

At this captivity Jerusalem and the temple were destroyed, and all the sacred vessels of the House of God were removed to Babylon, and placed in the house of the god of Nebuchadnezzar, and all the ceremonial sacrificial service ceased until nineteen years after their return from the Babylonian captivity, as we shall show, with proof, in the next chapter.

There was another captivity five hundred and eighty-three years B. C., recorded in Jere. 52: 30. This is the fourth "seven times" of punishment and will end nineteen hundred and thirty-seven A. D. We have not been able to make the application, as to what will take place at that time; no doubt some of our readers can do this.

SEVENTY YEARS' DESOLATION OF THE TEMPLE.

The destruction of Jerusalem and the temple marked the time when the Judah ceased to offer sacrifices according to the law, (for their ceremonies could not be carried out without the temple, or a tabernacle) until nineteen years after their return from the captivity, when their temple was rebuilt.

Ezra 3: 8, 10. "Now in the second year of their coming to the house of God at Jerusalem," (that is, the second year after their return from captivity.) "the foundation of the temple was laid with great joy." And had they been permitted to continue their building, the temple would have been completed before it had been desolate seventy years, and God permitted the work to be hindered. The fourth chapter of Ezra explains how this hindering was accomplished, and when they could hinder it no other way, they sent letters to Artaxerxes to cause the building to cease, and the king sent letters authorizing the work to cease, as is shown in the 23rd verse. "Now when the copy of the king Artaxerxes' letter was read before Rehum, Shimshai, the scribe and their companions, they went up in haste to Jerusalem unto the Jews, and made them cease by force and power. Then ceased the work of the house of God which is at Jerusalem." No doubt this was very discouraging to those Jews, whose heart was set on the building of the temple, but God who is an accurate time keeper, could not allow the temple to be completed until it had been desolated seventy years. But those Jews not understanding the time features of God's plan, considered this delay their luck, and lack of zeal, as shown in Ezra 5: 16. "Then came the same Sheshbazzar, and laid the foundation of the house of God which is at Jerusalem, and since that time even until now hath it been in building, and yet it is not finished." But as the end of the seventy years of the desolation of the temple drew near, God overruled their enemies, and permitted the work to go on. Another order was issued, by another king, authorizing the hinderance to cease. Ezra 6: 7. "Let the work of the house of God alone, let the governors of the Jews and the elders of the Jews build this house of God in his place." God had the arrangement so timed that the temple was completed just seventy years from the time of the destruction, which would be just nineteen years after their return from the Babylonian captivity.

THE SEVENTY YEARS REST OF THE LAND.

It will not be out of place here to note how the time features of God's plan is divided up into sevens, first, a week of seven days. Exod. 20:8. Second, week of weeks, leading up to Pentecost, Lev. 23:15, 16. Week of months, leading up to the Atonement day, Lev. 25: 27, 28. The week of years, ending with the seventh Sabbatic year, and followed by the year of Jubilee, Lev. 25:8-12. The week of Millenniums, six one thousand year days of sin, sorrow, and death, and the seventh thousandth year of restitution. Even the duration of Israel's great punishment is based on the law of the sevens. Jer. 25:11. "And the whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years." While all of Judah was not in Babylon seventy years, yet they served the king of Babylon, in that they paid tribute from the date of the first captivity; even after the destruction of Jerusalem the land was not without an inhabitant, as we have pointed out; there was another captivity four years after Jerusalem was destroyed. Jer. 52:30.

But does not the Scriptures say that the land shall be desolate, without an inhabitant for seventy years? We have all thought so, but there is no such Scripture to be found. Find it if you can. The passage which has been used to convey that thought is found in II Chron. 36:21, "To fulfill the word of the Lord by the mouth of Jeremiah, until the land has enjoyed her Sabbaths to fulfill threescore and ten years." As we have learned it was fifty-one years from the destruction of Jerusalem, the first year of the reign of Cyrus, king of Persia, when the children of Israel were permitted to return to Palestine. Where did the land get the remaining nineteen years of rest to complete the seventy?

It was just nine hundred and fifty years from the entering of the land of Canaan by the children of Israel to the first year of the reign of Nebuchadnezzar. The 25th chapter of Leviticus states that, from the entering of the land, every fiftieth year was to be a jubilee year in which the land was to rest for that year. And nine hundred and fifty divided by fifty is nineteen. Hence the land had its nineteen years of rest in the regularly appointed way before the captivity, so it only required fifty-one more to complete the seventy years of rest. See how ingeniously this truth has been hid in the word "fulfill." Nineteen and fifty-one fulfills the seventy.

There is no Scripture to prove that the Lord did not accept even the half hearted observance of these jubilee seasons. We will cite one Scripture to prove that the Lord did accept them. Jer. 44:22. "So that the Lord could no longer bear." (He his bear up to this time) "because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation and an abomination, and a curse, without an inhabitant, as it is this day."

Hence, the land had its seventy years of rest, and the children of Israel served the king of Babylon seventy years, and the temple was desolated seventy years, all commencing and ending at different dates.

USHER'S CHRONOLOGY EXAMINED.

It will not be out of place here to show wherein this chronology differs from that of Bishop Usher's, which is shown in the margin of our common English version Bibles.

The period of time from creation to the division of the land to the children of Israel by lot, we agree with Usher to be twenty-five hundred and fifty-nine years.

Usher dates the first year of the reign of Cyrus, king of Persia, in the margin at Ezra. 1:1, as five hundred and thirty-six years, B. C., which we also believe to be correct.

Therefore, the difference must be between these two dates. Let us first examine the period of time from the first year of Cyrus, back to the time when Saul was made king, at the end of forty years of his reign. Usher dates the time when Saul was made king, in the margin at Samuel 11:15, as one thousand and ninety-five years B. C., and the first year of the reign of Cyrus, in the margin at Ezra 1:1, as five hundred and thirty-six, B. C. Hence, this period, according to Usher, would be the difference between one hundred and thirty-six and one thousand and ninety-five, which is five hundred and fifty-nine. Ours is as follows:

Period of the kings to the destruction of Jerusalem, 513 years; from the destruction of Jerusalem to first year of Cyrus, 51 years; total length of this period is 564, making a difference of five years between our count and that of Bishop Usher's.

The next and last period to be examined, is that of the Judges. Usher dates the division of the land, (at which time Judges were appointed to rule over the children of Israel; see Acts 13:19, 20) in the margin at the fourteenth chapter of Joshua, as four teen hundred and forty-five, 1445 B. C.; Saul made king. (See margin at Samuel 11:15) 1095 B. C.; period of the Judges according to Usher is 350 years.

Paul says this period is four hundred and fifty years. Acts 13:20, making a difference of just one hundred years between Usher's and that of the Scriptures. Thus we have shown from the Scriptures that Usher has made a mistake of one hundred and five years, so that creation, in Genesis 1: 1, should be dated 4109 B. C., instead of 4004 B. C.

(Continued next week)

"WHAT OF THE NIGHT?"

Ever since the introduction of the night of sin, man have looked for the promised seed, when the seed of the woman should bruise the serpent's head, removing the curse of sin and death and ushering in earths new day. Ps. 30:5. All the holy prophets have spoken of this time, (Acts 3:21) and the most glowing terms possible to human expression have been used to portray its excellencies, glories and beauty. Welcome, thrice welcome day, for which men of faith of all ages have waited, watched and prayed.

Isaiah speaks for the prophets of Mal. 3: 1. "I will send my messenger and he shall prepare the way before me." That wise and faithful servant of God, Isaiah, 21:11, 12, proclaimed "The morning cometh, and also the night." (Isa. 21:12) testifying to the word of the Lord, that the concluding feature of the night of sin would be a day of darkness and gloominess, of clouds and thick darkness." (Zeph. 1:15). "A time of trouble such as never was since there was a nation, and at that time your people shall be delivered; every one that shall be written in the book." (Dan. 12:1). It was supposed that those who were accounted worthy to stand before the Son of Man should escape the sorrows of the night, by a change to the likeness of their glorious Lord and Head. The expected night is here, but the change has not come and the watchers may well enquire "What of the night?"

In the grace brought at the revelation of Jesus Christ, (1 Pet. 1:13) there is indeed a glorious deliverance, blessed be that "there shall not be room enough to receive." The manner of their coming it is true, is a sweet and glad surprise, as in each change of dispensation there have been, in the Lord's purposes things not understood until the time for their introduction.

In 1914 the virgins who had seen Jesus as a ransom for all, as advocate, friend and brother, went out to meet him as a bridegroom, but he tarried, (the marriage had not come) to come not only in his own an hour as evil servants may think, but returned from the wedding (Luke 12:36. Matt. 24:50) to find the virgins asleep, as to the great favor at hand. Hence the cry at midnight, "Behold the bridegroom." Awake, awake, put on thy strength O Zion." (Isa. 52:1). Awake to the great favor of receiving him as Bridegroom, beloved, and enter with him to the joys of the nuptial feast, rejoicing that the marriage is come.

The wise virgins have already found in him the joy of their hearts, but what fullness of joy, as beholding him, they enter into this new and tenderest relationship as the Bride, the Lamb's wife!

As illustrated in the experience of Rebekah (type of the church) when she came to the end of her journey, she must ask of Eliazer (type of the Holy Spirit) who Isaac (type of the Bridegroom) was, so at this time, only those who are ready, taught of the Spirit until they can hear what the Spirit saith to the churches, can behold or recognize the bridegroom: The receiving of such a royal heavenly bridegroom relieves from every anxious thought as to how or when their change shall come; the sweet assurance that they have him, and shall dwell in his presence forever suffices. "He is altogether lovely," they delight in him, and are assured in turn, "My delight is in her."

In harmony with the article in the Nov. 1, 1916, Watch Tower, the hour of temptation came to the church. The sweet assurance of the Word and Spirit of God, to the overcomer is that he shall be made a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." Rev. 3:12.

The writing in the forehead of "the name of my God" is recognized, through the Spirit, his mercy, grace, longsuffering, goodness and truth are appreciated. (Ex. 34:6, 6.) This reveals him as "Jehovah our Righteousness" the name wherewith she shall be called. Jer. 33:16. It makes known as well the impossibility of his dealing otherwise than in mercy, grace, long suffering, goodness and truth. Through this knowledge Jesus prayer is answered, "Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. (Jno. 17:11.) "Neither pray I for these no more out." This is baptism into the name of the Father completed.

This knowledge of God, learned through blest experience, is necessary in order to receive the great grace in the further advance. "I will write upon him the name of the city of my God, which is New Jerusalem."

As the name of the Father represented his character, the name of the Son represents his office work. Further the character and work will be revealed to the world through the city. It is written, "Your light shall walk in the light of it," that the glory of God is its light. (His Name, Rev. 21:23.) Its walls shall be called salvation. To those who are kept by the power of God, (name and nature) ready and able to be revealed in the last time." I Pet.1: 5 (that time is now) this gives assurance that they become a part of the city which hath foundations whose builder and maker is God, Heb. 11:10 and with them shall be for salvation to the ends of the earth, when all the ends of the world will realize the power of our God. Having been kept unto this salvation they behold the great City descending out of heaven from God, and have written upon them the name of the City, the New Jerusalem, which cometh down out of heaven from God, and have written upon them the name of the City, the New Jerusalem, and my new name. Rev. 21:10, 20. Thus the Baptism into the name of the Son is complete.

How sweet it is that "a river the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, and she sall not be moved. God shall help her and that right early." Ps. 46: 4, 5. "The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy." Zeph. 3:17. "As a Bridegroom rejoiceth over the bride." Isa. 62:5. To the bride, "Thou art the chiefest among ten thousand the one altogether lovely," in whom are hid all the treasures of wisdom and knowledge." Such recognition of him, cutting off from all presumption and authority, proves her faithfulness to him in the hour of temptation and she responds to the call. "Let us be glad and rejoice and give honour to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:7.

Surely her night is past, for her light is like unto a stone most precious, "the Lamb is the light thereof." "Out of thy beautiful garments, O Jerusalem, the holy city, shall shine forth: there shall no more come into thee the uncircumcised and the unclean."

"The name of the city, the name of the city of my God, and my new name, unitedly embody the salvation revealed in this new relationship, his new name when at the Jordan his offering was accepted and he received the Spirit anointing as a kingly priest he became the head of the Christ.

"His new name is written on the feet members as their offering is accepted as completed and they are anointed as kings and priests to God and his father. "And hath made us kings and priests unto God and his Father." Rev. 1:6. His new name represents his power or authority as bestowed through the Spirit of God through which all his work is wrought. "Not by might, nor by power, but by my Spirit saith the Lord of Hosts." Zech. 4:6. This completes the baptism of the Christ into the name of the Holy Spirit, and with this accomplished the Christ is no more straightened. Luke 12:50, but great voices in heaven are saying "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11:15. "Now are the voices of the four and twenty elders, the law, the prophets and the apostles all combine in the voice of our present Lord, whose voice is as the sound of many waters. Rev. 1:15. "Yes, saith the Spirit, "Thou art worthy to take the book, and to open the seals thereof." "Worthy is the Lamb that was slain." Rev. 5:9, 12.

St. John declares, "I was in the Spirit on the Lord's day and heard a great voice." Rev. 1:10, carried away in the Spirit to a great and high mountain, Rev. 21:10, so only those who have an anointing, saints, the wise virgins, hear these voices understandingly or behold the Bridegroom. They stand with the Lamb on Mt. Zion and sing, as it were a new song; a song as in the night when a holy solemnity is kept. Isa. 14:1. Isa. 30:29.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy Glory. Thy sun shall go no more down; neither shall thy moon withdraw itself: for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." Isa. 62:1; 60:15, 20.

"What of the night?" The morning cometh. "The path of the righteous is as the dawning light, which shineth more and more unto the perfect day." Prov. 4:18, and as the "Sun of righteousness arises, and earth's new day is ushered in, "The light of the moon shall be as the light of the sun, and the light of the sun seven fold," complete. Praise ye the Lord.

Your servant by his grace,
W. M. Batterson.

Lock Box 213, Brasil, Ind.

THE RESURRECTION

And the "Day of Preparation" for it.

Q. Besides Choosing "The Bride of Christ," the 144,000, all of whom will very soon have been raised from death immortal spirit beings, as Revelation xx. 6 declares in its words, "Blessed and holy is he that hath part in the First resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years," what has the Lord been doing in preparation for the "after" resurrection of the whole world to perfection as human beings?

A. The great Jehovah, "who holds the nations of the earth in the hollow of His hand," according to Bible prophecy, namely, Daniel 11th chapter, which has been thoroughly explained by Pastor Russell in his third volume of Studies in the Scriptures entitled "Thy Kingdom Come," has designated the period of time commencing in 1799 and continuing to the present as "The Day of Preparation" for the resurrection, and has caused the minds of men to be enlightened so they would invent wonderful devices and machinery for the purpose of properly caring for the millions who will be awakened from death and brought up to perfection on earth under the blessed influences that will result from the full establishment of "God's Kingdom on Earth" after the present war, revolution and anarchy (such as now see in Russia, Germany and Austria-Hungary) has been brought to an end by the voice of Jehovah in the words, "Peace: Be Still and Know that I am God!"

Q. Is this "day of preparation" for the resurrection spoken of in the Bible in connection with our present-day inventions?

A. Yes, and in connection with a wonderful invention of a railway train in action at night. Over 2,500 years ago, God, through the Prophet Nahum, gave a description of the most wonderful invention of our day. Should you desire a detailed explanation of the prophet Nahum's description of the railway train, and enclose a stamped envelope, I shall be pleased to send it to you free of charge.

Q. Are we to understand that the inventions are evidence of God's preparation for setting up His Kingdom on earth?

A. Yes. That is proven by the fact that none of our wonderful inventions were made before 1799, the year Washington died, and also the first year of the "day of preparation" for the resurrection as explained by Bible prophecy.

Q. When millions are awakened from the sleep of death each year by the voice of the Son of God, will we not need all the railway trains in existence to carry the food, clothing, etc., from place to place to properly care for the resurrected ones?

A. Yes, and the Lord will use every invention made for the saving of time and the preparation of substitutes, such as the wonderful harvesting machines, threshers, sewing machines, machinery for making clothing, electric light, telephones, cables, telegraphs, automobiles, typewriters, gas engines, airplanes, steamships, etc., etc., including wireless, and all of which were unknown prior to 1799, for the purpose of bringing everlasting health, happiness and life in peace, all of which are "the lifelies of the earth"—both those who are now living and those who will soon travel back to the "after" resurrection on earth."

CHARLES E. KERNEY, JR.,
Secretary of the late Pastor Russell,
Beres Rd., West Park, Ohio.

Appreciations.

EVANGELIZE THE WORLD BY HELPING OTHERS.

West Burlington, Iowa.

Please excuse me for neglecting to send in my subscription. Thanking you greatly for not taking my name off your list, for we highly prize your paper for its religious sermons of Pastor Russell.

Yours in good Faith,
FRANK JONES.

Valencia, Kansas.

Enclosed find postoffice order for one dollar, for which kindly send to my address (given below) the National Labor Tribune for one year. I was so sure the Million Dollar Offer in article "A Lesson on Biblical Chronology," as it is of much interest to me.

Yours in the Truth,
SQUIRE DRURY.

AUTO TOURS.

The ideal time for a motor trip is during the month of August or early in September, and many motorists are now enjoying it.

To those traveling either East or West, the ever popular "Steamship and Rail" combination with C. & B. Line Steamers between Cleveland and Buffalo is very alluring. With the low round trip rate of $7.50 and special service provided for automobilists, the tourist is quite free to take advantage of the opportunity of breaking the monotony of the long journey, enjoy a comfortable night's sleep on Lake Erie, make progress of 183 miles on self: for the and awaken refreshed, eager to resume his auto trip early the next morning.

The great ship "Seeandbee" or modern steamer "City of Buffalo" leaves Cleveland daily at 8:00 p. m., arriving Cleveland the following morning at 8:00 (U. S. Eastern Time.)

This $7.50 round trip rate is made for automobiles 137 inches wheelbase or under (under 137 inches wheelbase, $12.00) good for return within two days.

Pastor Russell's Sermon

(Continued from Page Three.)

that then this jewel class, called also the espoused virgins of the Lord, will become eternally united to him in his power and great glory as the "Bride," the "Lamb's wife." Thus it may be distinctly seen that from the standpoint of Scripture the salvation of the Church, which belongs to this age, is wholly distinct and apart from the salvation of the Lord, which belongs to the next age, except that the one sacrifice given at Calvary is the basis not only for our salvation but also for the world's salvation—"Jesus Christ by the grace of God tasted death for every man."—Heb. 2:9.

"OUR HIGH CALLING IN CHRIST."

Those called out of the world during this Gospel age are promised a "heavenly calling." They are promised a change from earthly to spiritual nature—they shall be like Christ, see him as he is and share his glory—"far above angels, principalities and powers, and every name that is named." (I Jno. 3:2; Eph. 1:21.) These alone are to go to heaven—be changed to heavenly or spiritual nature. For the world in general we have seen that God's Kingdom or rule shall come down to earth, come down to their conditions, so that earth after the restitution work of the Millennial age will be a paradise of God though hit will still be earthly, not in the sense of spiritual. It will, however, be spiritual in the sense that it will be in accordwith the Father of spirits and with all the spiritual realm of the universe. The Church, those called out and approved during this Gospel age, are promised a share in the First Resurrection, in which none shall have part except the "blessed and holy,"—"Blessed and holy are they who have part in the First Resurrection; on such the Second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." (Rev. 20:6.) It is to this high, heavenly calling that the Lord has invited the faithful ones, and we praise his name for the hearing ear and the discerning eye of faith whereby we may behold things which are invisible as yet, the glory, honor and immortality which God has in reservation for them that love him—supremely.

Amongst these called-out ones the Scriptures show us two classes. One a "great company," the other a "little flock." Both classes will be spiritual, both will be overcomers of the world, both will enter into the Lord's favor. And yet there will be a great difference in the glory and station of these two classes: the glory, the victory of the "great company" is represented by the palm branches; the glory, the victory of the "little flock" is represented by the crown. The honor and dignity of the "great company" will be to serve God in his Temple and before the throne; the honor and dignity of the "little flock" will be to sit with Christ in his throne, and to constitute the Temple of the living God, from which will flow the river of the water of life pictured in Revelation 22, to which water of life during the Millennial age the Spirit and the glorified Bride will say Come, to all the families of the earth, and whoever will desire to come will be permitted to take of the water of life freely and to attain life eternal.

As we look about us amongst the Lord's consecrated ones we may to some extent discern the two classes, and yet it is not for us to determine either for ourselves or others whether we shall be amongst the overcomers, the "great company," or amongst the "more than conquerors," the "little flock." It is for us, however, to realize two things: First, that the very humblest position in the service of our Lord in glory will be more than we have deserved and such as we may heartily rejoice in; and secondly, that since the Lord has specially invited us to be of the "little flock," and since obedience to the reasonable requirements will give us a place therein, loving loyalty to him urges us to lay aside every weight and every besetting sin and to run with patience the race set before us; looking unto Jesus, the Author of our faith, until he shall become the finisher of it. (Heb. 12:2). Let us therefore, dearly beloved, strive to be overcomers in the highest sense, that we may have more of the Lord's favor, not only in the present time but also in the age to come, that we may not only be closer to him then but now, for it is those who suffer with him who have the promise that they shall reign with him.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$158.00
Paid in	4.00
Total	$162.00
Paid out	$165.00

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

IMPORTANT NOTICE.

We have on hand several interesting articles from the pen of well-known members of the Truth which will appear later. Our friends will please bear with us, and in due time all will get a hearing. All articles that appear under signatures and credited to other papers do not by any means express our approval or disapproval.

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

If you get into the habit of being honest with yourself, you will have little trouble in being honest with other people.

WAR BADGES FOR WORKERS

The war labor policies board, on recommendation of Secretary of Labor Wilson, has authorized the issuance of a war badge as a mark of distinction for industrial workers.

War badges will be awarded to civilian workers employed for at least four consecutive months in government war industry.

NEW LOCOMOTIVE PLANT

The Baldwin Locomotive works will build a new plant at East Chicago. Twelve thousand tons of steel will be used in the structure, which will cost about $5,000,000. Equipment will cost $3,000,000. The company has many contracts from the railroad administration and others are expected from France.

The total membership of 1,135 trade unions in Great Britain in 1918 was 4,359,656, an increase of 6.3 per cent over figures for 1915. Increase of male membership was 5.4 per cent and of female members 32.2 per cent.

ST. LOUIS—The first brewery to be closed as a result of Fuel Administrator Garfield's coal order will quit Saturday in East St. Louis. It is the Heim brewery, which has been in continuous operation the last seventy-two years.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 37. PITTSBURGH, PA., THURSDAY, AUGUST 22, 1918. ...riptions payable in advance.

New York Public Library 476 Fifth Ave.

PRESIDENT WILSON APPEALS TO COAL MINERS TO SPEED UP PRODUCTION

WILSON APPEALS TO COAL MINERS FOR TOP PRODUCTION

IN ORDER THAT EVERYBODY MIGHT BE WARM THIS WINTER, MINERS ARE URGED TO SPEED PRODUCTION TO THE LIMIT—OTHER WASHINGTON NEWS.

WASHINGTON, D. C.—Fearing a coal famine again this winter, President Wilson has issued an appeal to miners for full speed production. In it he states that many more miners will be taken in the draft, indicating no formal intention on the part of Provost Marshal General Crowder to grant vocational exemptions to miners, but at the same time extolling the patriotism of those miners who are granted deferred classifications and meet the nation's crisis by plying their underground trade, though the more spectacular heroism of war allure them.

THE PROCLAMATION.

The text of the proclamation follows:

"To All those Engaged in Coal Mining:

"The existing scarcity of coal is creating a grave danger; in fact, the most serious which confronts us, and calls for prompt and vigorous action on the part of both operators and miners. Without an adequate supply our war program will be retarded; the effectiveness of our fighting force in France will be lessened; the lives of our soldiers will be unnecessarily endangered and their hardships increased, and there will be much suffering in many homes throughout the country during the coming winter.

"I am well aware that our ranks have been seriously depleted by the draft, by voluntary enlistment, and by the demands of other essential industries. This handicap can be overcome, however, and sufficient coal can be mined in spite of it, if every one connected with the industry, from the highest official to the youngest boy, will give his best work each day for the full number of work hours. The operators must be zealous as never before to bring about the highest efficiency of management to establish the best possible working conditions and to accord fair treatment to everybody, so that the opportunity to work at his best may be accorded every workman.

"The miners should report for work every day, unless prevented by unavoidable cause, and should not only stay in the mines the full time, but also see to it that they get out more coal than ever before. The other workers in and about the mines should work as regularly and faithfully so that the work of the miner may not be retarded in any way. This will be especially necessary from this time forward, for your number may be further lessened by the draft, which will induct into the army your fair share of those not essential to industry.

"Those who are drafted, but who are essential, will be given deferred classification, and it is their patriotic duty to accept it. And it is the patriotic duty of their friends and neighbors to hold them in high regard for doing so. The only worker who deserves the condemnation of his community is the one who fails to give his best in this crisis; not the one who accepts deferred classification and works regularly and diligently to increase the coal output.

"A great task is to be performed. The operators and their staffs alone can not do it, nor can the mine workers do it; but both parties, working hand in hand with a grim determination to rid the country of its greatest obstacle to winning the war, can do it.

"It is with full confidence that I call upon you to assume the burden of producing an ample supply of coal. You will, I am sure,

(Continued on Page Eight)

Home On a Furlough

GOOD WAGES BRING GOOD CHEER IN PITTSBURGH DISTRICT

THE PAYROLLS LARGEST IN HISTORY OF OUR INDUSTRIES—$5,000,000 PAID WORKERS HERE IN PAST TWO WEEKS—GOOD PROSPECTS AHEAD.

During the past six weeks payroll records were shattered in all the plants of the Pittsburgh district, when millions of dollars were given to the thousands of workmen employed. During the Christmas holidays, pays were given the workmen that surpassed anything previously known, but during the past couple of months these have been put in the background.

Most of the mills and factories of the district are at present engaged mostly on government work, and many workmen stay at their jobs until 9 and 10 at nigh, increasing their pays by many dollars. Besides, during the past couple of months the making of shells in various plants has helped increase the payrolls to enormous sums.

$5,000,000 PAID OUT.

Every day during the week before last and several days of last week have seen vast sums of money given the workmen in the big industrial plants. It is estimated that no less than $5,000,000 was distributed among the men in the two weeks. The largest of these works, the Westinghouse Electric & Manufacturing Co., of East Pittsburgh, is said to employ at present 32,000 workmen, the largest number of men ever registered on the payrolls.

(Continued on Page Seven)

THE FOURTH LIBERTY LOAN

The campaign for the Fourth Liberty Loan will begin September 28 and close October 19. The result of the loan will be watched with keen interest in Europe, not only by our associates in the war against the Teutonic powers but by our enemies. It will be regarded by them as a measure of the American people's support of the war.

The Germans know full well the tremendous weight and significance of popular support of the war, of the people at home backing up the Army in the field. As the loan succeeds our enemies will sorrow; as it fails short they will rejoice. Every dollar subscribed will help and encourage the American soldiers and hurt and depress the enemies of America.

The loan will be a test of the loyalty and willingness of the people of the United States to make sacrifices compared with the willingness of our soldiers to do their part. There must be and will be no failure by the people to measure up to the courage and devotion of our men in Europe. Many of them have given up their lives; shall we at home withhold our money? Shall we spare our dollars while they spare not their very lives?

28,500 WORK AT HOG ISLAND

Rapid progress is being made toward the completion of the Hog Island shipyards, according to Francis T. Bowles, director of operations, who announced that thirty-five keels had been laid and that the number of workers at the yards had reached 28,500. This, Mr. Bowles said, is but 1,500 short of the number of employes that will be required to operate the yard at full capacity. All the ways are expected to be completed early in August.

Director-General Schwab of U. S. Emergency Fleet Corporation has offered reward of $10,000 to workers in the shipbuilding plant which will produce largest surplus above its program for this year.

THE RISE OF THE ELECTRICAL INDUSTRY IN THE IRON CITY

GEORGE WESTINGHOUSE, WITH KEEN FORETHOUGH SAW WHAT THE ALTERNATING SYSTEM OF ELECTRICITY WAS AND PROFITED BY IT—HE ROSE FROM THE RANKS.

While Pittsburgh is supreme in iron and steel—its fame was originally based on that—the average person too easily overlooks the fact that the city is now, and has been for a considerable time, the largest electrical center in the United States.

Out in East Pittsburgh are the great works of the Westinghouse Electric and Manufacturing Company that cover many acres; over in Swissvale is the Union Switch and Signal Company, manufacturing a wide variety of electrically operated protective devices; at Shadyside is another plant making many kinds of electric devices for automobiles; the Pittsburgh Transformer Co., making transformers of all kinds; the Pittsburgh Electric Specialties Co., turning out special lamps, meters and devices of various kinds; the Industrial Engineering Co., erecting outdoor station equipments, are among the number of electrical firms adding to the prestige of the city.

Then there are hosts of smaller factories, repair shops, and the like scattered all over the city. Pittsburgh is an electrical center that yields ascendency to no other on the continent.

The most picturesque figure in the industry has been George Westinghouse. He died but a comparatively short time ago—in 1914—but in the span of years he lived in Pittsburgh, it was much that he did for the city in an industrial way.

Thirty years or so ago George Westinghouse was sitting in his home one evening reading an English technical journal, the London Engineering. He came upon an item telling how two European experimenters named Gaulard and Gibbs had lately discovered a courious principle. If a man but send an interrupted, or an alternating, current through one coil, and has another wound around it, it is possible to take current off of this second coil and run things with it. Moreover, it is possible to have the pressure of the current (called voltage) higher or lower, according to how much wire this second coil happened to have on it. It was the same kind of contrivance in principle as the shock coil, which has survived to this day.

Let us pause a moment. You've seen these little shocking machines—a simple little coil-like contrivance with a "buzzer" at one end, and a pair of cords hanging down, on the end of which are metal handles. You take hold of these handles, somebody connects a battery to the coil, the "buzzer" starts to "z-z-z-ing"—whereupon your arms start out on all sorts of convulsive movements, trying to tie themselves into bow knots to get away from the shock they are receiving. Almost every family has had contrivances of this sort at one time or another for the treatment of rheumatism or to provide amusement for the children.

Westinghouse read that article about Gauland and Gibbs over once, twice—many times. On each occasion his inter st increased. Almost instantly he had seen the commercial possibilities in the idea—what with that penetrating, far-seeing mind he had. So important did he deem the discovery that he couldn't wait—not for anything. Forthwith he wired his New York representative to take the next boat for London and buy the American rights to the new contrivance.

Within three weeks the man was back from his errand and with all the necessary papers. Inside a month Westinghouse had an experimental laboratory going full blast testing out the contrivance in all ways he himself and his experts could think of. And thus was

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Copley, Pa.

Enclosed please find money, for which renew my subscription for another year to your paper, and oblige,

CLINTON FOX.

Carbondale, Pa.

Enclosed find money order to pay for two subscriptions, my own and Mrs. Lamb.

Yours very truly,

THOS. S. SCHULTZ.

Santa Anna, Cal.

I notice on tab on Tribune that my time has expired. Find enclosed M. O. to renew for two copies. Yours,

R. S. BARKER.

Chicago, Ill.

Enclosed find renewal for continuation of subscription for the National Labor Tribune. Respectfully,

MRS. F. ROSEBURY.

London, England.

Please continue my Tribune until you hear from me, as I can't possibly do without it. Yours,

WM. GOODFELLOW.

Valencia, Kansas.

Enclosed find subscription for one year for the National Labor Tribune. I want the "Bible Chronology." Yours truly,

SQUIRE DRURY.

Pleasant Mount, Pa.

Enclosed find money order to pay subscriptions of E. A. Wright and Geo. Mouse. Yours truly,

E. A. WRIGHT.

PASTOR RUSSELL'S SERMON.

THE SECRET OF THE LORD.

ST. PAUL, MIN., AUG. 19, 1906.—Pastor C. T. Russell, of Allegheny, is one of the speakers at the Bible Students' Convention, held here this week and has a large attendance from all over the United States and Canada with four from Scotland. Pastor Russell discoursed this morning from Psalm 25:14: "The secret of the Lord is with them that fear (reverence) him, and he will show them his Covenant." He considered first the proper and improper kinds of fear, and then delved into the "secret." He said:

The emphasis of our text is upon the word "him." "The secret of the Lord is with them that fear him." Many other Scriptures agree with this, and assure us that "the fear of the Lord is the beginning of wisdom." (Prov. 1:7.) Other fears, however, are discountenanced amongst the Lord's people, who are exhorted to be of good courage and to fear not the fear of others, but to let the fear of the Lord be their only one. (Isa. 8:12, 13.) The Scriptures not only declare that all other fears are tormenting but assure us that the fear or reverence of the Lord is comforting and helpful and safe for us. And to these testimonies our experiences fully agree. We are repeatedly cautioned against the "fear of man, which bringeth a snare." (Prov. 29:25); and our Lord, emphasizing this matter, declared the reason for this to be that man could do no more at worst than take from us our present life, while on the other hand our hopes respecting eternal life are with God. (Matt. 10:26-28.) The world, by reason of sin and its blinding effects, is more or less under the control of "the prince of this world," Satan, and more or less committed to principles of unrighteousness, iniquity, in thought and word and deed. On the other hand is the divine covenant and law, and those who recognize these are to seek, to think, speak and act so far as possible in accord with their spirit and intent. These, however, are the few addressed by our Savior, saying, "Fear not, little flock; it is your Father's good pleasure to give you the dominion."—Luke 12:32.

It is this little company of the Lord's consecrated ones that is addressed in our text as those who fear him. Under present circumstances it is a question of whether we will fear the world or fear "Him." The Lord is, in a general way, believed in by all civilized people, but he is realized by but fewer—only a few recognize his real power and authority and their responsibility to him. Consequently these few are, as respects the world in general, "peculiar people," zealous of good works—zealous both for righteousness and for all the ways of the Lord as they see them. The majority of mankind, on the contrary, recognize the Lord but vaguely, and pay little heed to the spirit of his instruction, being governed more by the God of this world, by self-interest, by the ideas of the majority, by Mammon.

THE FEAR OF MAMMON.

Remarking on this condition of things, our Lord forewarned us: "Ye can not serve God and Mammon." (Matt. 6:24.) And since the majority are serving Mammon, seeking to have the approval of Mammon and the emoluments paid by Mammon to his servants, it follows that only a few are properly fearing and serving the Lord and looking to him for the honors and emoluments which he has promised to his faithful ones—not in the present life, but in the life to come. Mammon controls in business, leads in every social function, and manages all the finest churches and religious functions. Mammon is Confucian where Confucianism is in the ascendancy; it is Mohammedan where the followers of Mohammed are most numerous; it is Greek Catholic, Roman Catholic, Episcopal, Presbyterian, Methodist, etc., according to the locality and the influence. Mammon is too crafty, too wise, to be irreligious. It is well known that there is a religious element in human nature which must be satisfied with something, else the present order of things would collapse forthwith.

Thus seen, Mammon's empire is the world—mankind in general, and from this standpoint we can readily see the force of the statement that the fear of man bringeth a snare, for the fear of man is the fear of Mammon. To go contrary to Mammon's laws in any part of the world is like rowing against a strong tide—it is very wearisome to the flesh, and the progress is so small that were it not for the encouragements that lie beyond the present life none could endure the strain.

Our text tells us of the "secret" of the Lord being with those faithful ones who hearken to his Word and have respect thereto, with reverence, fearing to such an extent to displease him that they dare brave the opposition of the world. The secret is to this class the power of God working in them to will and to do his good pleasure, regardless of the sneers and disapproval of Mammon and his more or less blinded devotees. They must resolve first to be true to the Lord, to reverence him rather than man and human institutions, and to trust to him for the strength, the courage, to follow in the footsteps of the Lord Jesus, the great Leader whom he has appointed. After they have thus manifested their loyalty of will, of purpose, of intention, and after he has to some extent tried them—not suffering them to be tempted above that they are able, but with the temptation also providing ways of escape—he gradually makes known to them his "secret," which so illumines and transforms and strengthens them, and develops in them his spirit of perfect love, that his word is fulfilled in respect to them, namely, that "perfect love casteth out fear." Thus it is that those who have the fear of the Lord, and who are granted an understanding and appreciation of his secret, gradually lose all fear of man and become more and more courageous, strong in the Lord and in the power of his might, so that they are able to say in the words of inspiration, "I will not fear what man may do unto me."

WHAT CONSTITUTES THE "SECRET OF THE LORD."

We can not hope to explain the "secret of the Lord" to any others than the class for whom it is intended; but since there is a measure of fear of the Lord in many hearts that have a still greater fear for Mammon and the opinion of the world, we may hope to be able to make clear the Lord's "secret" in the same proportion that each of our hearers possess the "fear of the Lord." Those who have a little fear of the Lord, a little of the proper reverence for him, may understand a little about this secret; but they will be hindered from understanding much respecting it by their fear of Mammon—of sectarianism—the fear of man that bringeth a snare. These ensnaring fears will be continually suggesting to them that the way of the Lord is not agreeable to the flesh, that it is not popular with the world, that it would constitute them a peculiar people, that it would hinder them from sins and follies in which they are fond of indulging, that is, would break their influence with many of their friends in Churchianity, that it would make them practical nonentities in the world, because according to the worldly proverb they "might as well be out of the world as out of fashion." Hearts thus ensnared can not hope to see, understand and appreciate the secret of the Lord in any considerable measure; but in proportion as the fear or reverence of the Lord stands out boldly beyond all fear or reverence for man or human institutions, in that same proportion it is the privilege of each of us to appreciate and enjoy the "Secret of the Lord."

"HE HAS COVENANTED TO SHOW IT UNTO THEM."

The latter part of our text is not the best translation of the original. The whole text should read, "The secret of the Lord is with them that fear him, and he has covenanted to show it unto them." However, the translation makes no real difference in the matter, because the Lord's "Oath-bound Covenant," which we discussed this afternoon, is really the kernel, or pith of this "Secret of the Lord."

To some it may seem peculiar that the Scriptures should intimate that God has secrets, that some are privileged to understand the divine plan while others are not so privileged. Such will perhaps say, "Where is the revelation of God's secrets? Surely it is not in the Bible, for if it were in the Bible it would not be a secret, since the Bible is open, accessible to all the civilized world today." We answer that the Bible is accessible to all civilized men, but it is not open to all. To the majority even of professed Christians it is a sealed book, and to none more so than to the ministry. The Scriptures themselves so portray the matter, saying, "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee: and he saith, I can not for it is sealed. And the book is delivered to one that is not learned, saying, Read this I pray thee, and he saith, I am not learned. Wherefore, saith the Lord, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isa. 29:11-14.

Our Lord spoke in the same strain at his first advent, saying respecting the humble ones whom he chose for his apostles, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent (scribes, Pharisees, Doctors of the Law) and hast revealed them unto babes: even so, Father, for thus it seemed good in thy sight." (Matt. 11:25, 26.) At the first advent the Pharisees were too self-satisfied, pleased with their own theories, proud of their attainments, and boastful of their progress and of the divine favors enjoyed; the scribes were too learned to be associated with such as constituted the Lord's companions, and, besides, they were becoming more and more filled with the "higher criticism" views of the Greek philosophers; the Doctors of the Law were too proud and too pretentious. All of these were hindered from becoming the Lord's disciples and learning from him the "Secret of the Lord," because they were all under the influence of Mammon—the great institution of their time which would condemn and ostracize all who would not support it. In an earthly way they had everything to lose and nothing to gain by becoming followers of the lowly one. On the contrary, those who did come to Jesus and become his disciples had very generally less to lose of an earthly kind, and hence were the more attracted by the future prospects which our Lord held out to them. From the worldly standpoint they were foolish babes to place so much reliance upon things unseen as yet and to measurably ignore the prospects and opportunities held out to them by Mammon in the present life.

"THE MYSTERY HID FROM AGES."

That which is spoken of in our text as "The Secret of the Lord" is in the New Testament called the "mystery of God." The thought is the same, namely, that God—while revealing his plan through the Law and the prophets in the Old Testament, and through the words of our Lord and the apostles in the New Testament—has so expressed the matter that it can be understood only by those who come properly into accord with the Lord—that fear him. The worldly man in reading the Scriptures fails to understand his secret, and only those that fear and reverence him to the extent of making a full consecration of their all to him can comprehend it. The Apostle clearly sets this forth in his letter to the Corinthians, saying, "Your faith should not stand in the wisdom of men, but in the power of God . . . but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our honor, which none of the rulers of this world knoweth. . . . As it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."—I Cor. 2:5-15.

St. Paul, speaking of this mystery or secret of the Lord, intended for his people, but not for the world nor for the merely nominal Christian, declares, "I am made a minister according to the dispensation of God which is given to me for you, to fulfill the Work of God; even the mystery which hath been hidden from ages and generations, but now is made manifest to his saints." (Col. 1:25-29.) Speaking of the Church in the same strain, he continues, "That their hearts might be comforted, being knit together in love and in all riches and full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden." (Col. 2:2, 3.) Continuing along the same lines, he exhorts, "Witnal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." (Col. 4:3.) In his epistle to the Ephesians the Apostle also speaks of this mystery, saying, that God's grace in Christ "that abounded toward us in all wisdom and prudence; having made known to us the mystery of his will according to his good pleasure which he that purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ." Again in the same epistle he writes of God's favor to himself, "That by revelation he made known unto me the mystery in which other ages was not made known to the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit . . . to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hidden in God."—Eph. 19:10; 3, 5, 9.

THE MYSTERY TO CEASE UNDER THE SEVENTH TRUMPET.

St. John, the Revelator, speaking as the mouthpiece of the glorified Lord, tells us of this mystery also (Rev. 10:7), saying, "In the days of the sounding of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Thus we see that the mystery has been in operation from the beginning of the world and is still a mystery so far as the world is concerned, and will continue to be a mystery until the end of the present dispensation and the opening of the Millennial age, the only exception being the revelation of the mystery granted to the saints—to those who are fully consecrated to the Lord, the class mentioned in our text, "The secret of the Lord is with them that fear him; he has covenanted to show it unto them."

"HE THAT HATH AN EAR LET HIM HEAR."

It was for this reason that our Lord spake in parables and in dark sayings that are not yet understood by the world, neither appreciated by any except the few, his "little flock," the consecrated. Thus it is written, "All these things spake Jesus unto the multitudes in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." (Matt. 13:34, 35.) The apostles came unto Jesus privately, saying, "Lord, declare unto us this parable;" and Jesus said unto them, "To you it is given to know the mystery of the Kingdom of God; but unto them that are without (outsiders ensnared by the fear of men) all these things are done in parables: that seeing they might see and not perceive, and hearing they might hear and not understand."—Mark 4:11, 12.

Now, dear friends, we will do our best to make plain this secret, this mystery, hidden from ages and dispensations; remembering, however, that only in proportion as the fear of God predominates over the fear of man: only in proportion as perfect love casts out the fear of man and makes us truly freemen in Christ Jesus—only in that proportion can we hope that our message on this subject will be understood and appreciated. From our Lord's words, and from the Apostle Paul's words already quoted, the mystery is uncovered to those who have the eye of their understanding opened and the ears of their hearts unstopped. It is the message of the coming kingdom—the message of the "Oath-bound Covenant" discussed this afternoon.

This message explains all the difficulties and perplexities which have hitherto confused us. It shows how sin entered into the world through Adam's disobedience, how death has been the penalty of that sin, resting upon the whole race of Adam, degrading us mentally, morally and physically to the tomb. It tells us of God's love for us while we were yet sinners, which led to his sending his Son to be our redemption price, "that we might live through him"—that we might be recovered from death through him. It shows us that Christ Jesus by the grace of God tasted death not merely for a few, but for every man; and that not merely a few but every man shall have a resultant blessing from that great sacrifice for sins, and a full and fair opportunity for returning in heart to the Lord and for receiving back again all that was lost through Adam's disobedience, with superadded blessings and everlasting life if obedient. It shows us that this one purpose of God to eradicate sin from the world, and to utterly destroy all who will not come into accord with his righteous arrangements, has never been changed; and although the time for the accomplishment of these promises seems long to us, it is not really long from the standpoint of him with whom a "thousand years are as one day." It shows us that in the dawning of the seventh day of the Lord, the Millennial day—at the close of man's six thousand years—these blessings are to be realized by the world through the establishing of a glorious Kingdom of God under the whole heavens, which will enforce righteousness and shower blessings upon every creature.

"THE CHURCH'S IDENTITY WITH THE MYSTERY."

The unfolding of the mystery shows further that during the Jewish age God dealt with the house of Israel a typical people, giving them a typical law, a typical "Day of Atonement," typical sacrifices, shadowy promises, and during that period selected a few faithful souls from that nation to be his special servants in the earth during the Millennial age. These are particularly described by the Apostle in Hebrews 11, all of whom "having obtained a good report through faith, received not the (blessings) promised." (Verse 39.) It reveals to us further, the Lord's object in respect to the promulgation of the Gospel during the period since our Lord's death, namely, that the preaching of this mystery to the Lord's consecrated people who fear him has been with a view to selecting a little flock from amongst all kindreds, peoples and tongues, to be Christ's Bride and joint-heir in the Kingdom, to be associated with him as members of the seed of Abraham for the blessing of all the families of the earth. The Apostle's words, we recall, are very explicit on this subject; he declares, "If ye are Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.

Not only is the message itself called a mystery, but the Church class, the "little flock," now being selected from the world, is Scripturally designated "the Mystery of God," and the false systems "the Mystery of Iniquity." "The Mystery of God" is the class associated in the divine plan, and therefore a part of that which is mystery or mysterious to the world. As the Apostle declares, "The world knoweth us not, even as it knew him not." The secret of the Lord is with this class. It is their joy, their strength; it is the power of God working in them to will and do his good pleasure. The more they comprehend this mystery the more of this power of God do they possess, and progress in the mystery implies progress in obedience and reverence and service. These in turn mean progress in the graces of God, as the Apostle, explaining and speaking of our advancement as Christians, says, "I pray God for you that the eyes of your understanding being opened (gradually as we lose the fear of man and increase in our reverence for God) you may be able to comprehend with all saints the lengths and breadths and heights and/depths (of the mystery), and to know the love of God which passeth all understanding."—Eph. 3:18, 19.

THE CHURCH AS A SECRET SOCIETY.

From the foregoing it will be discerned that the Lord's saints constitute the most exclusive and most secret society on earth. No one can be fully inducted into this society and its mysteries except as the reverence of the Lord abounds in his heart, and as he becomes free from human bondage, sectarian bondage—free in the liberty wherewith Christ makes free indeed those who are truly his. This secret society needs not to hide its books, neither to withhold its

(Continued on Second Page.)

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

IMPORTANT NOTICE.

We have on hand several interesting articles from the pen of well-known members of the Truth which will appear later. Our friends will please bear with us, and in due time all will get a hearing. All articles that appear under signatures and credited to other papers do not in any sense express our approval or disapproval.

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

NOTICE TO OUR BRETHREN IN PRISON.

We request that the friends refrain from telephoning the warden of the Federal prison at Atlanta and making inquiries concerning the brethren who are imprisoned there and also from sending telegrams to them. It is impossible for the warden to grant all these requests. All such messages only add to the restrictions placed upon the brethren.—Watch Tower.

APPRECIATIONS.

Koose, Texas.

Enclosed find $1 bill for which please send me the National Labor Tribune as long as this pays for. Can find no subscription price on paper. I don't want to miss any of E. B. Crouch's articles. I have the first installment. Respectfully,

I. E. WAGNER.

Topeka, Kansas.

Please send to my address for one year your paper, the Labor Tribune. Money order is in the letter.

Begin with August 1 number, as I want to get all of that article of Brother Crouch, "Lessons on Chronology." I have heard him lecture on that subject. He sure is good.

Yours truly,

GEORGE SACKS.

Brookville, Pa.

Enclosed please find postage stamps for three copies of the Labor Tribune of August 8, 1918. We enjoy your paper very much. Our special interest is in the late Pastor Russell's sermons and all articles written in harmony with present truth."

MISS M. C. SNYDER.

Altoona, Pa.

Dear Friend—For as such I really feel like addressing you, as you have overlooked my tardiness since April, and have kindly continued to send Tribune to me. Two or three times I tried to write you concerning same and always something would turn up to prevent me. There were times when I did not really know whether I could continue or not, owing to adverse circumstances, so I held back, trusting things would shape themselves better for me at a later period, which, thank God, has come my way. So I will send order or money for $2, $1 to square up my arrears, the other $1 to be used to help someone else to receive the blessed news that is in the truth columns.

I am very glad you have not had to suppress the glad tidings of great joy which eventually will be understood by all people, which really is to all people, but they cannot understand it now, the due time is not ripe enough. I thank God for this knowledge and that He called me out of darkness into His marvelous light. When they all see as we see we will not be an danger of suppression on their part, for it will indeed be the desire of all nations, as it is written. Yours in Christian friendship,

G. H. CRAIG.

Brazil, Ind.

Find enclosed $1, for which send me the Tribune weekly for one year. Have enjoyed so much the recent articles from W. M. Batterson, which appeared in your paper. Yours truly,

MISS DORA WOLFE.

Sharon, Conn.

Enclosed find $1 to renew my subscription to the Labor Tribune. I dropped it a few months ago because I did not have time to read it, but a friend sent me a June 13th paper containing an article by Gen. W. P. Hall, U. S. army. I also see you are still publishing Pastor Russell's sermons, which I appreciate.

MRS. E. L. WHITNEY.

Harrington, Del.

My subscription to your paper expired on July 10. I appreciate your valuable paper for the publication of Pastor Russell's sermons of several years back, which are new to me and truly help in the present times. Enclosed is money order to renew my subscription for another year. With best wishes to you,

MARY P. POORLL.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. Big gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

FOR SALE—40 shares of Mena Film Stock for 35 dollars. Stock now worth 50 dollars. My husband died, leaving me this stock. I am now in need of money is my reason for selling. Address PELTEX, 18 So. Mercer St., New Castle, Pa.

A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

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THOSE DAYS SHALL BE SHORTENED.

There is another feature of the time prophecies, which, as far as I know has not been dealt with, as a time feature; and one we think is due to be understood. It is our Lord's prophecy, recorded in Matt. 24: 21, 22. "For there shall be great tribulation such as was not since the beginning of the world to this time. . . . And except those days shall be shortened, there shall no flesh be saved: but for the elect sake those days shall be shortened."

The thought in this prophecy seems to be, that if the world of mankind were permitted to follow their own course, in this, the closing days of "The Times of the Gentiles," since men's hearts have become so selfish, and beastly and estranged from God, that without Divine interventing, they would fully exterminate the whole human race before the time appointed, in God's plan, for the resurrection of the dead. God has withdrawn all restraint from the kingdoms of this world (Ages long) and from demons, destroying and being destroyed, until the "very lion of God" appears on the scene of the harvest "Peace, be still," but this will not occur until man has gone into religious and moral bankruptcy.

All who are familiar with God's dealings with the children of Israel in regard to their jubilee (which was an ingenious bankruptcy law) will admit that it was a type, and illustration of the restitution of all things lost by Adam's disobedience, including life. According to this law, if a man became involved in debt, losing all that he had, and selling himself and family into servitude (as Adam did) to square the account of his debts, this servitude was to last only until the jubilee year, which was every fifty years, at which time he and his family were to come out free from possession of all that was lost, Lev., 25th chapter.

Adam, by his disobedience, forfeited the right for himself, and all of his children to the Garden of Eden (Paradise) the dominion of earth, and life, and sold himself and all his posterity into servitude to Satan. The sentence of death was pronounced upon Adam, and his children receive the same penalty by heredity, without a trial, Rom. 5: 12. "Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men." men."

God purposed in his plan that all of Adam's children might learn the exceeding sinfulness of sin, and it's consequence, trouble, sickness, suffering, and death, while under the death sentence, which is the extreme limit of punishment, either human or divine. "That in the meantime, for which all are to partake, John 5: 28, the whole human race (except the church will be found) might learn all that was lost in Adam, by restitution, 1 Tim. 2: 4. "Who will have all men to be saved (from death) and come to a knowledge of the truth." After which the whole human race will be placed on trial for life as Adam was (none but Adam and Our Lord has had a trial for life on the human plane, all others were born under the sentence of death) but will have this advantage, in that they will know by actual experience the awful destrutiveness of sin, and will have experienced its consequence. A burned child is afraid of the fire. However, those who will come up under the most favorable conditions, with Satan bound, will be destroyed in the second death, Acts. 3: 23, and Rev., 21: 8. The majority of Christian people fail to understand the purpose of a future judgment; to them, it means the execution of a sentence already passed, without a trial for life and a sentence based on merit. Heb. Rev. 22: 12.

The twenty-fifth chapter of Leviticus points out that the Jubilee cycle should begin to count from the setting of the land of Canaan, and that every fifty years there was to be a jubilee year, in which the land was to rest, and every man was to return to his possession. Inferentially we gain they kept this commandment in a half-hearted way, until the Lord could bear with them no longer, and "He drew his protection from them and allowed them to go into captivity to Babylon, that the land might enjoy the remaining fifty-one sabbatic years, Lev., 26: 34. "Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths."

By the above we see that there were to be seventy jubilees for 70 years each, hence, 70x50—3,500, and these were to be counted from the entering of the land; let us see where they will end:

From entering into the division of the land, 6 years: period of the Judges, to King Saul, Acts 13: 20, 450 years; period of the Kings, to the destruction of Jerusalem, 515 years; thence to the first year of Cyrus, 51 years; thence to A. M. 536 years; total from entering Canaan to A. D. 1, 1,550 years.

Hence at A. D. 1, fifteen hundred and fifty-six of the three thousand five hundred years had elapsed, and to find the end of the thirty-five hundred years, we subtract the fifteen hundred and fifty-six from the thirty-five hundred years, 1556—3500 —1944 A. D., as the date of restitution for world to begin, according to arrangements of the Jubilees, had they been carried out according to the instructions in the law.

A single proof is sufficient for the majority of truth seekers, and this has doubled the proof from another position of the Scriptures, we herewith submit it to you.

THE DATE HID, YET REVEALED.

Gen. 13: 14, 15, "And the Lord said to Abram. . . . lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." It would be a violation of this promise to give that land to Abraham and his seed, and the article it away from them (as that wount not be forever) and it is evident that Abraham's seed have never been in possession of Palestine since A. D. 70, which is strong evidence that Abraham never received his inheritance during his lifetime, but should this world not satisfy you, God has furnished us with a double proof; get this, Acts 7: 5-7, "The Father of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charren, ana said unto him, get thee out of thy kindrey, and from thy birdred, and come into the land which I will shew thee. Then came out of the land of the Chaldeans and dwelt in Charron; and from thence when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him no inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him." It is evident that Abraham understood that, had he lived, he would have given to him at that time it would not be an everlasting possession, because he had been long dead (Gen. 15: 15 "And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age." (This was proof in ussir of a resurrection from the dead. Hence Abraham had a desire to know when this'e should take place, as is shown by the question he asked the Lord, Gen. 15: 8. "And he sent Lord God whereby shall I know that I shall inherit it." Verse 9: "And he said unto him, take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove and a young pigeon." The aggregate age of these animals and birds is seven years. After Abraham had prepared these and laid them on the altar of sacrifice, he waited for the fire to come and consume the offerings, as proof of their acceptance. Verse 12: "When the sun was down, and it was dark, behold a smoking furnace and burning lamp passed between the pieces." Verse 19, "in the same day the Lord made a covenant with Abram."

"Abraham believed God," Rom. 4: 3. And the consuming of the sacrifice satisfied him that he would be granted a resurrection, at which time he would receive possession of the land of Canaan. No doubt Abraham failed to see the time fulfilled, and yet revealed in the aggregate ages of those animals and birds offered to be sacrificed. Jas. 2: 23. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." If God did not intend that a time measurement, we wonder why it points to the same date obtained in the jubilee cycle.

Lev. 25th verse (the total ages of the animals and birds ordered sacrified) of three hundred and sixty, one for the year, would be three thousand three hundred and sixty, that we understand to be year-days. Now this should begin to count from the abovementioned covenant, which is found in Gen. 16: 3. "And Sarai Abram's wife took Hagar, her maid, the Egyptian, after Abram had dwell ten years in the land of Canaan, and gave her to her husband to be his wife." Notice that this took place after Abram had been ten years in the land of Canaan.

The covenant of promise (that his seed should bless all the families of the earth, Gen. 12: 3) was made with Abraham, when he entered the land at the death of his father, at which time he had complied with the conditions of the promise, Acts 7: 4, which was four hundred and thirty years: period of the Judges, Acts 13: 20, and the second covenant took place when Abram had been in the land ten years, Gen., 16: 3. Hence, the seven thousand nine hundred and sixty years began to count four hundred and twenty years before the covenant.

From the second covenant to the end, 430 years; period of the wilderness, and until the division of the land, 40 year; period of the Judges, Acts, 13: 20, 450 years; period of the Kings, 515 years; thence to the first year of Cyrus, king of Persia, 51 years; thence to A. D. 1, 536 years; total from the second covenant to A. D. 1, 1,944 years.

Total number of years until Abram will receive the land, 3,960; we subtract the number of years from the covenant to A. D. 1, 2,016; the date when Abram will receive the land of Canaan, 1,944.

If the time of trouble, which will be fully ushered in in 1914, is not permitted to continue until the time of the dead, which will be 1944, our Lord said, "no flesh should be saved." Men would have exterminated themselves from off the face of the earth, even though his power was able to exterminated, God has promised to save a remnant of Israel, Rom. 11: 5. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." (Life also in the time of trouble) "For he will finish the work," "bring the time of trouble to an end) "and cut it short in righteousness," (by showing a contrast between his way and man's way of ending the trouble).

We get from this that iniquity will have run to its full before 1944, and the Lord will cut it short in righteousness, that is, instead of iniquity reigning any longer, the time of trouble will be cut short, and righteousness shall rule instead.

(Continued next week.)

NEWSPAPER EXTENSION WORK.

Berea Road, West Park, O., Aug. 9, '13.
Editor National Labor Tribune:

Dear Friend of the Truth: It is interesting to know how the questions and Answers were started. The writer was so pleased to have had the privilege of giving the comforting messages of "Millions Now Living Will Never Die" through the medium of the Cleveland News, that he felt his work of sharing in the witnessing to the world as outlined in the May 1, 1913, Watchtower page 134, second column, was accomplished.

However, in the Lord's Providence, another door of opportunity was opened. When I went into the Cleveland News office to arrange the publication of "Millions Now Living Will Never Die," to thank them for their courtesy and kindness in the article and the position in which they placed it in their paper, I was told that a good impression had been made on their readers as a result, and was urged to arrange for a weekly work for publication in their Saturday issue. The reply was made that I thought I had told it in the report of "Millions Now Living Will Never Die," but after I had realized the possibilities of witnessing to so many thousand people each week, through the columns of the Cleveland News and the wonderfully grand time coming, the promise was made that I would ask questions and answer them with pointed Scripture texts. This way of utilizing my talents was appealed to me as the best, as outlined in the Manna Commentes by Brother Russell under date of August 4, as follows:

"Meekness is a jewel wherever found, and is especially desirable as an adjunct and sling for our truth. Let the truth be shot forth with all the force it may carry, yet always with meekness and humility; and the question form' of suggesting truth will often be found the most powerful. —From 1900 Watch Tower, page 14.

"The first set of questions and answers, was published in "The Literal Earth Never to Be Burned Up" and was published June 1, 1913. The first set published in July on "Hell—Where is the Bible in Stone," "Wonderfully Declared Kingdom Come on Earth Is Being Established Now," as the first set in the paper after the national birthday, to show that the stones even would cry out regarding the wonderful future of mankind as the Lord's appointed time, that day. These two sets you find herewith.

As we are all very desirous of getting in harmony with the channel through which the blessings flow from the Lord's hands, it will be very encouraging to read the enclosed letter. It was my privilege to send in the Watch Tower offices a copy of each article that has been published, so that they may be on the list of times regarding my activities.

However, on the August 1 Tower, there seemed to be a hint that we might be interfering with the preparation for a new volume of our work, continuing the publication of the Questions and Answers in the newspapers. So, as a mere of delicate courtesy, we decided to write to the Bible House for information and instruction on this point, which was done in the letter by the Cleveland Ecclesia under date of August 5.

How refreshing the next day to receive a letter from the Watch Tower Bible and Tract Society approving of the work in the newspapers! We immediately thought of the Scripture, "Your Heavenly Father knoweth ye have need of before ye ask Him."—Matthew 6: 8. So we sent a copy of the letter to the different elders and deacons of our class, and one is enclosed herewith for the encouragement of the friends everywhere who may be contemplating a share in this newspaper work, if possible, to know the mind of the society regarding it.

This work at present is being done in two Ohio cities, viz., Cleveland and Dayton. Brother Mathews, of Berea, Kerney, returned from Brooklyn, where he had gone to attend the trial of her husband to be baptized, notice to be on hand as a witness, he stopped off at Cleveland and was much pleased with the work the Cleveland class was doing through the newspapers and is instituting the same work is being done in Dayton.

When one realizes how convinced the people are who read those pointed Scripture texts in answer to these interesting questions regarding the establishment of Christ's kingdom and the wonderful blessings to us to follow as a result, it produces the deepest gratitude to our Heavenly Father for the grandest privilege of today, that God is using us ambassadors for Christ! May we all share in this glorious work and at last, after having finished our course with joy, hear His "Well Done," which will be incomprehensible more than we could have asked for our "little" sufferings here?

With sincere Christian greetings to you all, I remain yours in the service of our Redeemer,

CHARLES E. KERNEY, JR.
Berea Road, West Park, O.

7524 Harvard Ave., Cleveland, O.

August 5, 1913.

Dr. W. E. Spuhl, Brooklyn, N. Y.:

Dear Brother Spill—At the meeting of the board of elders and deacons, the matter of our activities in the proclamation of the truth through the newspapers was brought up and discussed, the advisability of our being the basis for the discussion:

"Moved, that we write the Bible house, asking them if we are interfering with anything they had in view in harmony with Scripture, etc."

No doubt you have received from time to time copies of the Cleveland News which we have been sending you, and we herewith enclose the last two. As we are very desirous of not interfering the work in any manner and wishing to do everything for the best interests of our Heavenly Father, we wish to have your advice by return mail on the above matter.

Praying the Lord's rich blessing on all the arrangements for our coming convention and appreciating very much your selection of Cleveland for this four-day convention, we remain, with much Christian love to you and all the dear Bethel family, yours in the Master's service,

THE CLEVELAND ECCLESIA,
H. W. Mathews, Secretary.

(Copy sent to different members of Board of Elders and Deacons).

"Your Father knoweth what things ye have need of before ye ask him."—Matthew 6:8.

Below is a copy of letter from the Bible House written on Watch Tower letterhead on Friday, August 1, 1913, and postmarked Brooklyn, Saturday, August 2, 8:30 p. m. On Monday, August 4, we received the news paper work and its future at our board meeting. On arrival home last evening, August 6, the letter was sent as follows:

President's Office, 122 Columbia Heights, Phone Main 6361, Brooklyn, N. Y., U. S. A., August 2, 1913.

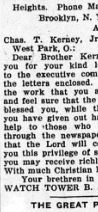
Chas. T. Kerney, Jr., Berea Road, West Park, O.

Dear Brother Kerney—We thank you for your kind letter addressed to the secretary, acknowledgment of the letters enclosed. We appreciate the work that you are doing there and feel sure that you will be very richly blessed you, while the truth which you have so clearly in mind is a great help to those who have gotten it through the newspapers. We hope that the Lord continue to give you this privilege of service, and that you may receive richly at His hands. With much Christian love, etc.

Your brethren in the service,
WATCH TOWER B. & T. SOCIETY.

THE GREAT PYRAMID.

The Bible in Stone Wonderfully Declares God's Kingdom on Earth is Being Established Now.



Q. When was the pyramid built, where, by whom and for what purpose?

A. Prof. Smyth, in his book, "Our Inheritance in the Great Pyramid," says it was built in 2170 B. C. It is located not far from Cairo in Egypt. The Great Pyramid is 486 feet high, exactly three times as high as the Williamson building, which is sixteen stories high—and covers 13 square acres, being 764 feet broad at its base—which would more than cover the area of Cleveland's Public Square. Twenty-thirty feet in length fit so neatly in the Great Pyramid, that a penknife run over the surface will not disclose where they meet. It is claimed that no machinery will make such surfaces of stone thirty feet in length meet so closely, and that it would take more than the entire land of Egypt to pay men to demolish it. So enduring a structure would be a mighty builder and has led many to believe that the Great Pyramid was built by Melchizek, the King and Priest representative of the LORD (See Hebrews 7: 1 to 3), who was probably our Lord Jesus in a Pre-Human existence, for He said to the Jews while on earth as a human being, "Before Abraham was I existed." (John 8: 58). The lesser Pyramids were used as tombs, but the Great Pyramid contains neither casket, mummy nor inscription and scientists have concluded after long and study and research that through its measurements, angles, passages, etc., which record wonderful TRUTHS REGARDING ASTRONOMY, GEOMETRY, HISTORY, and the RESURRECTION OF MANKIND TO PERFECTION "ON EARTH," the GREAT DIVINE purpose is to CONVINCE the WHOLE WORLD that HE POSSESSES the WISDOM, BOTH in the Scriptures and the Great Pyramid that it would be absolutely necessary that the Creator, Ruler of the WAR, REVOLUTION AND ANARCHY (such as we now see in Russia, Mexico, Turkey, Balkan-Bulgary) before the BLESSINGS of RIGHTEOUSNESS, PEACE, PERFECT PREME HAPPINESS AND LIFE IN FINESS AND LIFE IN PERFECTION PERFECTION could come.

Q. Where is the Great Pyramid referred to in the Bible?

A. Isaiah 19: 19 to 22. "In that Day (NOW, when Christ is present setting up God's Kingdom over the entire earth) shall there be an altar to the LORD in the midst of the land of Egypt. (Egypt symbolizes the world and scientists claim the Great Pyramid is in the midst or center of the land mass of the world) and a pillar (the Great Pyramid) at the border thereof (the center of the sea or sector-shaped land of lower Egypt formed by the delta of the River Nile) to the LORD. (The Great Pyramid) shall be for a SIGN (that God's Kingdom is being established on Earth, for each INCH along the passage-ways represents ONE YEAR and the Pyramid's 25 Inches from that which represents Our Lord Jesus' Death, to that which represents the Kingdom of the RESTITUTION AND ANARCHY brings us EXACTLY to the BEGINNING OF THE YEAR 1914, when the War commenced. This wonderful truth was published in 1913, twenty-four years before the WORLD WAR commenced, by Pastor Russell in his Third Volume of Studies in the Scriptures entitled, THY KINGDOM COME, and FOR A WITNESS TO CONVINCE the whole world of DIVINE FOREKNOWLEDGE and PREPARATION FOR THE RESTITUTION "ON EARTH") unto the Lord of hosts in the land of Egypt.; (or they (Egypt's people) shall cry unto the LORD because of the OPPRESSORS (our country's profiteers, sickness, death, the Kaiser, etc., and He (GOD) shall send them a SAVIOUR (our Lord Jesus who is Our Church present) and a great ONE (the Lord Jesus in NOW His GLORIFIED state) and MIGHTIEST Spirit Being Next to the Great Jehovah) and He (the Lord Jesus by ESTABLISHING GOD'S KINGDOM OVER THE WHOLE EARTH) shall deliver them. Our Government is taking charge of the country's profiteers, putting an end to the Kaiser, and Our Lord Jesus (our Church present) and out of all churches, Catholic and Protestant, will deliver mankind from sin-sickness and death. Hence, ALL may enjoy EVERLASTING HEALTH, HAPPINESS AND LIFE IN PERFECTION.

Page 126 of Pastor Russell's book, "THY KINGDOM COME," will give further information regarding "The Bible In Stone," the Great Pyramid. Take it from your bookshelf and re-read it so that your faith in and love for God may be strengthened in this time when "Our Boys" are fighting and doing their share to bring liberty to the world.

CHARLES E. KERNEY, JR.,
Secretary of the Lake Pastor Russell.
Berea Rd., West Park, O.

EMPEROR WILLIAM'S AMBITION.

From the Watch Tower, Oct. 15, 1898 (C. T. Russell).

As Lord Herschel was guided by his scientific knowledge for a new planet and thus discovered one, so the students of the greatest of all sciences—the divine revelation, the Bible—are guided thereby to search for the promised "things to come" (John 16:13), and, as was promised, they find them and thus are permitted to anticipate history. For instance, the "Watchers" that the Lord has promised in the Scriptures which God has provided them, that astounding changes, social, religious and political, are just before us—to be accomplished within the next statement—we note in the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and a Papal influence, organizerably unified or federated, will be in practical sympathy and co-operation with Papacy; and that in fact (though not in theory) Catholicism and Protestantism will be amalgamated and rule the civilized world (through the civil powers) and appear to have begun a Human Millennium; but while the cries of Peace! Peace! are still heard, and while the Millennium dawn of social revolution which shall demolish all present institutions and demonstrate the futility of all selfish human schemes, and by heart-broken disappointment prepare mankind for the great blessing which God has in store—the Kingdom of God.

Naturally, the "Watchers" are on the lookout for every sign of the times according to harmonize with the known coming events. Indeed, our interest in the "news of the day" is chiefly with the fragments which from to time to time contribute to a bearing upon the fulfilments of prophecy. And knowing that God generally uses "a man of opportunity" for his work, we are struck with the fact that the German Emperor seems peculiarly is seeking a notable destiny, nas lately been giving expression to ambitions that seem closely related to Scriptural prophecies. And he is young, strong and prize will impell him so far as possible to make good his boasts; added to which he freely and repeatedly declares that he feels himself led and inspired of the Almighty to be a God seen power, or "voice," which spurs him on to success. And a success on one point or issue would surely lead such a man to larger schemes in the direction. God "raised him up" to the throne of the German Empire in the production of his purpose of a death, his father—a man of very different temperament and ambitious. Rome to some considerable extent is to suppose of William II that (as it has been in the past) Germany (related to the throne of old) God brought him "to the throne for such a time as this." What is the work he is ambitious to accomplish?

"The Emperor's ambition is to be looked upon as a revival of the former power by which it co-operated with the civil rulers in the subjugation of the world. Not that he would cause to reproduce "the dark ages" of priestcraft and superstition, and inquisition, the stake and the rack; but that he considers those evils not in the light of the Scriptures, but in the light of today's world-wisdom, attributing those evils to the ignorance of the times and not to the false teachings of Anti-Christ.

He reasons that Romanism is rejuvenating and adapting itself to twentieth century conditions and can be made to serve the Protestantism, as far as the maintenance of present conditions and arrangements. Thus, after all, is to him the all-important matter. Indeed, he seems to feel that Rome is the only institution, and he necessity anyway on the ground that it is the evils of the Papacy, he chosen to avert the greater. Therefore he proposes to be the mediator between the Protestants and the Pope, and to endeavor to bring about a reconciliation of interests. His ambitious plan is that after some parley both will consent to mounca-tion and direct the conclusions of these multitudes. He can say: "These are your religious tenets; those must be your social sentiments;" and confidently he is obeyed. His power therefore for good is immeasurable.

"Kings and emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their ambitions interfere in the religious order, so can spiritual guides help and promote the social weal.

The Papal power of power is the vastest of all, and consequently the possibilities of the good he may do are the most far-reaching. I think it imperative therefore that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imposed imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will feel the liberty to fight the common enemies, Socialism and irreligion. And he will be in a position to make his voice heard in the Parliaments of the nations go to war without just motive, and in the interest of aggrandizement, wise acts of cruelty or injustice are being anywhere committed.

This is a medicinal long and deeply on this subject. The fact that it pro-occupies me so much convinces me that I Am Inspired To Take Up The Matter. It is like one of the voices that Roman Catholics hear in him which whispers in my ear that this also is my mission to remedy the evils complained of and to do all that lay in my power for his range of well-doing. It daily urges me to act. Whether I shall succeed or fail is beyond my power to foretell. Judging from the circumstances, it seems very improbable that success should not be outside the bounds of possibility. I am going to try the matter, and more than that man can do.

"I feel for the moment that I have no other concrete and practical mission before me. To succeed is such an undertaking would be a climax and a crowning worthy of any man's life. As I say, I will energetically attempt it. The small Protestantism Voice unmistakably spurs me on, and I think than this no better augury of success could be desired.

"For this moment I can say no more, and it does not behove me to be too explicit about my plans. They are already laid, and my immediate actions will be a development of them. Their result will be their justification, and it will also be the justication of many acts in the past, which may have seemed strange and unacceptable to my good Protestant subjects, but which had their motive and their origin in a desire to accomplish this very possible result.

"I shall not died until my ends in this regard are attained, unless otherwise would find a void in my existence; and I Feel Within Me that I Am Inspired To Take Up The Matter."

ANOTHER MOTIVE BACK OF THE AMBITION.

Doubtless the Emperor thinks most, and would have others think most, of his disinterested benevolence, in the matter of the proposed pacification. Nevertheless, every thoughtful observer can read between the lines another motive. It is not because William loves Catholicism more than Protestantism, less, that he thus exerts himself; but because he loves both Protestantism and Catholicism as means of power, and make his own imperial power secure, and he see correctly, and so far as he sees, he sees well, the moments stand or fall together. The wealthy and strong see, as well as the rich class, that growth of general intelligence amongst the masses leads to broader views and greater demands on their part, based on new views respecting human equality, rights and privileges, incompatible with the principles of monarchy and the exploded theory of "the divine right of kings" to rule and of others to unquestionably obey their behests.

Pastor Russell's Sermon

(Continued from Page Three.)

secrets, neither to speak quietly, for while telling the good tidings of great joy to all people, the limitations are upon those who hear—for none can hear the secret of the Lord, none can understand this mystery, except in proportion as he has reverenced the Lord and his Word and made a consecration of himself thereto.

I wonder how many of my audience this evening are members of this society? How many are able to comprehend with all saints the lengths and breadths and heights and depths of the divine plan, I am sure that all such have love for the brethren in their participation in the fellowship of this mystery. I am sure that all such realize that the blessings and favors thus conferred upon us no man can take from us, and that they shall continue to be ours so long as we shall continue to have fellowship in this mystery, which is "Christ in you, the hope of glory."—Col. 1:27.

I wonder further, how many of you are still blinded in greater or lesser degree by the God of this world and the creeds of the dark ages which assisted in formulating, and has since fostered, so that you are unable to appreciate what we have just been saying respecting the mystery of God. I wonder how many such are desiring to have the eyesalve of truth, which our Lord specially commended to the Laodicean stage of the Church, saying, "I counsel thee to buy of me an eyesalve that thou mayest see." (Rev. 3:17, 18). The eyesalve must be bought by the individual who desires to use it; it can not be bought by one for another, even as we can not have experiences one for another. The cost of this eyesalve is the spirit of self-sacrifice—the willingness to make a full consecration of ourselves to the Lord. Our Lord expresses the matter thus, saying, "He that doeth the will of my Father which is in heaven, he shall know of my doctrine." Whosoever will resolve that he will no longer fear man neither be in subjection to the creeds of the dark ages, but that he will accept the Lord as his Shepherd and be a true sheep, and listen only for the voice of his Word, and walk only in accordance to the directions of that Word, fearing God and not fearing man, he shall be blessed. "The secret of the Lord is with them that fear him; he will show them his covenant."

I trust, dear friends, that some who have hereofore felt indifferent respecting the divine plan—the mystery of God kept secret from the world, intended only for them that fear him—may become so deeply interested, so desirous of co-operating with the Lord in their hearts, in their thoughts, in their words, in their actions, that they will make a full consecration of themselves to him. Just now is the moment to make this resolve, accepting the grace of God and the forgiveness of sins through faith in the blood of Jesus, and at once starting on the way to a clearer comprehension of the mystery, and ultimately to a participation in some part of the glorious work which the Lord is preparing us for.

From this standpoint we realize that the great work of God is future; and our special work in the present time is to be the Lord's witnesses before men; to endure hardness as good soldiers, to crystalize character, to learn obedience by the things which we experience and to be squared and fitted and polished, and thus made meet for participation in the glories of the Kingdom, and for usefulness as members of it in the blessing of all the earth in the Millennial age, and for the enjoyment of our heavenly Father's favor to all eternity.

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 38. PITTSBURGH, PA., THURSDAY, AUGUST 29, 1918 Subscriptions payable in advance.

New York Public Library 476 Fifth Ave.

LABOR UNIONS THREATEN LAW-MAKERS AT OUR NATIONAL CAPITAL

LEGISLATION AGAINST EFFICIENCY THREATENED BY UNIONISTS

HOUSE OF REPRESENTATIVES SUCCUMBS TO LABOR UNION THREATS AND VOTES TO PROHIBIT SCIENTIFIC MANAGEMENT IN THE NAVY YARDS.

The House of Representatives included in the naval appropriation bill the so-called anti-efficiency rider, which prohibits efficiency methods and the payment of bonuses or premiums to workmen in all government workshops. The Senate amended the rider by striking out the prohibition against the payment of bonuses and premiums, thus permitting their payment. The House in conference refused to accept the Senate amendment, and a deadlock resulted. The bill went back to each body for instructions on the question in dispute, and a motion in the House to instruct its conferees to accept the Senate amendment, permitting the payment of bonuses, was defeated by a vote of 205 to 87. This is where the bill rests at present.

The action of the House was taken in the face of an announcement by the chairman of the committee on naval affairs that he had received telegrams from labor unions threatening a strike in the navy yard if the House permitted the bonus system to go into effect. It is an astounding exhibition of the power which the labor unions exercise over Congress, particularly over the House of Representatives.

The telegrams follow:

Norfolk, Va., May 25.

G. H. T. U. 14824 of Portsmouth, Va., urge you to defeat in House, Senate amendment to navy appropriation bill. If accepted by House, thereby making effective bonus and Taylor system in navy yards, will undoubtedly cause walkout of all Government yards, as was done on similar occasions three years ago.

D. H. THOMAS, Secretary.

Portsmouth, Va., May 25.

Just received advice that Senate amended House naval appropriation bill making possible bonus and Taylor system in navy yards. This measure, if it becomes effective, will undoubtedly cause walkout of all manufacturing departments Government, as was done in similar instance over three years ago. Urge upon you to effect its defeat in House.

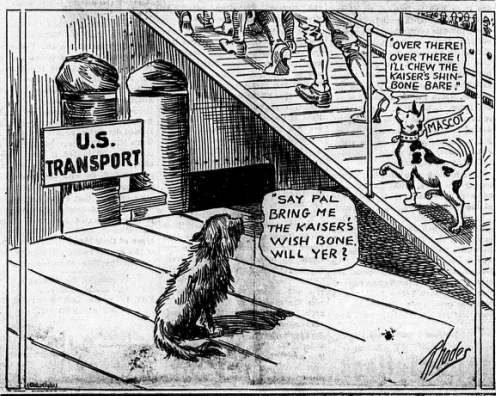
W. B. WYATT.

The chairman of the committee on naval affairs protested against these threats, but indicated that he was in sympathy with the idea that no bonuses or premiums should be paid. A few members were brave enough to say that the signers of these telegrams should be put in khaki and sent to the front. The vote when taken, however, showed that the labor unions dominated the House in the proportion of two and one-half to one. Since the enactment of the Adamson law, when the Brotherhoods threatened a nation-wide strike if they did not get their bill through, there has not been such a clear manifestation of what is either the domination of Congress by labor unionists or sheer cowardice on the part of its members.

This country and its allies have reached the crisis in the great world war. The Premier of France, the Prime Minister of Great Britain and President Wilson have made appeal after appeal for increased production. Our allies must be fed, clothed and provided with munitions. Our own men must be fed, clothed and provided with munitions. Every industry in the United States must increase its production to the maximum. Instead of giving the government the co-operation it requires, the labor unions, joining hands with the Socialists, have utilized our grave emergency for the promotion of their own interests. With the appeal of our allies ringing in our ears they are now demanding that Congress prohibit any efficiency method or any bonus system which would stimulate or increase production.

(Continued on Page Eight)

"Lucky Dog"



LIKE FATHER LIKE SON, NOT GOOD IN THIS CASE

JOHN D. ROCKEFELLER, JR., CAREFULLY INVESTIGATES THE "COLORADO PLAN" OF HIS PLANTS IN PUEBLO —THE MEN CONTENTED AND HAPPY.

John D. Rockefeller, Jr., has recently returned from a trip to Colorado, during which a careful investigation was made of the working at the properties of the Colorado Fuel & Iron Company of the so-called "Colorado Plan." Based on these observations, Mr. Rockefeller has authorized the following statement:

I spent two weeks in visiting the twenty or more camps and steel mills of the Colorado Fuel & Iron Company. I talked with practically all of the representatives in the camps and mills. The outstanding results of the operation of the plans have been as follows:

1. Uninterrupted operation of the plants and increased output.
2. Improved working and living conditions.
3. Frequent and close contact between employees and officers.
4. Elimination of grievances as a disturbing factor.
5. Good will developed to a high degree.
6. The creation of community spirit.

This community spirit has been fostered in many ways. Clubhouses have been constructed in a number of the camps, and are under the direction and operation of the Young Men's Christian Association. These buildings provide recreational and social facilities not only for the men and boys, but for the women and children as well. There are bandstands in a number of the camps, and bath houses in practically all

(Continued on Page Eight)

MINE WORKERS' PICNIC DEFERRED TO LABOR DAY.

Local unions of the United Mine Workers in and around Elizabeth have decided to hold their picnic on Labor day in Kennywood Park instead of August 31, as had been arranged, thus saving the loss of one day's labor to the mining industry by combining the holidays. The action was taken by the locals Tuesday night in response to a letter written to the miners by A. S. McSwigan, president of the Kennywood Park Association. John Wilkes, president, and W. E. Cavanaugh, secretary of the miners, were in Pittsburgh yesterday and conferred with Mr. McSwigan, completing all details for the change in date of the outing. Mr. Wilkes said:

"To make the change of date many of our arrangements had to be upset, new badges ordered, advertising reprinted and a number of other details changed. We will urge all the miners to work on Saturday, August 31, and invite every member of the union in Western Pennsylvania to join us with his family in a patriotic Labor Day celebration. Instead of it being an outing of about 1,000 miners and their families from Elizabeth, we will now make it a mammoth celebration of all the miners in this part of the country."

RIMERSBURG MINERS TO WORK LABOR DAY.

Miners in the vicinity of Rimersburg have resolved to work as usual Labor day, September 2, that no coal production in that section will be lost, and have further agreed to turn over each man's wages to the Rimersburg auxiliary of the American Red Cross. To match the effort of their miners, officials of the Acme Gas Coal Company, the Lehner Coal Company, and the Halmer Coal Company, have agreed to turn over to the same Red Cross organization 50 per cent of their payrolls for Labor day.

THE WAR AND LABOR THE ALL-ABSORBING TOPIC

DIRECTOR GENERAL M'ADOO ISSUES STATEMENT IN REGARD TO CONDITIONS ON RAILROADS.—U. S. TO CONTROL LABOR.

WASHINGTON, D. C.—Complaints have reached me from time to time of overcrowded trains and unsatisfactory conditions prevailing in some sections of the country in passenger train service. I feel certain that there are grounds for some of these complaints, but I am sure the public will be interested to know that the reasons are twofold:

First, the great number of troops now being handled over the various railroads between the homes and the cantonments, between the different cantonments and then to the seaboard, is making extraordinary demands upon the passenger and sleeping car equipment of the country. This has caused a scarcity of day coaches and sleeping cars which it is impossible to remedy immediately.

Secondly, the increased demands upon track and terminal facilities for the transportation of the tremendous amounts of coal, food supplies, raw materials, and other things required for military and naval operations, as well as for the support of the civil population of the country, force the largest possible curtailment of passenger train service. The movements of troops and war materials are, of course, of paramount importance and must be given at all times the right of way.

It was hoped that the increase in passenger rates recently made would have the wholesome effect of reducing unnecessary passenger traffic throughout the country. The smaller the number of passengers who travel, the greater the number of locomotives and cars and the larger the amount of track and terminal facilities that will be freed for essential troop and war material movements. Engineers, firemen and other skilled laborers will also be released for service on troop and necessary freight trains.

Among the many patriotic duties of the American public at this time is the duty to refrain from traveling unnecessarily. Every man, woman and child who can avoid using passenger trains at this time should do so. I earnestly hope that they will do so. Not only will they liberate essential transportation facilities which are necessary for war purposes, but they will save money which they can invest in Liberty Bonds and thereby help themselves as well as their country; and the fewer who travel, the more ample the passenger train service will be.

I may add that consistently with the paramount demands of the war, every possible effort is being made by the Railroad Administration to supply the largest possible amount of comfortable and prompt passenger train service.

W. G. McADOO,
Director General of Railroads.

Starting with August 1 the supplying of war industries with common labor has been centralized in the employment service of the United States department of labor and all independent recruiting of this labor by manufacturers having a pay roll of more than 100 men is diverted to the government.

While common labor is only included at the present time, these restrictions will, as soon as possible, be extended to skilled labor. In the meantime recruiting of skilled labor for war production will be subject to federal regulation now being prepared.

Director General Denmore of the employment service says that this is probably the most drastic action that the government has taken since putting the national army draft into effect, and that its necessity is shown when it is realized that Pittsburgh, for instance, is calling for

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Bangor, Pa.
Enclosed find another year's subscription. The Tribune's weekly visits are much appreciated.
Yours,
MRS. M. HOSKIN.

Eltrick, Va.
Enclosed find subscription. Pardon delay. I always appreciate the Tribune's visits.
Yours truly,
W. C. JACKSON.

Shamokin, Pa.
Enclosed find money order for the dear old Labor Tribune for another year.
Yours,
L. L. EVARTS.

Bellingham, Wash.
Enclosed find P. O. order for renewal of my subscription. I appreciate it very much.
Yours,
H. G. LOVING.

Hamlota, Canada.
I enclose you express money order to cover another year's subscription, as mine runs out this month.
WM. CHAMBERS.

Fort Worth, Texas.
I enjoy reading your paper and try to encourage others to do the same.
Yours very truly,
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PASTOR RUSSELL'S SERMON.

"WHOSE DAMNATION IS JUST"—RIGHT AND WRONG VIEWS RESPECTING DAMNATION—CONDEMNATION THE SCRIPTURES VERSUS TRADITION.

CUMBERLAND, MD., Aug. 26, 1906.—Pastor C. T. Russell, of Allegheny, Pa., preached twice here today in the Opera House. The afternoon discourse was a vindication of the Bible. The evening discourse was based upon the Apostle's words, "Whose damnation is just." (Rom. 3:8.) We report the latter discourse:

In the divine order justice has a place in every human mind—an appreciation of right and wrong. This quality, originally perfect in father Adam, is more or less confused amongst his children today because of the fall. Even where this quality of mind itself is in good evidence other organs may be deficient, so that conscience may not always approve the best things. For instance, the Apostle Paul tells us that it was with all good conscience that he persecuted the Church of Christ for a time. The conscience was there, but was misdirected through ignorance. So with all mankind: we not only need to have a conscience and to keep it tender, sensitive, as the regulator of our lives, but we need to guide it aright, and the only safe course is to guide it with the wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good fruits. Blessed is the man or woman who follows his or her conscience carefully, for the Lord will ultimately direct such into the right channel even as he did Saul of Tarsus.

From time to time we hear of the lynching of evil doers, or see other evidences of the indignation of the general public against wrong doers. We have often been surprised at the zeal which seems to energize some in connection with the punishment of evil deeds, the more so as we learn to appreciate the fact that "There is none righteous, no not one"—none perfect; that all of these who so hotly pursue the evil doers must realize that they themselves have weaknesses, frailties, imperfections, if not of the same kind, of some other kind—if not so bad, nevertheless reprehensible. We conclude that the majority of people live more or less in violation of their own consciences and continually endeavor to stifle them; but that when occasion offers in connection with the crime of another, they ease their consciences by cooperating in the work of punishment. At the same time—in the case of lynchings, for instance—many seem to gratify the low, base, murderous spirit of the fallen nature, their consciences helping to excuse them for the time by the thought that to some extent they are gratifying these murderous instincts in the service of justice—not, however, that they would approve of having justice done to themselves in connection with their shortcomings, not that they would judge themselves and chasten themselves, as the Apostle suggests to the Church, but that their fallen natures enjoy the opportunity of taking vengeance on others.

It is related of our Lord that when a woman convicted of sin was brought before him with the words, "Moses in the Law saith such should be stoned, but what sayest thou?" Jesus turned the attention of the self-righteous judges and accusers of the Law upon their own hearts by saying to them, "He that is without sin, let him cast the first stone at the woman." The country would surely be safe from lynchings if those who applied the instruments of torture would first see to it that they themselves were wholly without sin. Likewise many who feel it to be their duty to speak slanderous words of others, if they would but hear the Master saying, He that is without fault may speak against his neighbor, would be silenced. Let us more and more learn to turn loose upon ourselves our innate love of justice. Let justice have her perfect work in arraigning every evil thought, word and deed, and soon our hearts will be crying to the Lord for help and mercy, which to such he is ever ready and willing to give.

"VENGEANCE IS MINE."

God's message in his Bible to his people is that they should utterly root out those murderous and vengeful feelings which are so common amongst men, and that instead of these the followers of Jesus should cultivate his spirit of love, gentleness, meekness, patience, long-suffering. To these the Lord says, "Avenge not yourselves: . . . Vengeance is mine, I will repay, saith the Lord." Hence the Apostle argues, "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12:19, 20.) The spirit of the world, the spirit of the uncircumcised heart, is contrary to all this, and even after the voice of the Lord is heard and the hand is restrained from taking vengeance, and instead extends to the enemy the food and drink, nevertheless often the heart has the bitter feeling, the enmity, the murderous spirit, and manifests it in bitter words, evil speaking, insinuations, etc. Hence the highest evidence of progress in the Christian way, in the development of the Spirit of Christ, is not manifested in merely restraining from outward vengeance, but is specially manifested in the restraint of that little but powerful member of our bodies, the tongue. When it is brought in subjection, so that it speaks evil of no man, injures no man, but contrarywise is continually used in blessing, comforting and uplifting others, this is the best evidence of a high attainment of the spiritual likeness of God's dear Son.

We see continually that in our fallen condition we are unable to think charitably enough of each other's blemishes, and hence are unfit to be each other's judges in the sense of condemning and punishing one another. We are in this saying nothing against the proprieties of the world's judging and punishing criminals, but rather refer to the higher judgment of motives, sentiments, conduct, which does not come properly within the scope of human law and regulations. Christians, indeed, are expected to live up to the highest standards of human law, but more than this is expected of those who are followers of Christ. The law is for the unregenerated, whereas all the regenerated ones, begotten of the Spirit, may be properly expected to live on a higher plane, and to speak and act toward their neighbors along the lines of love, whereas earthly law merely attempts to follow the lines of justice.

The Christian, therefore, is admonished that God keeps the matter of justice in his own hands, and the more acquainted with the Father and with the Son we become, the better will we appreciate the fact that the divine vengeance will be along the lines of absolute justice tempered with mercy. The divine character guarantees this: if he who formed the eye can see, he who gave us conscience and the sense of justice, and who outlined for us the character of love—surely he will be just and will fully substantiate his right to be considered the God of love.

"WHOSE DAMNATION IS JUST."

With these thoughts we come to our text, inquiring what kind of a damnation would God consider to be just. At the threshold of our inquiry we meet with two difficulties: (1) From early training the word damnation pictures before our minds devils, flames, anguish, tears, shrieks and groans. Is this the just damnation which a just and loving God would provide for any of his creatures? Our common sense answers, No! surely not. It would need to be proven to us beyond all peradventure before we could believe that he who instructed us to love our enemies and to do good to them that hate us would himself undertake to give an eternity of anguish and torment to the enemies of his government. Nevertheless this misconception, handed down to us from the "dark ages," blinds the majority of Bible students, and hinders them from seeing the just damnation which God has provided as a penalty for sin. (2) Another difficulty we contend against in examining the subject is that the word damnation has come gradually to have a different meaning from that which it originally had in the English language. The word in its original signification had the same meaning as our word condemned. Hence our text properly translated would read, "Whose condemnation is just," and this is the translation given by the revisers. However, with the mind poisoned with the wrong thought of devils, flames, torture, etc., it requires time for the majority to get rid of the smoke, confusion and delusion which came to them in childhood days—which have come down to us all from the "dark ages."

HOW UNBELIEVERS ARE DAMNED.

The Apostle says, "He that believeth not is condemned (damned) already." (John 3:18.) In the same verse he tells us that he that believeth is not condemned. The thought is that the whole human family originally came under divine sentence or condemnation through father Adam's disobedience. When Adam sinned a sentence of death came upon him, and we his children were born sharers in his blemishes by heredity, and sharers likewise in his condemnation, curse or damnation, as any may choose to translate the thought. Believers in Christ are reckoned as justified by their faith—as passing out from the remainder of the world, freeing themselves of the original Adamic condemnation. Believers are no longer condemned, even though, as the Apostle declares, we were once children of wrath even as others, (Eph. 2:3.) The remainder of the race remains under the wrath, under the curse, under the damnation, under the condemnation; hence the whole world except believers is in this condition, in the old form of expression, damned—condemned.

When we come to the Scriptures to see what they say about this damned or condemned condition, we find nothing whatever respecting an eternity of torture; but, on the contrary, the plain statements of Genesis show that the original condemnation or sentence or wrath or curse was a sentence to death, with all that this implies of dying processes, aches, pains, imperfections and blemishes incidental to the dying. Here we have the curse, and although it is a terrible one it is not the unreasonable, unjust one misconceived in the "dark ages." It was just that God should refuse eternal life to his creatures when they proved themselves imperfect, disloyal, unworthy of the Lord's gift of life eternal.

Those who are now reckoned as having escaped this condemnation, as having been justified by faith, are represented as being on trial and in danger of a second condemnation if they should now prove themselves disloyal to God and the principles of his government. In other words, God's intention is to save us from our sins and not to save us in our sins. Whoever, then, being justified by faith, regenerated, begotten by the Spirit, loses this and turns again to sin, desires sin, clings to it, must thereby lose his standing of justification and come into condemnation—comes again under the sentence of death. As the original condemnation was death, the Lord distinguishes this second condemnation as the Second Death, from which there will be no redemption, no resurrection, no recovery. It is everlasting punishment, everlasting destruction—not everlasting torment.

Can we not agree that the damnation—condemnation—of all such is just? Surely we can see that since life everlasting is a gift of God he is in no way obligated to give it to anybody, and he declares that he is pleased to give it only to those who desire it on his terms. We thus see that the divine arrangements are all just, loving and wise—precisely what we should have expected had not our minds been perverted by human traditions, which misrepresented God, but thoroughly represented the depraved sentiments of their authors, who further manifested the same spirit in their conduct, tearing one another limb from limb on the rack or burning one another at the stake for differences of opinions, contrary to both the letter and the spirit of the divine regulation.

KNOWN BY THEIR FRUITS.

The Scripture's teachings appear to some to be in conflict in respect to human judgments of one another. Our Lord's instruction is, "Judge nothing before the time" (I Cor. 4:5.). He promises that in due time, when our change shall come in the First Resurrection, we will be perfected, thoroughly competent for judgment in every matter, and indeed promises that the saints shall judge the world. But it is in the meantime that the followers of Jesus are commanded to "judge nothing." On the other hand, the Master's injunction was that we should do a certain kind of judging. He said, "By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles?" Surely not, and the intimation is that they would know better than to go to a thistle expecting figs. So we should have a sufficiency of general discernment to know where to look for the fruits of the Lord's Spirit—"By their fruits ye shall know them."—Matt. 7:16.

If we find any one bearing the fruits of the Spirit—gentleness, patience, meekness, long suffering, brotherly kindness, love for God and for man, loyalty for God and his Word—by these fruits we may know that such an one is no longer a child of wrath, but has passed from death unto life. We do not need that he shall tell us that he has joined some earthly Church, we do not need that he shall make first a long and elaborate confession of what he does and does not believe. He may be in more or less of ignorance or more or less of enlightenment, but so surely as he bears this fruitage he belongs to the true Church of Christ. Each one of the Lord's people should be able to form such a judgment. On the contrary, each should be able to know these things, these fruits of the Spirit of Christ, and should remember that if any man have not the Spirit of Christ he is none of his. If, therefore, they see in others the spirit of anger, malice, hatred, envy, strife, selfishness, having full sway, full control of the heart and life, hands and tongue, they should judge that these evil fruits never grew on any branch of the vine; they should remember that the Apostle has designated these fruits to be "works of the flesh and of the devil." The evidences are that such as have these fruits are yet in the "gall of bitterness," however outwardly respectable they may be.

But here again we must distinguish as between the flesh and the spirit. If a brother or sister manifest these evil fruits, yet with contrition and tears tell us that these are weaknesses of their flesh, to which their hearts do not give assent, we are not to judge the heart, we are not to condemn the New Creature, but rather to accept his statement of the matter, and to judge him not according to the flesh but according to his real heart intention. The New Creature, the heart, we are unable to judge, we are unable to read, unable to fathom fully. We must leave that for God.

The Apostle in our text is discussing the matter along this line. He is speaking not of God's judgment, but of the general judgment of himself and the Church against the persons whom he arraigns. Some in their opposition to the Gospel message misrepresent it, and defame the messengers and the One whom these messengers represented, the Lord, saying that his message through the apostles inculcated evil doing and sin in order to bring about good results. The Apostle resents this, and declares that the condemnation, i. e., the damnation of those who said such things, was just;—that he had a right to condemn them, and to say that this misrepresentation of the message of the Lord was evil, and betokened that those who spoke in this way were the servants of evil. Such fruit of animosity, of opposition to righteousness, could not, the Apostle reasons, grow upon branches of the Vine, but being the fruit of thorns and of thistles indicated clearly that those who said these things, and thus opposed the good tidings of great joy, must at heart be aliens and strangers and foreigners from the Lord of glory, whose Spirit they did not possess and did not manifest.

As it was just that the Apostle should condemn those in his day, and should even specify Alexander the coppersmith, Hymenius and Philetus, so it may be proper for the Lord's people to-day, in the interest of the Truth, to openly rebuke and reprove those who oppose themselves to the divine message now promulgated; but in any event the reproof should be in moderation, merely a sufficiency to show to others the true character of the wrong doers, that others may not be led away by the transgressions of the wicked. Nothing in the Apostle's language, in reproving any of his opponents, savors in any degree of malice or anger, or hatred or strife, but rather of pity for the evil doers, and a desire in exposing them not to injure them, but to help others to avoid their snare and their fall.

DAMNATION ENOUGH ALREADY.

While on this subject let me assure you that the words "damned" and "damnation," as used throughout the New Testament, in every instance have such a meaning as we have here pointed out, namely, condemnation. The world is now suffering divine condemnation or damnation on account of original sin, and struggles under a heavy curse, a heavy penalty. For six thousand years the condemnation (damnation) of death has rested upon our race, and under it thousands of millions have gone down into the great prison-house, the tomb. As we look about us and see the mental, moral and physical decrepitude of our race—as we perceive that the whole creation is "groaning and travailing in pain together," let us rejoice that God's plan is to turn away the wrath, to turn away the condemnation, to turn away the curse of death, with all of its concomitants of sorrow, pain and trouble, and to lift our race up, up, up out of this sin-and-death condition back to harmony with himself—so many of the race as will, when they have the full opportunity, accept the Lord's arrangement.

This is the salvation which the Scriptures everywhere declare—a salvation from sin and from its death penalty. This salvation the Lord gave to the prophets and to Israel special experiences and manifestations of his favor, yet this message of salvation was never proclaimed until Jesus came. His death as our sin atonement is the basis of our reconciliation with the Father—the basis of all salvation which God has provided. The minds and hearts of people have been turned away from the Scriptural presentation to a false one; taught, contrary to the Scriptures and contrary to reason, that the wages of sin is eternal torment. We have misunderstood the character as well as the Word of our heavenly Father when we supposed that salvation would mean salvation from eternal torment. But now, as we hearken to our Father's word more attentively, as we get rid of the smoke of the "dark ages," we hear the testimony of the Scriptures that "the wages of sin is death; but the gift of God is eternal life." (Rom. 6:23.) Now we see that we are redeemed from death in order that we might through faith in Christ be made recipients of God's gift of life everlasting. How much this true view comforts our hearts, clarifies our minds and enables us to worship our Creator in spirit and in truth, and to see that the salvation which he has provided in Jesus is a salvation from death, from destruction, and that the Saviour who is appointed is the Life-giver who redeemed our race, and proposes under the divine plan to restore to absolute perfection and to a world-wide Eden all the family of Adam who will learn the proper lesson—learn to love righteousness and hate iniquity.

The salvation which our Lord will offer to the world during the Millennial age will be actual, tangible evidence by uplift out of imperfection day by day and year by year. But a still greater salvation is now proffered to a special class—an elect class. A salvation out of death, but to a life that is higher than the human, higher than Adam enjoyed, higher than he lost, higher than was redeemed for him and his race. This elect class is called to a perfection of life on the spirit plane. Their salvation, however, is not a tangible matter at the present time, but merely by faith; they recognize themselves as justified freely, covered with the precious robe by faith; they present their bodies living sacrifices by faith; they follow in the footsteps of Jesus by faith; they lay down their lives in the service of the truth and on behalf of the brethren, even unto death. Their salvation by faith and their actual salvation is accomplished in the First Resurrection, in which they will be changed in a moment, in the twinkling of an eye—changed from corruption to incorruption, from dishonor to glory, from human nature to spiritual nature.

This, dearly beloved, is our salvation, the one that is now proffered, one in which we hope to make our calling and election sure, one respecting which the Apostle urges that we lay aside every weight and every besetting sin, that we may attain to it through the First Resurrection. We shall be satisfied when we awake in his likeness, but meantime we are by faith satisfied to contemplate that glorious change for ourselves, and also blessed and comforted with the testimony of the Lord's Word respecting the blessing which shall flow through us to all the families of the earth—so great salvation.

"I'VE DONE MY BIT."

'Twas but a "Red Cross" card of blue
—I found it in my path—
So very small it was, I fain had
passed it by, yet stooped
To pick it up, and read in crimson
lettering, "I've Done
My bit." Ah, me! what thoughts
these words awakened in my
soul,—
The blue suggesting faithfulness, the
crimson sacrifice.
'Oh, God," I cried, "have I been
faithful to my covenant?
Oh! can I truly say, dear Lord, that I
have "done my bit"
To help some soldier of the Cross to
stand in armor clad—
Salvation's helmet on his head, for
breastplate, righteousness;
Protected by the shield of faith, and
grasping in his hand
The Spirit's sword, the Word of God,
his eager feet well-shod
With sandals of the preparation for
the Prince of Peace?"

* * *

And so each morn I pray, "Oh! help
me do my bit today,
That when the field of blood is past,
the glorious victory's won,
My blest reward shall be, dear Lord,
to hear Thy swet 'Well Done!'"

—G. W. SEIBERT.

April 5, 1918.

APPRECIATIONS.

Santa Anna, Cal.

I notice by the tab on my Labor Tribune that my subscription to your paper has expired, so take this opportunity to discharge the obligation and enclose herewith postal money order of $2 for two copies, with request to keep the paper coming as long as it publishes the religious features which have so long characterized it. Very truly,

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Find enclosed one dollar ($1.00) for your much appreciated paper. Excuse me for being behind. May you still continue in sending His message, I remain, as ever,

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Wishing you the best—
MRS. EVA J. DAVIS.

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I am writing to ask you to discontinue my paper. I am sorry that I must do so, as the good old Tribune has been very welcome to me, but don't feel able to take it any longer. My subscription ran out in July. You will find stamps enclosed to pay it up since it came due. Wishing the Lord's blessings upon you and your good work.

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Enclosed find money order to renew my subscription for another year. I appreciate your paper, especially the religious features. Thanking you for past favors, and best wishes for the success of your paper.

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Please find enclosed money for my subscription to your valuable paper. I had forgotten the date when it is due, but you kindly advised me on the last wrapper. I do enjoy the sermons, especially as I cannot get out or hear them from others. Thanking you for your favors in the past and hope you will continue for some time to come.

Very truly yours,
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Enclosed find P. O. money order for renewal of my subscription. I thank you very much for sending the paper after expiration of subscription.

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A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

(Continued from last week.)

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"How do we find the length of the period of time that is to be cut off? Call to mind what we have learned about the passing of the universal dominion obtained by the Gentiles, five hundred and eighty-seven B. C., which is to end in nineteen hundred and thirty-three, at which time the earthly phase of the kingdom of heaven (the Divine authority, fully executed on earth) is due to be set up among the Jews, Acts. 15:14-16. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name" (to be the bride of His Son, and to wear His name.) "After this I will return, and build again the tabernacle of David, which is fallen down." And David shall again sit on the throne of the Lord, and rule Israel. Jer. 30:7, 9. "Alas! for the day is great, so that none is like it: It is even the time of Jacob's trouble. . . But they shall serve the Lord their God, and David their king, whom I will raise up unto them." This to our mind is proof that the ancient worthies are to be resurrected in nineteen hundred and thirty-three, in advance of the rest of the world of mankind (not the church) to inaugurate the earthly phase of the kingdom among those left alive after the time of trouble, in preparation for the reception of the remainder of mankind from the dead, which will take place in nineteen hundred and forty-four.

We think this is clear enough to convince any whole mind is not stunted and prejudiced, twisted warped and twisted by the creeds of the dark ages. However, God knoweth our frame, and that we are "slow of heart to believe all that the prophets have spoken." Luke 24:25. Therefore he has doubled the proof.

The second proof is shown in the type of the jubilees. Because of their disobedience the children of Israel were not permitted to continue their jubilees after the nineteenth jubilee. For a jubilee was due, and could not be celebrated while they were in captivity, therefore it must have been passed unobserved. Our Lord said. (Matt 5: 18). "One jot or one title shall in no wise pass from the law, till all be fulfilled." Apparently the jubilee did pass without fulfillment, but it was only in appearance, for another great cycle began to count at the close of the nineteenth jubilee. There were nineteen cycle. (49 years) without one jubilee year, as the land had had its included (making 50 years) that were celebrated in point of time according to the law. There were nineteen jubilee cycles. (49 years) with the jubilee complete seventy years of rest. Jubilees were observed by the children of Israel in regular order, and fifty-one while they were in captivity. Hence, there were fifty-one jubilee cycles without the jubilee year, yet to be reckoned in point of time. Hence, fifty-one jubilee cycles, of forty-nine years each, is twenty four hundred and ninety-nine years, commencing to count at the last observed jubilee, which was at Jerusalem, Aug. six B. C. This should give the date of the end of the sixth thousandth year since the fall of Adam, and the beginning of the harvest of the gospel age. Therefore 606 from 2499 is 1893, and to this we add forty years as the harvest of the gospel age, 1932 plus 40 is 1933, as the date when the restoration of the kingdom to Israel is due, which will be the end of the time of trouble.

By the above it will be seen that the time of trouble will be cut short, from nineteen hundred and forty-four backwards, to nineteen hundred and thirty-three, at which time God's favor is due to return in full to the Jews. little flock glorified in nineteen hundred and twenty-two, and the great company will receive their reward in nineteen hundred and thirty-three. It will then have been twenty-five hundred and twenty years since the destruction of Jerusalem and the temple by Nebuchadnezzar.

"But for the elect sake those days the church, as they will, have been shall be shortened." Now, the question, who are the elect? Surely not glorified eleven years before, and again, there was no gospel church at the time our Lord spoke these words. Who, then, is the elect? Paul enumerates a larger number of them by name in the eleventh chapter of Hebrews, and then adds, (Verses 39, 40). "And these all having obtained a good report through faith, received not the (blessings) promised, God having provided some better things for us" (the church) "That they" (the ancient worthies) without us should not be made perfect." We also wish to quote another Scripture which tells us of many words who the elect is: Isa. 65: 9. "And I will bring forth a seed out of Jacob, and out of Judah, an inheritor of my mountain (kingdom) and mine elect shall inherit it." Therefore we believe all the Old Testament saints (who obtained a good report) will be resurrected in nineteen hundred and thirty-three, eleven years prior to the general resurrection.

However, the Scriptures indicate that the Jews will get impatient, after the wait of so many centuries, for the return of their kingdom, and they will prematurely establish a Jewish government, before the end of the times of the Gentiles, which will consequently be subject to the Gentile kingdoms. This is shown in the type, Jehoiachin, the last king to sit on the throne of David by inheritance, was deposed eleven years before the destruction of Jerusalem, at which time universal dominion was obtained by the first Gentile king. Hence, we should expect the Jews to obtain permission to establish a government, subject to, and under the protection of the allied Gentile kingdoms, eleven years before the full end of the times of the Gentiles, but this will not be the kingdom for which we were taught to pray.

There is a nominal Jew, as well as a nominal Christian, and this time of trouble is to be a general sifting time for both; the nominal church (the foolish virgins), and also nominal Judah. The evil-minded, self-willed, self-satisfied, money-getting, will be deceived by the "Beast and the false prophet" that is to come, and none but the elect of both classes will stand loyal until the close of the time of trouble, and to these elect Jews will be granted a share in the kingdom for which we have been taught to pray, and for whom the time of trouble has been cut short. This subject will be dealt with in a separate chapter.

SEVENTY WEEKS OF FAVOR TO ISRAEL.

The prophesy of the seventy weeks of special favor to Israel, has proven a difficult prophesy to interpret. All the comments on this Scripture that we have examined, have separated Scripture from their context, in order to avoid contradictions. And there is a class of Bible students who have attempted to stop the Jewish clock, and sandwich the Gospel Age in between the sixty-ninth and seventieth week of that prophesy, as a parenthetical period, and then, at the close of the Gospel Age, the Jewish Age would play a return engagement of seven years as a sifting time.

All these theories are the results of a misunderstanding of the prophesy, and an attempt to harmonize into one, that which really is two prophesies. And harmony cannot be obtained, unless we admit of two prophesies, as there several points of time distinctly marked that cannot be brought into harmony as one prophesy. Dan. 9:24, and a part of 25, points to A. D. seventy, when Jerusalem and the temple were destroyed by Titus, the roman general. Verse 25, and 26 and 27. The second prophesy begins by sounding a warning, not to get confused by the foregoing. It says: "Know therefore and understand (additionally) that from the going forth of the commandment," etc. Let us examine each of these statements carefully.

"Seventy weeks are determined upon thy people and upon the holy city." Notice: The end of favor to Daniel's people, and the destruction of Jerusalem is given as one item, which in inseparable, both would end at the same time, viz, A. D. seventy. To locate the end of their favor at any other date would do violence to this Scripture.

"To finish the transgression, and make an end of sin." To make an end of the typical sin offerings, according to the law, by the destruction of the temple where the offerings must be made, according to the law, this is what is meant, as is proven by other Scriptures, referring to the destruction of the temple by Nebuchadnezzar. Ezek. 21:25. "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." And again, Ezek. 36:5. "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity (when Jerusalem was destroyed by Nebuchadnezzar) in the time that their iniquity had an end." Their sacrifices are become an abomination, because they refused to comply with God's demand by the mouth of His prophets, their sacrifices were therefore iniquitous and an abomination.

"To make reconciliation for iniquity." On the surface, this seems to refer to our Lord's ransom sacrifice, but by a close examination of Luke 11: 50, 51, it will be seen it has no reference to the ransom. "The blood of all the prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple, verily I say unto you, it shall be required of this generation (the generation living at that time). The pages of history testify to the complete fulfillment of this prophesy, more than a million Jews lost their lives during the seige and destruction of Jerusalem, for the reconciliation of iniquity to balance the accounts of justice, which had been violated (by the shedding of the innocent blood of our Lord, when they said, His blood be upon us and our children to clean the slate for the full inauguration of the gospel age, which was to succeed the Jewish age, as it's antitype, which ended with the destruction of Jerusalem and the tempte by Titus, the Roman general, A. D. seventy.

"And to bring in everlasting righteousness." The righteousness of the law was typical, and their sacrifices must be renewed, year by year, continually. But the righteousness which is by faith in the sacrifice of our Lord Jesus is everlasting, and does not need to be renewed, therefore the destruction of the temple took away our typical righteousness and brought in everlasting righteousness.

"And to seal the vision and prophesy." The vision of the twenty-three hundred days, and the prophesy of the seventy weeks, by establishing the end of the special favor to the Jews, which was cut off of the twenty-three hundred days of Daniel's vision (Dan. 8:14) which he sought so earnestly to understand. To find the beginning of this seventy weeks, and, hence, the twenty-three hundred days (years), we subtract the seventy (the year Jerusalem was destroyed) from the four hundred and ninety, (the number of year-days in the seventy weeks) which leaves four hundred and twenty, and 420 from 2300 is 1880 A. D., as the end of the twenty-three hundred days, when the sanctuary should be cleansed. Had there been anything in the Scriptures to mark the beginning of this seventy weeks, the Jews could have known the end of their dispensation, and could have escaped the trouble, which our Lord said they did not know, Luke 19:44. Again: Had it been marked at its beginning, the destruction of Jerusalem and the temple, would not have sealed the vision and prophesy, as it would have been sealed at its beginning.

"And to anoint the most holy," from among the Jews, with the spirit of adoption to sonship, before the end of their special favor, A. D. seventy.

"And the people of the prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined." The Roman soldiers are the "people of the prince," and Titus, the Roman general was the "prince." The flood means complete overthrow. The temple has been desolate from that day until now.

(Continued next week.)

Appreciations.

Sherman, Texas.

I am writing you to ask you to please accept one dollar for subscription. I am sending you this letter as it is long past due. Please excuse my negligence. We are beginning to look up and relative, knowing our deliverance draweth nigh. Hoping you are rejoicing with us. I am as ever

Yours very respectfully,
MRS. J. W. CHILDS.

Church Hill, Tenn.

If I understand conditions of things aright, and I believe I do partly, this is the time, not to sleep as others do. Some few are beginning to see the light shining. The reason for sending your valuable paper to enclosed names is to have them see some of the precious truths now due, in regard to the Kingdom that is being established.

Yours for Truth and right,
J. H. WALLACE.

Shamokin, Pa.

Enclosed find money order for which please renew my subscription to July, 1919, to the dear old Tribune. I feel that I can't do without it, as long as the sermons are published, which seem ever fresh and new. Thanks for past favors in continuing to send paper after its expiration.

LEWIS L. EVARTS.

Ettrick, Ba.

Enclosed you will find P. O. money order for $2.00 to renew my subscription. Please pardon me for not renewing sooner. Will say that I always appreciate its visits. Please continue to send it to my address.

Very truly
W. C. JACKSON.

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

IMPORTANT NOTICE.

We have on hand several interesting articles from the pen of well-known members of the Truth which will appear later. Our friends will please bear with us, and in due time all will get a hearing. All articles that appear under signatures and credited to other papers do not in any sense express our approval or disapproval.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$158.00
Paid in	4.00
Total	$162.00
Paid out	$165.00

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

GREEK PHILOSOPHY

The strange numerical properties in the Roman Mythology noted by Steele, is evidently the product of man's constitution. It is a reflection of himself, and since we have seen that the triune features so pronounced in man, individually and collectively, we see it crop out on this Mythology. The Greek temperament was superior to that of the Roman and for this reason centered more on superior lines of thought, so their mythologies are not so fully developed and do not contain the numerical properties. But the application of their temperament to superior pursuits, give place to this peculiar order noted in Paganism. The Greek artistic temperament applied in life gave place to (1) architecture, (2) sculpture, and (3) poetry. In the intellectual and philosophical realms we note that these people produced three men that were far above any that were produced by other nations; they were (1) Socrates, (2) Plato, and (3) Aristotle. These men were contemporaries and worked together. Aristotle was the greatest of the trio and is accredited as the world's first genuine scientist. Aristotle is said by Spencer to be the world's greatest intellect, even greater than Newton. The triune features noted in the Roman Mythology is duplicated in the Greek letters on a higher plane. We present from the pen of D. G. Ritchie, a summary of the works of Aristotle, which duplicate the three general divisions of Paganism and their subdivisions well.

Prof. Ritchie, in a summary of the works of Aristotle, points out that there are three distinct ways of accumulating knowledge. Ritchie says that: "Aristotle distinguishes three kinds of thinking: (1) Theoretic; (2) Practical; (3) Productive. Corresponding to these we have three divisions of Philosophy: (1) Theoretic Philosophy is subdivided into (a) First Philosophy or Theology; (b) Mathematics; (c) Physics. (2) Practical Philosophy is subdivided into (a) Ethics; (b) Economics; (c) Politics. (3) Poetic (Productive) philosophy, corresponding to what we call the Philosophy of Art, would apparently be subdivided into three different arts: (a) Painting; (b) Sculpture; (3) Poetry."

As before stated, the mythology of the Romans was developed during the first stage of the empire, Mythic Rome. In the second stage, Political Rome, the mythology began to wane and lose its hold upon the people. Their traditions began to assume the nature of a philosophy and a more rational religion. This approached more in the nature of the philosophy of the Greeks. The most advanced of these, the one that produced the civilization of their second stage of existence, is known as Stoicism and Epicureanism. The first, Stoicism was the predominant system of thought, and the second, Epicureanism, was the lesser and counteracted the former in taking opposite views of the principles of the advocates of Stoicism. The two general divisions of this new system of thought, developed in the second stage of Rome, corresponds numerically with the second division of their mythology developed in Mythic Rome, namely, the "civic" deities which Steele says consisted of two departments as heretofore presented. Jupiter was the head of this department and was later succeeded by the goddess Vesta, who ruled supreme in the third division, the "moral." Since the third general division of Rome, Papal Rome, which follows Political Rome, is the religions or "moral" phase of the empire, it would seem as if their ancient mythology is a type of their national existence. The last division of their mythology, the "moral," had no divisions, and strange to say the Roman Catholic Church was a unit during the Dark Ages.

This singular correspondency just noted would suggest that perhaps their mythology was typical. Following this clue, we observe that the three general divisions of the mythology tally in nature, as well as in numbers. The first division, the "natural" corresponds to Mythic Rome; the second, "civic," corresponds well with Political Rome; the third, "moral," tallies remarkably well with the Catholic church, Papal Rome. Applying this principle, it will be surprising how faithfully the mythology foreshadows the history of the whole empire.

This mythology is not typical in the sense that the Tabernacle rite and allegories of the Old Testament are typical of the doctrine and experience of Christ and His Church, but is typical in the sense that history repeats itself under like conditions. Since the third period of Rome, Papacy, is proven by Pastor Russell to be "The Man of Sin," framed by Satan as a counterfeit of God's Millennial Kingdom, it would be possible, and indeed it seems probable, that Satan and the Fallen Angels, had to do with the creating of the world," are controlled by Satan, we may infer that Satan created the mythologies to deceive mankind, and it is an admitted fact that ancient mytholics are used by philosophers as types of their ideas, just as the types of the Jewish nation are used to foreshadow the Plan of Redemption.

(Continued Next Week.)

THE LITERAL EARTH NEVER TO BE BURNED UP.

Q. Will literal fire ever consume the literal earth?

A. No. God, who holds the nations in the hollow of His hand, says in the Bible, "The earth abideth forever." —Eccl. 1:4.

Q. Will symbolic fire ever consume the symbolic earth?

A. Yes. Our all-powerful God before whom the nations are as nothing, says in His Word, "All the earth shall be devoured with the fire of My jealousy." —Zephaniah 3:8.

Q. How do we know the fire spoken of in this verse is symbolic?

A. If it were literal, no people would be living on the earth after it has been consumed as they would be burned also. Listen to Zephaniah 3: 9, next verse: "For then (after the symbolic fire has burned out) will I (the Great Jehovah) turn to the people (the millions now living who live through the symbolic fire and will never die if they obey the laws emanating from Jerusalem when God's kingdom on earth will have been fully established) a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

Q. Is this symbolic fire now burning the symbolic earth?

A. Yes. Look how the fire is burning in Russia. Consider also Germany and how soon the flame of Anarchy will "devour" that nation.

Q. Does this prove that Christ is now present establishing God's kingdom on earth?

A. Yes. Listen to 2 Thessalonians 1: 7, 8: "The Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire (the flame is now doing His bidding in Russia and soon will in Germany) taking vengeance on them that recognize not God (those who instead of worshipping God are worshipping idols of Money, Power and Worldly Honor) and who also do not obey the Gospel of our Lord Jesus Christ" (that is, Accept with joy the Glad Tidings of God's kingdom on earth and its blessings of everlasting health, happiness and life in perfection.

CHARLES E. KERNEY, JR.

NOTICE TO OUR BRETHREN IN PRISON.

We request that the friends refrain from telephoning the warden of the Federal prison at Atlanta and making inquiries concerning the brethren who are imprisoned there and also from sending telegrams to them. It is impossible for the warden to grant all these requests. All such messages only add to the restrictions placed upon the brethren.—Watch Tower.

Worn in Her Light Canoe

When Miss America goes canoeing she takes it for granted that she may have to swim as well as paddle. It's a foregone conclusion that all well-regulated canoes turn turtle occasionally, and this lends spice to the sport and to the clothes worn for it. Here is a one-piece dress for a fair canoeist, made of black and white silk in a snappy design, that is enough to lure an amateur into the most treacherous of crafts. It is not a regulation swimming suit, but canoes are not supposed to venture into dangerous waters and it will answer for swimming—if swim she must.

It is made with a bodice with short sleeves cut in one with it, joined to a wide bifurcated skirt much like bloomers. It opens at the left front to a point a little below the waistline and fastens with snap fasteners. Narrow black silk braid is used for binding the sleeves and belt and finishes the neck opening, where it disports itself in a small square at the back and front, merely for the sake of ornament. It is applied to each side of the skirt in the same way, with the squares larger.

Gray ribbed stockings with black stripes, and black sandals, show the details of this outfit to be carefully chosen. It is topped off with a rubber cap and this should be in a bright color—red, or green, or yellow, so that it cannot be easily lost sight of if its wearer is obliged to swim and right her canoe.

Besides silk, mohair is a splendid fabric for canoeing and bathing dress. It sheds water quickly and is very and strong. Army or navy blue, with white braid is a familiar combination that never grows tiresome, and this material has no match for durability.

Julia Bottomly

Sashes and Girdles Mode.

Sashes and wide girdles are an important accessory of many of the newest gowns. In girdles, the wide crushed styles made of fabric or of ribbon are favored, being twisted twice around the waist and buttoned on either side. Wide, draped girdles of handsome brocaded ribbon are also employed, especially across the front of a gown. Plaids and plaid taffeta are very good for silk dresses for summer. The light colors used in them make a welcome relief from the rather sombre colors of our suits and street dresses of cloth.

Paris Achieves Lovely Afternoon Gowns

Now that women feel it a duty to make afternoon gowns do service for evening wear, the ingenuity of costumers is put to the test. From one of the great Paris designers comes the lovely gown pictured above and it is a triumph of French discernment and good taste; for it is quiet enough for daytime wear and distinguished enough for evening. It is of black satin with embroidery in silver thread. This combination appears also in French millinery from the most authoritative sources, but in hats black frame velvet is used instead of satin.

We may accept this gown as a criterion in hues and general make up of styles for the coming season. It has a narrow, plain underskirt of moderate length and a straight hanging over-garment vaguely confined to the figure by an easy girdle terminating in sash ends. The girdle is made of satin and that portion that encircles the waist is embroidered while the sash ends are plain. The skirt portion of the overdress is as long as the underskirt at the back and considerably shorter in front. This is a new development of the tunic skirt which is destined to reappear in winter gowns. The embroidered band on the back portion is not so wide as it is on the front.

The sleeves and collar are especially interesting because they are both new departures. Both are as plain as possible but each is original. The sleeves are cut full length and flared but are trimmed away at the wrist until the upper portion extends only a few inches below the elbow. The upstanding collar is of black crepe georgette and is supported by a few very small, unnoticeable wires.

Satin in black and in dark colors promises to be of all fabrics the most used for afternoon gowns. New draped skirts and new tunic skirts appear and silver tissel in embroidered bands is sure to be followed by silver lace in conjunction with them.

Julia Bottomly

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 39. PITTSBURGH, PA., THURSDAY, SEPTEMBER 5, 1918. Subscriptions payable in advance.

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COAL MINERS WANT MORE WAGES TO SPEED UP PRODUCTION TO LIMIT

PITTSBURGH FIREMEN'S DEMANDS GET SEVERE JOLT

MAYOR BABCOCK'S OFFER TO AID WILLFULLY REJECTED—EVEN EXTRAVAGANT COUNCILMEN TURN A DEAF EAR TO PLEADINGS FOR INCREASE.

The leadership of the Firemen's Protective Association has been dealt a staggering blow, and in this military age the blunder committed is of such consequence that more able strategists must come to the front if the organization is to render anything like the service which was originally intended.

The rejection of the proffer of Mayor E. V. Babcock to use his influence to secure the required increases was most unfortunate, and the apparent arrogant and unreasonable attitude of the representatives of the firemen brings not only ruin upon the members but reveals most glaringly the weakness of the organization and earns for it nothing save a sad reflection.

This is a day when blunders are regarded as inexcusable. Leadership must be successful and every move must be forward. Retreats are inexplicable and the folly of the strike of the firemen and its weakness is most conspicuous in its sudden collapse. If the association sought the support and sympathy of organized labor then the home of the laborer who belonged to some labor organization should not be placed in jeopardy. The firemen were entreated to be patient until the next budget; they were asked to meet in conference; they were pleaded with to be reasonable, but the strike fever gripped those with ability to sway the membership and the best, oldest and ablest men in the department have been wantonly sacrificed so far as promotions may be effective under the present administration. Even the Councilmen, who have been exceptionally extravagant and brazenly prodigal with the taxpayers' money, violently revolted against the firemen's demands and deliberately threw themselves across the path of the association after hurling their challenge back to the firemen to "strike if you want." The feeling everywhere is the leaders of the fire fighters deserved more but the spirit of defiance strangled their better judgment and preferring to beat their breast and hurl defiance rather than wisely accept the services of Mayor E. V. Babcock, they met their fate in but a few hours after the strike was declared.

The true strategist, it is believed, would have shifted the burden to the Mayor who was willing to assume the load. Failure to seize this magnanimous opportunity has resulted in sad defeat.

In reviewing the actions of the firemen, the "Gazette Times" on Monday said:

"The sudden abandonment by the firemen of their strike on Saturday evening, after about six hours' absence from their posts, but emphasizes the futility of their course and the unpardonable character of their offense. 'Unpardonable' is the descriptive adjective of the Secretary of the National War Labor Board at Washington, whose promise to have a representative of that agency hear both sides to the firemen's wage controversy in Pittsburgh this morning was made the basis of the men's decision to return to their stations. We are back at virtually the point which was reached on Friday before the firemen voted to quit. If the War Labor Board had no jurisdiction then it has none now. At most its representative, after hearing the testimony, can offer advice. Apparently the firemen are predisposed to accept that advice as in the nature of a recommendation having binding force upon both sides. Decision finally will rest with City Council. As we may reasonably conclude the recommendation will be no less favorable to the firemen's contention than Mayor Babcock's decision, made in the form of a pledge to request the Council

(Continued on Page Eight)

Relief Coming

IDEAL CONDITIONS FOR SHOP WORKERS

NOTHING TOO GOOD FOR EMPLOYEES OF WESTINGHOUSE ELECTRIC & MANUFACTURING COMPANY, WHERE REMARKABLE CARE IS TAKEN OF ALL EMPLOYED.

ESSINGTON, PA., Aug. 26.—If there is one feature connected with the new works of the Westinghouse Electric and Manufacturing Company, located in this place, which is of more interest than another, particularly to the readers of the National Labor Tribune, it is the manner in which every precaution has been taken to safeguard the lives of the employees, and every appliance known to modern science has been installed for the convenience, the comfort and the accommodation of the laboring force. Indeed, it is no exaggeration to state, that in this respect the Essington Works occupy a position that has no equal much less a superior.

The Company, in erecting these shops was not merely satisfied in complying with the requirements of state regulations covering these points, but it has gone far beyond them in surrounding the men and women with every desirable means of comfort. Thus it was not thought sufficient to provide all rotating parts of machinery with wire screens; but the builders have made every individual machine an independent operating unit. In other words every shop is devoid of any overhead line shafting or belting. Every machine operates by electric power, which is supplied to a motor running it independently of any other apparatus.

To describe the methods of sanitation, of ventilation, of hygiene, etc., etc., in detail would take considerable space, but here are a few of the features that are noteworthy. For example there are distributed throughout the different departments sanitary drinking

(Continued on Page Eight)

MOONEY'S APPEAL DENIED.

SAN FRANCISCO.—The California state supreme court has denied Thomas Mooney's plea for a writ of probable cause, which would have paved the way for an overthrow of Judge Griffin's decision that a court has not right to set aside a decision when it has been discovered that fraud has been used to secure the verdict.

The fight to save Mooney's life has taken a political angle because of the announcement by District Attorney Fickert, who prosecuted Mooney, that he is a candidate for governor of California. Many trade unions have already passed resolutions on this subject which would indicate to Mr. Fickert that organized labor will express its sentiments on election day contrary to his wishes.

This feature of the case, however, will not be allowed to overshadow the all-important work at hand to save Mooney by insistent agitation.

FOR BASIC EIGHT-HOUR DAY

A flat declaration for a basic eight-hour day for the adjustment of wage scales is being prepared by the National War labor board.

The position taken by the board may result in a readjustment of government contracts and subcontracts which are now on a basis of a ten-hour day.

If adopted by the government, the board's decision would affect hundreds of thousands of workers in private plants engaged in war work.

MANY MEN TO GET WAGE RAISE

WHEELING, W. VA.—In an announcement, I. M. Scott, president of the Wheeling Steel and Iron company, stated a new wage scale, providing an increase of 10 per cent., was being prepared. The new scale becomes effective August 15 and will affect some 2,500 employes.

SMELTER WORKERS UNITE.

SAN DIEGO, CAL.—Street car men have organized and affiliated with the Amalgamated Association of Street and Electric Railway Employes.

COAL MINERS DEMAND AN INCREASE IN WAGES

COAL PRODUCERS SAY THAT NO INCREASE IN WAGES CAN BE GRANTED UNTIL SELLING PRICE IS INCREASED, AS OPERATORS ARE MAKING NO MONEY ON PRESENT SELLING PRICE.

The United Mine Workers are seeking another advance in the face of the promise to Fuel Administrator Garfield last October that if an advance was granted that it would suffice during the period of the war.

President Frank J. Hayes of the miners was in Washington on Monday presenting a petition to Dr. Garfield, but the latter has given his promise to President Wilson not to ask for an advance for the miners after he secured the President's consent to an advance last fall even though the miners' agreement with the operators did not expire until April, 1919.

The operators in the Pittsburgh district cannot increase the miners' wages under the present selling price settled upon by Dr. Garfield, as the price at the mines is entirely too low to grant an advance upon. It is only with the greatest economy that operators are making any money at the present time, and many of them are complaining bitterly because the red figures are on the wrong side of the ledger. The coal producers are urgently requesting Dr. Garfield to establish a new increased base rate which will show a material advance and the producers have not yet lost all hopes. Until this has been done they declare there is absolutely no use of the national officials of the miners seeking an increase in the pay of the miners. If some agreement can be reached whereby the producers are privileged to increase the selling price sufficient to allow the miners an increase and thus securing an increased base selling price the producers are prepared to consider a readjustment of the miners' wages, but unless the operators are granted a new selling price by which they may increase their revenue there is no use of discussing an advance for the miners.

Speaking to the mine workers Dr. Garfield indicated plainly that he did not care to go into the wage question during the period of the war.

"Speaking in your behalf and at your request," said Dr. Garfield, "I promised the President of the United States last October that no further increases in wage would be asked for during the period of the war. I cannot and will not break that promise."

Since their conference with Dr. Garfield the mine workers' leaders assert they have canvassed the situation and their "unanimous judgment" is that the only way to remedy the bonus system and allay the spirit of unrest due to the increased cost of living is "to grant a fair, substantial, general increase in wages, applicable to all men employed in and around the coal mines of the United States."

In the anthracite regions especially, they add, "thousands are not getting enough in wages to guarantee them a decent living."

The petition asserts that thousands of men "are getting a low rate of $2.44 a day, while the highest rate for the most skilled man is $3.60."

It adds that, "these figures speak for themselves." The anthracite district, the mine workers' representatives say, is in Eastern Pennsylvania, in a limited area and more than 36,000 men have been taken from it by the draft and enlistments in the Army and by the greater inducements offered in other industries.

"Shall the present insufficient force be further depleted?" the petition asks. "The mine workers will not remain if they are not paid a decent wage.

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Biddeford, Me.
Enclosed find renewal of subscription for another year. Three weeks without it was enough.
Yours,
H. G. GOULD.

Oakland, Kan.
For the enclosed money please send me the Labor Tribune for one year. Begin August 1.
Yours truly,
H. C. TAYLOR.

Portland, Ore.
I appreciate your paper very much. Wishing you continued success, I remain,
Yours very truly,
JOHN SORLIE.

McClellandtown, Pa.
Enclosed find money order for renewal of our subscription to the National Labor Tribune.
Yours,
D. L. McWHIRTER.

Beloit, Ohio.
May you continue on in the good work. Enclosed find renewal for another year.
Yours very truly,
MRS. M. HESSER.

Hazleton, Pa.
Enclosed find personal check to pay our subscription. We thank you for past favors.
Yours truly,
JONAH DAVIES.

Milledgeville, Ga.
Been a subscriber for over seven years and can't do without it. Enclosed find subscription.
Yours very truly,
M. V. TANNER.

PASTOR RUSSELL'S SERMON.

"CHANGED FROM GLORY TO GLORY"—THE VALUE OF CORRECT VIEWS OF THE ALMIGHTY IN THE TRANSFORMATION OF CHARACTER — THOSE WHO WORSHIP A MEAN, UNJUST, WICKED GOD WILL INEVITABLY COPY HIM AND BE WICKED — ERRONEOUS VIEWS FROM THE DARK AGES RESPONSIBLE FOR MUCH OF THE WICKEDNESS OF CHRISTENDOM.—LOVE BEGETS LOVE.

ALLEGHENY, PA., Sept. 6, 1906—Pastor C. T. Russell was with the home congregation Sunday and spoke at Carnegie Hall, Allegheny, the Bible House Chapel, generally used by the home congregation, being too small. The audience gave close attention while the speaker addressed them on the subject of "Changed from Glory to Glory," from the text, "Hence shall all with unveiled face behold as in a glass the glory of the Lord and are changed (transformed into the same image) from glory to glory as by the Spirit of the Lord." (II Cor. 2:18.) He said:

The intimation of our text is that whoever sees the glory of the Lord will be influenced thereby. The Apostle is not speaking of natural sight but of seeing with the eyes of the understanding. Whoever sees the Lord's true character necessarily will be sure to find it a test which will either work in him a blessing through a desire to copy the Lord or reversely work in him a hatred of righteousness. This the Apostle intimates in other Scriptures also, assuring us that the Gospel is either a savor of life unto life or death unto death. We are glad to believe not only from our own experiences but also from the words of the Scripture that to the majority of our race the message which the Lord has sent will ultimately prove to be a savor of life unto life—unto eternal life. The fact that only a small fragment of mankind now appreciate God's character and correspondingly love righteousness and hate iniquity should not be considered a proof that the great mass of mankind will find the message of God's love and favor ultimately a savor of death unto death eternally.

Rather it is an evidence that the majority now do not see the Lord in his true character—that the eyes of the majority of mankind are now closed or as the Apostle in this text represents the matter, their eyes are veiled. Some things respecting God they do see through the veil of ignorance and superstition and sin which covers their hearts, their minds. But the view of the Almighty obtained through such a veil is of necessity a very unsatisfactory one and far from happifying and encouraging to the beholder. The Apostle had just been discussing the fact that the Jews as a people rejected Christ and the Gospel of grace. He tells us that it was because there was a veil over their hearts which hindered their seeing the glory and beauty of the divine justice and love which centered in the Redeemer and his work of sacrifice on our behalf—"a ransom for all to be testified in due time." And what was true of the heathen, as the Apostle elsewhere stated, "The god of this world hath blinded the minds of them that believe not."—II Cor. 4:4.

Thus the heathen minds are still more blind to the Almighty and his plan than are the Jews who see something at least of God's justice and of his promises of a Messiah and a future blessing through him. Similarly to-day the Jews are still partially blinded as respects the Lord's character and plan, and many Christian people—indeed the vast majority of those 400,000,000 constituting nominal Christendom—are either blind or at least veiled as respects the eyes of their understanding and their appreciation of the true God and his wisdom, justice, love and power. Only a comparatively few have by the Lord's mercy come out of darkness into the marvelous light of divine truth and revelation—only the very few whose eyes of understanding are opened, from whose hearts the veil has been taken away—only these can now appreciate God and Christ in their true character.

ONLY THE BEHOLDERS ARE CHANGED.

Thus the Apostle declares that it is "we of unveiled face"—we from whose hearts the veil of superstition and misconception has been either totally or partially removed—we in that proportion may behold the glory of the Lord not directly but as in a glass, as in a mirror. This which was true in the Apostle's day has been true throughout this Gospel age and is true to-day—the world by wisdom knows not God. Heathen wisdom forms or pictures idols, scientific wisdom worships a microbe protoplasm as its creator, the Jew and many Christians get but a partial glimpse of the true God, they realize something of his justice but see little if anything of his love. And even their ideas of divine justice are sadly warped and twisted by the ignorance and superstitions and false doctrines which come down to us from the "dark ages" and which was recently received from heathendom and primarily were, as the Scriptures declare, "doctrines of devils."—I Tim. 4:1.

In proportion as we get rid of the veil of ignorance, in that same proportion do we obtain the spirit of liberty, the spirit of Christ, and ability to see things in their true, proper light. This is the Apostle's argument in the context where he says, "Where the spirit of the Lord is, there is liberty." And liberty which ignores the Lord and his spirit is an injurious one likely to lead its possessor afar off into the worship and service of the microbe god, but he whose eyes of understanding are opened to the divine revelation, he who receives the spirit of the Lord receives therein the true spirit of liberty and is of the class described as having the opportunity for being changed from glory to glory into the same image, into the likeness of the God of glory, the God of wisdom, justice, love and power. It is based upon this declaration that where the character and its perfection and see that the Apostle uses the words of our text, saying, "Hence we all with unveiled face, beholding as in a glass the glory of the Lord, are changed (transformed) into the same image."

THE TRANSFORMATION A GRADUAL WORK.

The Apostle James (1:25) most clearly sets forth that we must not only look into this law of liberty, the law of God, and see therein the divine character and its perfection and see also our own imperfections, but we must continue to use these means of grace. We would have the transforming work in our hearts. The same thought is given in our text, namely, that this transformation is a gradual one—from glory to glory—an increasing glorious likeness to the glorious God. The same thought is set forth by the Apostle in his letter to the Romans when he declares that we are changed by the renewing of our minds that we might be able to prove the good, acceptable and perfect will of God. The transforming work must have its beginning, must have an onward progression and must have a culmination—good, acceptable, perfect.

The measure of our knowledge limits our change or development. When we knew nothing, when the eyes of our understanding were thoroughly blinded we saw none of God's glory; as the blindness passed away, as the veil of ignorance and superstition gradually dissolved, we could see more and more the glorious character of him who called us from darkness to light. But so long as the veil in any measure continues, that long and to that degree we will be lacking of the full heart transformation, hence the necessity that all of the Lord's people should grow in divine grace by growing in the knowledge and the love of God. It is in accord with this that the Apostle writes, "For this cause I bow my knees unto the Father of our Lord Jesus Christ . . . that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and the length and depth and height; and to know the love of God which passeth knowledge." —Eph. 3:14-19.

OUR CHANGE—ITS BEGINNING AND END.

Our text intimates that this work of change is accomplished by the Spirit of the Lord—the transforming work of change in the heart, character, life, is accomplished by the Holy Spirit. Hence only those begotten of the Holy Spirit—"born again" (begotten again) have this eyesight now and are experiencing this change of heart, of character, of life, from glory to glory. Simply to believe that Jesus is the world's Redeemer and a great Teacher sent of God is not sufficient. Our belief to be of value must lead to the renouncement of sin—more than this it must lead to a full heart-consecration to the Lord and his service, else we can not have the begetting of the Holy Spirit, can not get our eyes sufficiently opened even to discern the glories of the divine character. It is the spirit-begotten ones that the Apostle is addressing in our text, "We." As the Apostle says, "Let us go on to perfection." Let us behold in the glass of the divine Word the divine character and thus day by day, little by little, the transforming work will progress, the change of heart, of will, will become more and more our own and thus we shall be even in the present life more and more like our Lord.

This is also the Apostle's suggestion in his letter to the Romans when he intimates that God has called us with the heavenly calling to joint-heirship with Christ and that this joint-heirship is dependent upon our becoming copies of his dear Son. (Rom. 8:17, 29.) It is important therefore that we know definitely of the beginning of the new mind—that we may be able to recognize definitely that we have given our hearts, and all to the Lord. It is important that we should progress and proper that we should look continually for evidences of the increase of the Lord's character likeness in our hearts, and then in view of the Lord's promises to this effect it will be ours to hope for the glorious change of the First Resurrection which shall complete the work of grace begun in the begetting of the Spirit. In that glorious First Resurrection we hope for actual likeness to our great Redeemer—then, as the Apostle John declares, we shall see our Redeemer as he is, every vestige of the veil and imperfections and blemishes of the present time shall have passed away, "We shall be like him for we shall see him as he is and share his glory."—I John 3:2.

NOT A GLORY OF THE FLESH.

It is frequently a cause of discouragement to the Lord's people that they did not clearly enough discern that the changing process which is to eventuate in their glory is not a changing of the flesh but of the spirit, the mind, the will. We would not by any means give the inference that where the mind, the will, is soundly converted to the Lord it would have no effect upon the flesh, no control over the flesh; quite to the contrary we believe that the changed mind has a strong influence over the flesh in that it even gives light and dignity and glory to the earthly features—that every man enlightened and illuminated by the truth will not only know of this illumination in his own mind and appreciate its transforming influence in his own heart and will, but that to some extent this illumination of the Lord's spirit will shine out through his mortal body, in his words, in his life and conduct, yea, in the very expression of his countenance. However, what we here wish to emphasize is that the Lord looketh upon the heart and not upon the outward appearance—the Lord will judge of our change not as men would judge, by outward appearance, but by the inward conditions of loyalty to him and desire to say, to think, to feel in accord with the Spirit of the Lord, in accord with the glorious likeness which we see with increasing clearness reflected in the divine Word. The world will judge us by the outward appearance merely, the Lord will judge us by the inward merely. But we and all of the household of faith are justified in expecting that there will be evidences of the change of heart manifested in the outward conduct of the flesh.

The Apostle intimates all this not only in our text but elsewhere, for instance he declares, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11.) How plain the statement! The Lord is dealing with the New Creature but as the New Creature grows in strength by the glorious transformation of character from glory to glory, it will desire to control the mortal body and it will be a growing and increasing power so to do, so, that even the mortal body, which once was alive to sin but is now reckoned dead to sin will be drafted into the service of the New Creature, drafted into the service of righteousness in harmony with the New Mind and its degree of glorious likeness to the Lord.

BLINDNESS TO THE DIVINE GLORY BANEFUL.

We have followed our text and our experiences and observations fully concur with the divine testimony. Let us now look upon the opposite page; let us see what are the injurious effects of heart blindness as respects the divine character—the glory of God. The Apostle points out that originally man was created not in the blind condition of mind but with the illumination. He answers the question of how it comes that this being true the great mass of mankind are now in such total blindness, explaining to us that it was because they did not wish to retain a knowledge of God in their hearts, therefore God gave them over—allowed them to take their own course as a result of which they developed a reprobate mind. "When they knew God they glorified him not as God and were unthankful, and became vain in their reasonings and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man . . . Wherefore God gave them also up to uncleanness through the lusts of their own hearts to dishonor their own bodies between themselves. Because they exchanged the truth of God for a lie." Read at your leisure the Apostle's explanation of how the heathen world has reached its low plane of degradation as he sets forth the same in the first chapter of his epistle to the Romans from the nineteenth verse to the end.

Our own ancestors were heathen and the measure of civilization which we enjoy we owe to the light of the knowledge of God which reflected into Europe from Palestine. Nevertheless so greatly has the truth of God been intermixed with heathen philosophies, ignorance and superstition that as we have already shown only the spirit-begotten ones are able to see the glory of God with any measure of clearness and appreciation. Let us thank God that while we see that the world still is in sin and death we see also the divine character of love for mankind as set forth in the divine Word which assures us that all the families of the earth are destined to have a blessing from the Lord through him who loved us and bought us with his precious blood and that the blessing which now is granted through a regeneration and begetting of the Holy Spirit to the Church is merely a prelude, a foretaste of a much more general blessing that is yet to come to every creature, bringing with it an opportunity for the opening of all the blind eyes of understanding and the opening of all the deaf ears, that all may hear and see and appreciate the glory of God, the love of God, the wisdom of God, the justice of God, the power of God. True when this shall be accomplished we can not even then hope that it will mean that all will come into full accord with the Almighty, but our hearts are satisfied with the assurance that he who created the world loves the world to the extent that he has redeemed them through the precious blood of Christ and that the Redeemer in harmony with the divine plan is yet to grant to every man an opportunity for full and complete restoration to all that was lost through Adam and that even those who will finally refuse divine favor will not be eternally tormented but as the Scriptures declare, "They shall be utterly destroyed from amongst the people."—Acts 3:23.

"THE VEIL SPREAD OVER ALL NATIONS."

Pursuing the Apostle's thought in the text we remember the statement of the Lord through the Prophet Isaiah that he will destroy the face covering that is cast over all peoples—the veil that is spread over all nations. (Isa. 25:7.) In this prophecy the Lord is referring to the Millennial Kingdom which he has elsewhere symbolically spoken of as a "mountain." He tells us that this mountain or kingdom shall be established in the earth and that a power proceeding from it shall destroy the veil, the covering that is upon all peoples and that he will prepare in this mountain for all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow—pleasures, joys, blessings, favors of God beyond anything that they would now know how to understand or appreciate. Even we whose eyes of understanding are opened wider and more widely, day by day, are astonished as we get further glimpses of the great plan of God to see what grand blessings the coming Kingdom of Christ is to bring to the entire "groaning creation"—not only to those who will be alive when that glorious epoch will be ushered in but in accordance with the Scriptures a blessing to all nations, to all peoples, which will include those who have already perished in death.

The blessing will largely be a blessing of knowledge both of the eyes and ears, the taking away of the blindness, the veil and the ushering in of the glorious sunlight of that millennial day which shall chase away all the superstitions and errors and evils of this present time. What wonder that the prophets all spoke of that glorious Millennial Kingdom in rapturous words of wonder, that the apostles all referred to it with expressions of longing and desire as the time when the whole groaning creation shall be delivered from the bondage of corruption and that so many of them as will may attain to the liberty that is proper for the sons of God. (Rom. 8:21.) Can we wonder that our Lord Jesus himself taught us to look forward to this Millennial Kingdom, this great Mountain of God and to pray "Thy kingdom come, thy will be done on earth as it is done in heaven?" Our context establishes the fact that the coming blessings are to be not only for those living at that time but also for those who are in their graves. Mark the statement, "He will swallow up death in victory; and the Lord will wipe away tears from all faces and the reproach of his people shall he take away from off the earth.—Isa. 25:8.

Note also the Lord's statement through the Prophet Hosea (13:14) "He shall ransom them from the power of the grave, he will redeem them from death. O grave (sheol) I will be thy destruction." It is this passage which the Apostle Paul quotes in his great discourse on the resurrection. (I Cor. 15:55.) Pointing down to the second coming of Christ and the time when the Church shall be glorified with him he declares that then will be brought to pass the saying that is written—Hosea's statement—that death will be swallowed up in victory. It will require the entire Millennial age to swallow up death in victory, to rescue mankind from present sin and death conditions and to come into full accord with God and to obtain the gift of God, eternal life. At the end of the Millennial age the Prophet's words will be fulfilled, "O death where is thy sting? O grave (hades), where is thy victory?"

"HE THAT HATH THIS HOPE."

The Apostles continually incited the Church to look forward to the glorious events that would transpire at the second coming of Christ: (1) The glorification of the Church with her Lord in the First Resurrection; (2) then the great work of the Church in glory, the work for mankind, the blessing of all the families of the earth by the taking away of the veil of sin and ignorance and superstition that is now upon the world. In connection with the statement of our text the Apostle assures us that the veil which is now over the minds of the Jews will be taken away in the Lord's due time—after Spiritual Israel shall have been selected and glorified and when the Millennial Kingdom will be true of Israel in the flesh other Scriptures show us

(Continued on Second Page.)

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESSON, Postmaster General

IMPORTANT NOTICE.

We have on hand several interesting articles from the pen of well-known members of the Truth which will appear later. Our friends will please bear with us, and in due time all will get a hearing. All articles that appear under signatures and credited to other papers do not in any sense express our approval or disapproval.

PERFECT THROUGH SUFFERING.

If He, the holy, harmless, sinless One,
Must needs be perfected through suffering,
Wouldst thou then seek to tread a path less steep
To reach Heaven's goal and win thy Father's smile?
Ah, no! My soul, when pain and sorrow cross
Thy threshold, be thou swift to welcome them,
Then whisper low within thy heart of hearts,
"Another opportunity to show
My King how much I love, what I can bear
For Him!" And as the weary days go by,
Cling closer to the hand that wounds thee so,
Lean harder on the breast of Him who loves
Thee, even as He loved His only Son;
And pray, "Lord, spare me not, burn out all dross,
Let nothing but the purest gold remain,
And help me in the hottest fire hold still,
Do Thou, great Lapidist, grind on, that I
May perfectly reflect the glorious light
Of Love Divine! Oh, fit me for some place
Within Thy royal diadem to shine!"

G. W. SEIBERT.

January 28, 1918.

TO BE MUNITIONS FACTORY

A New York dispatch says: The Russellite Temple in Brooklyn, used as headquarters by the followers of the late Pastor Russell before the cult attracted attention of Federal authorities, and eight of its leaders were sent to the penitentiary for conspiracy to obstruct the draft law, has been sold to a firm which will use it for the manufacture of war munitions. Walter Spill, acting president of the organization, announced that new headquarters will be opened in Atlanta, Ga.

[The Tribune has been reliably informed that the headquarters will be moved to Pittsburgh, and that the society has leased for a long term of years half the third floor of the Martin Building, Federal and Reliance streets, Northside, through the Real Estate Company of Pittsburgh. As a move seemed to be necessary, we are pleased to welcome the society back to its birthplace, where Pastor Russell first preached the glad tidings.—Ed.]

Greencastle, Ind.

August 15th issue of your paper has just fallen into my hands and I am unable to express my great appreciation of the deep and timely spiritual truths contained in the article, "What of the Night?" by Bro. W. M. Batterson. I trust that other such articles may continue to appear.

Please find enclosed $1.00 for which send me your paper for one year, and oblige,

MRS. JOHN MASON.

Milledgeville, Ga.

I wish to express my gratitude for your having been so faithful in publishing the religious department of your paper, especially Pastor Russell's sermons. I have been a subscriber for 7 or 8 years to the Tribune, and I certainly enjoy it. Much love to all the saints in the one hope. I send $2.00, one on renewal of the subscription, one for issues containing Brother Kersey's sermon on "Millions Living Who Will Never Die."

M. V. TANNER.

Church Hill, Tenn.

Enclosed find one dollar, which is to pay for your valuable paper for another twelve months. I thank you for sending paper after my subscription expired a few days ago. I enjoy reading the back sermons; also the other pieces from different writers. "To shall know the Truth and the Truth shall make you free."

Yours in the Truth,

J. H. WALLACE.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. I'll gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

FOR SALE—40 shares of Mena Film Stock for 35 dollars. Stock now worth 50 dollars. My husband died, leaving me this stock. I am now in need of money is my reason for selling. Address FELTEX, 18 So. Mercer St., New Castle, Pa.

A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

(Continued from last week.)

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THE SECOND PART OF THE PROPHESY.

Daniel 9:25: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince shall be seven weeks: and three score and two weeks: the streets shall be built again, and the walls, even in troublous times." The first period, "seven weeks," forty-nine years, was allotted for the rebuilding of Jerusalem, and three-score and two weeks would make sixty-nine weeks, which would reach to the Messiah. Jesus became the Messiah when he was anointed with the Holy Spirit at his baptism at Jordan, (Messiah means anointed) in the year A. D. 29, which was four hundred and eighty-three years after the going forth of the commandment.

"And after three score and two weeks shall Messiah be cut off, but not for himself." This took place A. D. 33, when our Lord was crucified. "And he shall confirm the covenant" (of sacrifice, Psa. 50:5) "with many" (Jews) "for one week." The seventieth week our Lord said, "I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24. However, the end of the seventieth week was the end of exclusive favor to the Jews, seven years after our Lord's baptism, and three and one-half years after the crucifixion, the Holy Spirit came upon Cornelius, the first Gentile to receive the begetting of the Holy Spirit to sonship of God, as our Lord intimated in John 10:16. "Other sheep I have, which are not of this (Jewish) fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

"And in the midst of the week" (the 70th week) "he shall cause the" (typical) "sacrifice and the oblation to cease." This was accomplished at our Lord's death, when the veil of the temple was rent in twain, at which time God ceased to accept the typical sacrifices. It is true that sacrifices were offered in the temple until it was destroyed, but they were an abomination unto the Lord Jehovah, because the Jews had rejected the Messiah, and said, "His blood be upon us and our children." And again, God could no longer accept of the typical sacrifices, after accepting the ransom sacrifice of our Lord, which was attested by the outpouring of the Holy Spirit on the day of pentecost.

"And for the overspreading of abomination he shall make it desolate, even unto the consummation, and that determined shall be poured upon the desolate." While God permitted the offering of their abominable sacrifices until the full end of their special favor, which ended A. D. seventy, he had determined that the temple should be desolate for an equal number of years of their national favor, as was foretold by the prophet Jeremiah, 16:19. "And first I will recompense their iniquities and their sins double; (an equal length of time) because they had defiled my land," (by spilling the blood of the Messiah on it) "and have defiled mine inheritance with the carcasses of their detestable and abominable things." This finishes the second part of the prophesy of the seventy weeks, and which proves that the full end of the Jewish age was A. D. seventy, and that the gospel age was fully ushered in on that same date.

PARALLEL DISPENSATION.

I Cor. 10:11. "Now all these things happened unto them (the Jews) for example, (types) and they were written for our admonition, upon whom the ends of the world (ages) is come." "For the law having a shadow of good things to come." Heb. 10:1.

From these and other Scriptures, we learn that God's dealings with the children of Israel, during the Jewish age, was but types, or pictures, giving the shadows during that age, of the substances to be brought about, during this, the gospel age, and that these two ages are of equal length, as is shown by the "double" mentioned above. Let us find the length of these two ages.

The children of Israel existed before the death of their father, Jacob, but God dealt with them through him until his death, after which he dealt with them as a nation. The Millennial Age began at the close of the six thousandth year since the fall of Adam, which we think was eighteen hundred and ninety-three, but will not be fully ushered in until the close of the forty-year harvest of the Gospel Age, nineteen hundred and thirty-three, likewise the Gospel Age began in the initiative with our Lord at Jordan, when he became the Messiah, A. D. twenty-nine, but was not fully ushered in until the end of the forty-year harvest of the Jewish age, A. D. seventy. Hence, we will reckon the length of these ages from this standpoint.

We should begin to count the Gospel Age from the beginning of the year A. D. seventy, and ending nineteen hundred and thirty-three. Therefore, 70 from 1933 is 1863, as the full length of the Gospel Age.

Let us now find the length of the Jewish age. The chronology between the death of Jacob and the exodus is broken and disconnected, and if it were not for the New Testament Scriptures, (Gal. 3:17) we would not be able to know the length of this period with a certainty. Therefore we will reckon backwards from the death of Jacob, to the covenant with Abraham; a date well established. First we must learn Abraham's age at the time the covenant was made with him. This is found in Gen. 12:4. "So Abram departed, as the Lord had spoken unto him, and Abram was seventy and five years old when he departed out of Harron." (or Charron.) It was at this time that the covenant was made, as he had not complied with all the requirements of the Lord's command, until this time, viz, "Get thee out of thy country, and from thy father's house." His father died in Harron. Acts 7:4.

Gen. 21:5. "And Abram was an hundred years old, when his son Isaac was born unto him." Gen. 25:26. "Isaac was three-score years old when Jacob and Esau (twins) were born." Gen. 47:28. "And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years."

Hence, from the covenant to the birth of Isaac was 25 years; from the birth of Isaac to the birth of Jacob was 60 years; Jacob lived in all 147 years; total from the covenant to Jacob's death, 232 years.

From the covenant to the exodus, Gal. 3:17, was 430 years; from the covenant to Jacob's death, as above, was 232 years; therefore from Jacob's death to the exodus was 198 years.

Now, to obtain the length of the Jewish age is but a mathematical calculation:

From Jacob's death to the exodus was 198 years; from the exodus to the division of the land was 46 years; period of the Judges, Acts 13:20, was 450 years; period of the kings, was 513 years; thence to the first year of the reign of Cyrus was 51 years; then to A. D. 1 (See margin), Ezra 1:1, was 536 years; thence to the beginning of A. D. 70, 69 full years, was 69 years.

Total length of the Jewish age was 1862 years.

Hence, in nineteen hundred and thirty-three, Israel's "double" will have been completed, then the prophesy of Isaiah, 40:2, will go forth. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquities are pardoned: for she hath received of the Lord's hand double (as many years of punishment as she had of favor) for her sins." And Paul says, (Rom. 9:25) "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (The full number from among the Gentiles to complete the church should be secured.)

However, many Bible students will be deceived, and believe that the "Times of the Gentiles" have ended, because the nominal Jews will be permitted to establish some form of government in Palestine, before their "double" has been completed. However, we believe a large measure of prosperity will be enjoyed by the Jews as a consequence of this premature kingdom, which will cause many to be deceived. This will be explained when we deal with the "Restoration of the kingdom to Israel." There are many other features of the parallels that we have not mentioned, but they can be brought out in harmony with the above time features, as space forbids giving them here.

(Continued next week.)

AFTER THE WAR, WHAT?

During the past forty years a phenomenal light has shone into the minds of men. It has clarified the vision and enlarged the perspective of all men to some extent, but more particularly opening the eyes of the few to a remarkable perception and understanding of Biblical statement of Divine Truth, and the chicanery of those subtile lies by which Satan has deceived mankind. By this light, laws that govern matter have been discovered, the existence of which had never before been suspected; and based on these laws new and intricate mechanisms have been constructed, some of them with almost human intelligence of action, by which the forces of nature have been harnessed to do the bidding of man; forces more powerful, as used, than those possessed by the fabled Titans and gods of mythology, had they been real.

If to hear the human voice, to instantly recognize all its individual peculiarities, a distance of 4,000 miles, with no medium between, to convey it, but the atmosphere, and possibly not even that required, is not a miracle, then where may we look for miracles?

By means of the graphophone and moving pictures, men, after they are dead, may be seen apparently moving about and talking as actually as in life; if the man himself actually appeared, it would scarcely be more astonishing, to a novice; and if some day that should actually take place, we would soon get used to their coming back and accept it as a matter of course.

Considered absurd, unheard of and absolutely impossible a few years since, man now at will in many cases, with the graphophone and moving pictures literally resurrects the conversation of deceased persons, also at the same time their physical appearance, with all of their peculiarities, so recognizable as to be instantly recognized by their friends. This is done entirely by natural law, not by supernatural means.

This conclusively demonstrates that the entire resurrection of the persons themselves is possible by natural law, absurd and impossible as it now seems.

Slowly men are coming to realize that already the material foundations of the Kingdom of Heaven among men (so long foretold) are literally being laid in the phenomenal scientific attainments of the time, through the operation of natural law, and that the Kingdom of Heaven among men is merely a vastly higher and more righteous administration of human affairs than heretofore known, but to man apparently along natural lines which the natural human mind as now constituted, without supernatural change (as heretofore supposed) can understand, appreciate and intelligently help forward.

Men fly through the air a hundred miles an hour and carry tons of weight; and they have built ships that navigate under the water like fish, and they guide ships by radio from the ocean; we can see them. They have covered the water with great systems of shipping and the land with a network of railroads, welding the whole world into one solid economic unit; tending to unite the people of the world into one nation.

Man travels on land in his pleasure carriage thirty miles an hour without a horse. There are only a few of the remarkable things man has perfected through knowledge gained by this phenomenal light shining in his mind.

Mr. Edison says that we are only on the threshold of the application of these forces of nature and the understanding of the laws that govern them.

All will admit that this is extraordinary—not the result of a process of development, but a psychological phenomenon. We have entered the golden age of prophecy—an entirely new order of things.

ENTERED THE GOLDEN AGE.

Thirty million men thoroughly organized under government orders, killing each other in the golden age? That is also out of the ordinary—that too is a psychological phenomenon.

The old age is dying. We see before us the birth of a world and the death of a world. Either one is the greatest phenomenon ever witnessed by mortal man; but here are two events that baffle the imagination to picture.

Color them as we may, we fail to render them in their gorgeous tones; the startling accent of their high lights and the horrible blackness of their shadows. The Apocalypse of St. John, the picture he draws as he looks down the centuries, is now staged before us; the old evil world in its dying agony burning up alive; the Kingdom of Heaven in its effulgent glory gilding the mountain top in the dawn of its morning.

What a panorama we dwellers upon the earth in this year of 1916 are beholding! Billions have looked forward to it down the centuries with wondering awe as they have read of it in the Apocalypse of St. John. The old evil world now burning up was based on concrete selfishness, translated into the dictum that "might makes right," the invariable sequence of which is hate, war, murder, destruction; this is invariably the history of every political entity of "this present evil world," Satan's kingdom.

This condemned political system had ever present in it the inherent poison of hate, which invariably, by spontaneous combustion, so to speak, on reaching a certain stage, took fire and burned up the whole structure of the state, as far as its economic line its extended.

Now, however, as before stated, the economic units have all been practically fused into one, the new, united world. This has been in process for at least forty years, principally through the consummation of railroad, telegraph and telephone systems in connection with the great systems of ocean transportation. As soon as this began to appear an accomplished fact, we began to hear about the coming of a world war. We met with forethought saw that this was inevitable.

This was the preparation, the removing of the barriers for the burning up of the whole social, political and ecclesiastical world. The religious world being a mere annex to the others, will, of course, be destroyed with them.

President Wilson states that the world is on fire. No one is so foolish as to think he means the physical world. This will as completely destroy "this present evil world," based on foundations that cannot endure the winds and waves of strife, as the institutions of evil in the antediluvian world were destroyed by the deluge of water.

It is clear that this phenomenal light shining in men's minds is the cause of the removing of the barriers to the burning up of this evil world; completely breaking down the so-called civilization based on concrete selfishness, hate, war, etc. It could not be destroyed unless it burned simultaneously all over the world. Who would not prefer an administration of human affairs based on love and justice to one based on selfishness and hate?

I was invited some time since to hear Louis D. Brandeis, now of the U. S. Supreme Court, address the two hundred and fifty Jews in Harvard university on the subject of Jewish ethics and ideals. At his close, taking him by the hand, I said, "Mr. Brandeis, from the standpoint of a radical Christian. I can see no difference between Jewish ethics and ideals and Christian ethics and ideals." Mr. Brandeis quickly replied: "The ethics and ideals are all right, but it is their practical application that is needed." I responded emphatically, "Precisely, and Jesus came to institute an administration that had the power to practically apply them."

Herein is the significance of the phenomenal light shining in men's minds—resulting in great power, such as has come from Mr. Edison's and other men's inventions. It is a constructive power; The power of love—life—as opposed to the destructive power of Satan—malice, hate, death—as we see now demonstrated in Europe. The light is the beginning of the instituting of the new administration, and the destruction of Satan's kingdom of darkness, "whom the Lord will consume with the spirit of his mouth and shall destroy with the brightness of His coming."—2 Thes. 2:8.

NEWTON T. HARTSHORN,
18 Ellsworth Ave., Cambridge, Mass.

(Continued Next Week.)

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

NOTICE TO OUR BRETHREN IN PRISON.

We request that the friends refrain from telephoning the warden of the Federal prison at Atlanta and making inquiries concerning the brethren who are imprisoned there and also from sending telegrams to them. It is impossible for the warden to grant all these requests. All such messages only add to the restrictions placed upon the brethren.—Watch Tower.

Pawtucket, R. I.

Enclosed please find one dollar bill to renew my subscription to the Labor Tribune, from July last to July, 1919. Please change my address, because I have moved.

I appreciate your paper very much and I don't wish to lose, not one copy.

Yours truly,
G. PAPACOSTAS.

Pastor Russell's Sermon

(Continued from Page Three.)

will be true of all the families of the earth. But as the blessing of the natural things came to the Jew first and afterward to the Gentiles, so the blessings of the Millennial age, the blessings of restitution to earthly inheritance and all that was lost, Paradise and human nature in perfection will come to the Jew first and afterward to all the families of the earth.

What wonder that the Apostle declares that these glorious hopes before our minds would legitimately lead to purification. "He that hath this hope in him purifieth himself even as he is pure." And this statement of purification of heart and mind and so far as possible of the flesh, the earthly vessel, is but another statement of the glorious change from glory to glory which all of the consecrated ones are experiencing. It is appropriate that each one of us should ask himself the question, "Have I received the begetting of the Spirit of the truth? Is its sanctifying power felt in my heart and life? Am I being changed from glory to glory day by day? Am I looking into the perfect law of divine liberty that I may have this glorious change effected and completed, or am I being bound by the world or the flesh or the Adversary or by some unscriptural religious sentiments or teachings so that I am hindered from making the progress that I should from glory to glory?"

It is well, dear friends, that we note the fact that this increase of glory in our hearts, in our new minds, will affect all the affairs of life giving even to the commonest affairs an importance and a glorious light which they would not otherwise have. The new heart, the new mind as it beholds divine justice in its true light and appreciates the same and desires to be just toward others and realizes that the Golden Rule is the measure of justice and seeks to use it in all of life's affairs, doing unto others as they would that they should do to him. More than this, in proportion as we see the wisdom of God we desire the same wisdom that cometh from above which is first pure, then peaceable, easy of entreatment, full of mercy and good fruits.

Additionally it recognizes the power of God; that the power which created us and which has now begotten us again to a new mind, to new hopes, is able to accomplish all the good promises of the Word and to give us the glorious resurrection in the likeness of our Lord—and more to give us the Kingdom glories, blessings, opportunities and privileges and to use us with the Lord to bring back from the tomb and from sin and death conditions in general all the families of the earth. This transformed mind with its increasing glories gives us fresh views of our duties and relationships of life toward God and toward our fellows and especially does it give us an appreciation of divine love. As we note the love of God not only to the good but also toward the froward and the unthankful, it helps us to understand why he commands that we shall not only love him and love the brotherhood and love those who have his spirit and love those who are righteous, but that we should also have a sympathetic love to the world of mankind, and love that would delight to do them good and uplift them; and additionally that we should have love even to that measure and degree that would love our enemies sympathetically and desire to do them good and in no sense of the word to do them evil. Let the good work go on and let us strive daily, dear brethren, to be changed from glory to glory and by and by the Lord will perfect in the resurrection that which his grace, truth and spirit have now begun in our mortal bodies, our transformed minds.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$158.00
Paid in	4.00
Total	$162.00
Paid out	$165.00

Among the Blouses for Fall

There is really an endless assortment of blouses all ready for women who look to the blouse more than ever to provide them variety in their apparel. Since we may not have so many frocks, what with the scarcity of wool and labor and everything, we must turn to the blouses made of cottons or those of silk to add the spice of variety to skirts and suits that are serving overtime.

Blouses are of two characters—those that are moderate in price—shops where from about three dollars to eight or ten—and those that employ lavish or difficult handwork that brings their value up to two or three times the outside price of those in the other class. It seems inconsistent to talk of war-time economy in the same breath with these extravagantly priced affairs, but it is not always so; some of them are remarkably durable. The blouses that most women will buy, however, are the moderately priced models that are new and smart in design. French voile, fine batiste and georgette crepe are the materials to select—no matter what the price—for it is not in the materials but in the laces and other decorative features that take much time to make, that the high value lies. Women who know how to do exquisite needlework have the advantage because they can do this exacting handwork for themselves. Fine organdie is another material that helps solve the problem of dainty blouses at moderate prices.

Georgette remains a great favorite and the two new models shown in the picture for fall are of this delicate and beautiful material. They are among the considerable number that either slip on over the head or fasten along one shoulder. In the blouse at the left two colors are used—a panel at the front in color joined to the white of the blouse by beadwork. Hemstitching is used in voile or other cottons and it also is introduce a beautiful touch of color by joining it to white blouses. This blouse has the round neck finished with a frill and the bands of ribbon laid over the cuffs, which are among new style features.

The blouse at the right is of georgette in a pale color, braided with soutache in the same shade. It fastens on the shoulder under a collar that is ornamented with two small silk covered balls.

Julia Bottomley

Heavy Rest Robes.

Along with the rest robe of such heavy materials as corduroy and velvet go the comfortable and warm garments of albatross. Nothing is better than this fabric for a house gown of any sort; it is very soft and supple and light and warm. Some pleasing little robes of albatross have wide deep berthas of finest lawn embroidered with flowers of the same color as the material and scalloped with stitches the color of the flowers, the scallops being edged with lace frills.

School Children Claim Attention

It is the children of school age, and the young folks going away to school that claim attention in August. Early in September they begin another year's work and must be outfitted with clothes for the first quarter of the school year, at least, and often for half of it.

The early display of clothing is a great help to those mothers who undertake to make their children's clothes made at home. It is probably quite as economical to buy little cotton dresses ready-made as to make them at home; but in home-made garments individual taste can be brought into play and more handwork and "stitchery" used than can be had in moderately priced frocks bought ready made.

Besides, remodeling is an item in wartime economy that every mother should consider. All woolen frocks that are either remodeled for the children or handed on to some one who can wear them save the consumption of energy, and this is a patriotic service that is worth while.

Blue serge—the never failing—is featured in the new displays. Sometimes it is combined with heavy linen as in a model showing a pleated, long-waisted blouse of amethyst-colored linen to which a plaited blue serge skirt is buttoned. A broad belt of patent leather slips through crocheted loops of amethyst silk floss that hang from the blouse. They are fastened to it with a few fancy stitches, an inch or so above the buttons so that the belt covers the joining of skirt and blouse.

Heavy linen in natural color makes collars and cuffs and sometimes vestees on serge one-piece frocks. Needle work in yarn or silk floss is more used for decoration than anything else. Usually one or two colors in contrast to the frock are used and the designs must be simple. The little frock pictured for the girl of six years is a good model for any sort of material—frock linen, heavy cotton or plain wash silk. Wool and linen are most worth while for the stitchery that must be put in by hand.

Collars and cuffs or vestees in heavy natural linen are beautiful in combination with blue, brown or green woolens. They are made so that they can be taken out and washed; hence two sets are necessary to each dress.

Julia Bottomley

- - - This paper has enlisted with the government in the cause of America for the period of the war - - - - - -

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

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PRESIDENT MASON, OF N. A. M., STRIKING APPEAL TO EMPLOYER AND EMPLOYE

THE HUMANE ELEMENT IN INDUSTRIAL LIFE

PRINCIPLES OF FAIR PLAY FOR BOTH EMPLOYER AND WORKER TO INSURE MAXIMUM PRODUCTION OF ALL WAR ESSENTIALS—WIN THE WAR IS THE CLARION NOTE — STRONG APPEAL FOR IDEAL WORKING CONDITIONS—LOYALTY AND DEVOTION WINS SUCCESS AND OPENS PATH OF NEW ERA TO CO-OPERATION IN INDUSTRY.

BY STEPHEN C. MASON

President of the National Association of Manufacturers.

Most of the strife between capital and labor would be eliminated if both sides realized the importance of the human element in industrial relations.

The term "human element" is rather indefinite, but it really means all men have certain qualities and recognize certain principles as vital, and resent any disregard of them by others.

STEPHEN C. MASON,

President of National Association of Manufacturers

A disregard of these principles by labor constitutes as great an unfairness to employers as their disregard of the same principles does to the worker. There is such a thing as "fair play" on both sides—and neither side can afford to forget it.

The manufacturer, like every other loyal American, has but one aim, one object—TO WIN THE WAR.

Patriotism dictates that every manufacturing operation must be conducted to secure the highest efficiency and the maximum output of everything essential to the prosecution of the war. One of the greatest hindrances to this speeding up of production is the labor situation. I firmly believe that the only way any permanent industrial peace can be established is by a conscious recognition by both capital and labor that certain fundamental principles constitute a fair deal—toward either employer or employee. Violation of these principles results in chaos. The easiest way of disregarding these fundamentals is to get the "Class Attitude," **the idea that because one man hires and the other is hired there is something radically different in their make-up and that different standards apply for each. Once it is generally realized that they are, after all, man and man, with similar ideas of what constitutes justice, much misunderstanding between capital and labor will be wiped out. In manufacturing, every man, whether at bench or desk, is a worker, each is dependent on the other.**

This is no idle repetition of fine sounding phrases; it is upon this theory that the National Association of Manufacturers has for over two years conducted the National Industrial Conservation Movement, the object of which is to refocus the industrial perspective of the American people and to give all classes of citizens a better understanding of their responsibility to our industries and of the bearing

(Continued on Page Eight)

From "Over There"

BIG TONNAGE SHIPS WAIT ON WESTINGHOUSE

MACHINERY OUTPUT OF AUGUST INCREASE 50 PER CENT. OVER JULY—EMERGENCY FLEET CORPORATION TAKE 90 PER CENT. AND BALANCE GOES TO THE NAVY.

ESSINGTON, PA., Sept. 5.—That the great ship yards in the country are not alone in their efforts of speeding up the Government tremendous shipbuilding program, but that the manufacturers of the machinery that goes into these ships as the propelling power, are more than keeping step with what is expected of them, has just been demonstrated at the Essington Works of the Westinghouse Electric and Manufacturing Company in South Philadelphia. The record for the month of August, which has just closed, was not only larger than the shipment for any similar period since these shops have been operating, but it was actually 50 per cent. in excess of what the schedule called for.

These works are exclusively engaged in the construction of ship propulsion machinery, such as steam turbines, mechanical conduction gears, condensers, pumps and other auxiliary steam apparatus, all of which comprises the Westinghouse Marine Power system. At the present time the shops are turning out material on Government contracts, 90 per cent. of which is furnished to the Emergency Fleet Corporation and the balance to the United States Navy.

Ending yesterday the company has now shipped to the Submarine Boat Corporation of Newark, N. J., the complete equipment of ship propelling apparatus for eight vessels besides twenty complete sets of line shafting. To the Merchant Shipbuilding Company of Harriman, Pa., have been shipped the entire steam power equipment for two vessels, besides six complete sets of line shafting. To the Newburg Shipbuilding Company of Newburg, N. J., have

(Continued on Page Eight)

BOILING AND FINISHING BI-MONTHLY STATEMENT.

We, the committee appointed to examine the sale sheetes of the Republic Iron and Steel Company, Union Rolling Mill Company, Fort Wayne Rolling Mill Company, and Highland Iron and Steel Company for the sixty (60) day period ending August 21, 1918, find that the average price was $3.40, hence the price for Boiling and Finishing mills for the month of September and October, 1918, will be based on a 3.40 card rate.

PAT TRANT,
JOHN T. JONES,
JOHN WILLIAMS,
Committee.

John Williams, President.

Note—The price of Boiling on a 3.40 card rate is $16.55 per ton.

PREPARE FOR HARDSHIPS.

WASHINGTON, D. C.—"The United States must prepare for hardships," is the warning of Bernard Baruch, chairman of the war industries board, and who possibly is better acquainted with war's effect on industry than any other man in America.

"Up to this time," he says, "no man or woman has lacked for anything because of war conditions. It will be otherwise in the future. No one has any idea of the increased demand for military supplies unless he can check up on the flow of requisitions and estimates from the government through this department. And the problem is not alone one of fuel and steel and ordnance and ships; it includes clothing, shoes, foodstuffs—everything that man is accustomed to utilize for his comfort and living.

"Civilian requirements and the non-essential industries must yield to the needs of the military establishment. There is but one important thing before us—to win the war."

SPRINGFIELD, ILL.—Smelter employes have organized and affiliated with the International Union of Mill, Mine and Smelter Workers.

WOMEN CONDUCTORS TO TAKE PLACES OF MEN

PITTSBURGH AND DETROIT TO FOLLOW CLEVELAND BY PLACING WOMEN ON STREET CARS AS MOTORMEN AND CONDUCTORS TO RELIEVE LABOR SHORTAGE—PITTSBURGH DISTRICT ALONE SHORT 30,000 TOILERS—MUST HAVE THEM AT ONCE.

The employers of labor in the Pittsburgh district are calling for 30,000 workmen. Of this vast army the requirements for common labor is 20,000 men, while 10,00 skilled men are needed to meet the demands.

The coal producers are badly in need of 3,000 miners and this need is most essential, since the lake trade will close in the middle of November and the season's shipments for the northwest during the opening of the lakes demands something like 20,000,000 tons of coal. At this crucial moment the Neville Island plant of the United States Steel Corporation now in course of construction a few miles below Pittsburgh on the Ohio river is in crying need of 3,000 common laborers and the number necessary is increasing as the work of the contractors progresses.

In order to meet the demands labor must be concentrated and revolutionary methods in our industrial and economic life must take place. Wherever it is possible female employment must take the place of men and the male help must everywhere be released for more essential work. There are those who are insistent that female help replace the male conductors on the traction lines, that the splendid men now filling these places seek employment in munition industries which may not be congenial to the girls and women who are anxious to engage in some capacity in which they may be recognized as having some important bearing in winning the war.

The position of conductor on the traction lines is regarded as semi-clerical and there is nothing in it that requires hard labor. With accommodations to sit at the entrance there is nothing to it save open and shut the door, make change and give transfers. Cleveland has already accepted the inevitable. Its patriotic women realizing the necessity of the males seeking the most essential employment on responding to the nation's call have accepted the places on the traction lines and these women, gallant as they are, have won favor with the entire population.

Detroit must likewise do the same thing as her man power is almost exhausted and there is nothing for her to do save bow to the inevitable. Of course the traction lines are regarded as essentials and employers are not permitted to solicit men from the traction lines, as these are required to haul the toilers to and from their places of employment, but there are thousands of women and girls who feel that they can do something to aid in the great victory and while they are physically unable to work in the great industrial plants where their strength is unequal to the task, they are willing to enlist their strength and intellect as conductors and even at the motor in the capacity of motorman. If the traction companies in Pittsburgh and Detroit can be shown the wisdom of this new innovation to afford similar relief as Cleveland and other cities thousands of men now on the traction lines can be used in industries now dangerously crippled for want of men. It is recognized throughout the country that the occupation of motorman and conductor is not accepted as skilled labor, in the sense in which the term "skilled" is commonly used, for only a few days' training is essential to enable one to perform the duties of motorman or conductor. The work is not difficult—is, in fact, much easier than almost any other unskilled employment. The United States Department of Labor made an exhaustive study of street railway employment in the United States, including Pittsburgh, Cleveland and Detroit, and the results of its investigation were reported in April, 1917, in the "Bulletin of the United States Bureau of Labor Statistics."

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

Church Hill, Tenn.

Enclosed find subscription price for another year. Glad you did not stop paper when time was up. Yours,
J. H. WALLACE.

Colona, Mich.

Enclosed find money order for another year's subscription to your paper. Yours very truly,
CHAS. D. MONG.

Peacock, Texas.

Enclosed find check for the National Labor Tribune for another year. Yours very truly,
AUBREY JORDAN.

Beloit, Wis.

Enclosed find money order for renewal of Labor Tribune, which expired recently. Yours very truly.
E. O. LARSON.

Parsons, W. Va.

Enclosed find money order to renew for the good old Tribune for another year. I cannot do without it. Yours,
E. O. POLING.

Wells, Minn.

Enclosed find a new subscriber for the Tribune. Please start it with August 1 issue. Yours,
MRS. L. C. LARKIN.

Topeka, Kansas.

Enclosed find a check, for which please send me the Tribune for one year. Very truly yours,
ROBT. P. KELLY.

AN INTERESTING SERMON.

"THE GRACE OF GOD BRINGETH SALVATION."—HATH APPEARED—BEGINNING AND ENDING OF DIVINE GRACE—ITS LEGITIMATE EFFECT UPON THOSE WHO SEE AND HEAR.

TERRE HAUTE, IND., SEPT. 9, 1906.—Pastor C. T. Russell, of Allegheny, Pa., spoke twice here today to large and intelligent audiences. His afternoon discourse was on the "Bible Defended." We report his morning topic from the text, "The grace of God that bringeth salvation hath appeared to all (for all) men." (Titus 2:1.) He said:

Our text, in unison with many other Scriptures, emphasizes the difference between God's grace and the salvation which it effects for those who rightly receive it. In unison with other Scriptures our text also teaches that there was a long period of time—over 4000 years from Adam till Christ—in which God's grace did not appear; but in which, on the contrary, law reigned without grace and without salvation. The divine arrangement for human salvation is as systematic in its every detail as the work of an earthly architect; yet many Christian people, ignoring this, are in confusion and require to be reminded afresh of the Apostle's words to Timothy—"Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15.) It is this matter of rightly dividing the Word that brings a special blessing and enlightenment to those who heed the divine injunction.

Our text illustrates this matter of a proper division of the Scriptures. It indicates that something had occurred in apostolic times which was distinctly separate and apart from anything which had previously occurred, namely, the grace of God had appeared. The Apostle's language intimates that human salvation would be a matter of the future—the result of God's grace. Here, then, we have three great divisions in the divine plan: (1) A time when God's grace was not revealed, was not manifest to man—when only the justice and wrath of God were displayed; (2) a time when the grace of God is revealed to such as are able to see it, "teaching us" as the Apostle declares in the succeeding verse, but not teaching others who now are blinded by the god of this world and unable to discern the grace of God, as the Apostle elsewhere intimates (II Cor. 4:4); (3) a coming time in which the salvation will be actual and manifest.

MAN'S FIRST LESSON, DIVINE JUSTICE.

It was eminently proper that God should give our race a lesson along the lines of divine justice before proceeding to give any lessons respecting divine mercy and love. When the first perfect man wilfully disobeyed the Creator and knowingly brought upon himself the penalty of sin, "Dying thou shalt die" (Gen. 2:17), the sword of divine justice was unsheathed and fell heavily upon him, and incidentally, through heredity, upon all of his posterity. The flaming sword of justice drove our first parents from Eden, heeding not their crying, their tears, their sorrows, their promises of repentance. Its smiting is Scripturally called the "curse," the divine sentence—the "wrath of God." For six thousand years and more this sword has not been sheathed; it has continued to smite throughout the whole world until, according to reasonable estimates, about 20,000,000,000 of Adam's race have fallen under it into the tomb, into sheol, into hades, the state of death.

Its smiting affected not only the physical but the mental and moral elements of human nature. Mental weakness as a result is to be seen everywhere, and is felt by every member of the race to the amazing extent that in civilized lands about one in every two hundred of the adult population is deemed unfit to be at large—is consigned to an asylum. The smiting of the sword of justice with the death penalty has effected man's moral degradation, too, as witness the prisons and penitentiaries, etc. of Christendom, the records of police courts, and the proverb that "Man's inhumanity to man makes countless thousands mourn." The effect of the stroke of justice upon man's physical powers is not only shown by the number that have gone to the tomb by the abbreviation of human life; for while father Adam lived 930 years—or rather was dying for 930 years under the stroke of justice—his children of today, born in sin, shapen in iniquity through heredity, live on an average of about thirty-five years.

In all this the divine justice is speaking to the world in thunder tones, which it might be expected would be able to hear—which all would hear were it not that the god of this world, Satan, deludes and deceives the masses by attracting their attention away from this real wage of sin and these real results of the death penalty, and causing them to hate the Almighty Creator by telling him that the penalty for sin is beyond the present life—an unending torture. Nevertheless divine justice stands revealed, and they who discern it not in the present time will, looking back from the future and more favorable standpoint, discern it clearly.

MAN'S SECOND LESSON—DIVINE LOVE.

Two thousand years and more passed before any intimation was ever given to our race of divine mercy. The first intimation, vague at the time, (still vague except to those guided by the Holy Spirit), was made to Abraham in the brief statement that at an unnamed date in the future God would have mercy upon mankind and would use Abraham's seed in blessing all the families of the earth. The Apostle Paul (Gal. 3:8) calls this the first statement of the Gospel—the first announcement of the good tidings—saying, God preached the Gospel in advance to Abraham, saying, "In thee and in thy seed shall all the families of the earth be blessed." (Gen. 22:18.) Nevertheless the blessing did not begin there. On the contrary, justice still wielded its sword, smiting all the race of Adam, of Abraham's seed as well as of the heathen nations. As the Apostle again declares, "Sin and death reign:" the time had not yet come for righteousness to reign.

It was over 4000 years from father Adam's transgression until our Lord Jesus appeared amongst men to be the Redeemer of Adam and his race and ultimately to be their Saviour from sin, degradation and death—to afford one opportunity to all. This great event was referred to in our text by the Apostle as the grace of God which appeared at that time, but which had not appeared previously. An intimation of grace had been indeed made, as we have seen, to Abraham, but only an intimation, for how God would cause the seed of Abraham to bless all the families of the earth was not stated—merely the effect. However, when in due time God sent forth his Son to redeem the world—to pay to justice the ransom price for Adam's forfeited life and thus to purchase Adam and all of his race from the sentence of death and from the power and dominion of sin, and when it was made known that all this was designed to be a free gift of God, "not of works lest any man should boast"—it was manifest that God did not intend to bless all the families of the earth through Moses and the Law Covenant, which were quite insufficient for the work, but that his blessing would be one of grace, of mercy, of unmerited favor, through Jesus Christ our Lord.

The same thought is presented by the Apostle when he declares that herein was manifested the love of God in that "he gave his only begotten Son." (John 3:16.) God was a God of love prior to the sending forth of his Son, but his love was hidden—not revealed, not manifest to men. He was just as loving before he created man, just as loving when he pronounced the sentence, and at that very time had fully formulated the plan of man's redemption and his ultimate rescue from the power of sin and death, but it was hidden, covered: it was manifest for the first time when he sent his Son to be man's redeemer, as the Apostle declares.

FOR ALL MEN, NOT TO ALL MEN.

Our common version declares that God's grace hath appeared to all men, but the incorrectness of this statement is manifest, for hundreds of millions today, as well as during all the centuries since our Lord's first advent, have seen nothing of the grace of God—it has not appeared to them. A more correct translation, in harmony with the facts, is "the grace of God that bringeth salvation hath appeared for all men." God's grace is world-wide. It makes provision through Christ as the Redeemer for father Adam, and hence makes provision equally for all of the race of Adam, who inherited weakness, blemishes, etc., through his disobedience. Indeed so far from all mankind being able to discern the grace of God, we are surely correct in declaring that it has appeared as yet to but very few, only believers, only those who have the eye of faith, only those who have the hearing ear. Indeed God's grace is not more manifest outwardly to the world than during preceding ages. It is the household of faith, which possesses the eye of faith, that now beholds Jesus as the Lamb of God which taketh away the sin of the world—which recognizes that thus God can be just and yet the justifier of him that believeth. This grace, however, is for all men so surely as the divine Word is true. The fact that only a fragment of humanity yet sees, yet knows, yet appreciates, is yet able to avail itself of the divine grace under its present limitations, proves nothing against the great fact that God has provided Jesus as the world's Redeemer, by and by to be the world's Deliverer or Saviour.

But why the secrecy? Why did he not at once reveal the entire matter to the whole world of mankind as soon as Christ had died for our sins? The Scriptures answer that in the divine order and arrangement the sending of Christ as the world's Redeemer and Deliverer would not have taken place at the end of 4000 years of human history, but at the end of 6000 years—that God's purpose, his plan for the world, is 6000 years of a reign of sin and death, to be followed by 1000 years of the reign of grace unto salvation, unto life everlasting to so many as will accept the divine terms. Why, then, did Jesus come nearly 2000 years in advance of this date We reply, that it was because God had another feature of his plan to work out, indirectly but not directly connected with the world's salvation. This other feature is the selection of a little flock from amongst mankind to be the Bride, the Lamb's wife—to be associates with Jesus, the great Redeemer, in his work of human salvation.

In accord with this, the Scriptures tell us that the grace of God is now recognized only by a limited class, "even as many as the Lord your God shall call" (Acts 2:39), and that these must be taught in the school of Christ, tested as respects their obedience and devotion, and thus be enabled to make their calling and election sure. With the completion of this elect company, with the dawning of the seventh thousand or Millennial epoch, the divine providence would be ready to take its next step. The next step for the elect Church will be in a participation in actual salvation from every power of sin and death in the First Resurrection, and then, under the Kingdom of God's dear Son—in which they will be associated with their Lord and Bridegroom—a general blessing of enlightenment will reach the world of mankind, causing their blind eyes to open and their weak ears to be unstopped, that the grace of God may appear to them also, that they may taste and see that the Lord is gracious, and that, being rightly exercised by this knowledge, they may be blessed with the opportunity for restitution to all that was lost in Eden and redeemed at Calvary. As a knowledge of God's grace preceded the Church's salvation, so a knowledge of his grace will precede the world's salvation.

"THE GRACE OF GOD BRINGETH SALVATION."

Let us note how the grace of God brings salvation now, and the different manner in which it will bring it to the world in the next age, the world's day of trial or judgment. With us, in proportion as we see the grace of God and appreciate his loving kindness toward us, a test comes to us as to whether or not we appreciate the Lord, his character and his mercy. If we do appreciate these the effect will be a transforming work in our own hearts and lives—a willing or desiring to serve and please and honor the gracious God whom we have come to know. In proportion as his grace appears to us, in proportion as we discern its lengths and breadths and depths and heights, in that same proportion should our love and obedience and joy abound. If we be otherwise minded, unappreciative of divine favor and willingly love and serve the evil, it will be a demonstration that we are not of the Kingdom, for whom God's grace was specially intended; and after enjoying a measure of blessing our portion will be the Second Death, without hope of resurrection or further opportunity.

WHAT GOD'S GRACE TEACHES US.

The term "grace of God" properly includes not only the primary blessing of our redemption by the precious blood and an opportunity of life everlasting through the Saviour's merit but it includes also the precious promises now made to those who have the hearing ear, "as many as the Lord your God shall call." Then as these progress in love and in obedience, grow in divine favor or grace to still larger knowledge and appreciation of the things which God hath in reservation for them that love him, the called ones according to his purpose—in proportion as their hearts are rightly moved, in the same proportion their eyes continue to open more widely, giving them to see more and more of the lengths and breadths and heights and depths of love and grace divine. As our Lord said to some of this class, "To you it is given to know the mystery of the Kingdom of heaven; but to all who are without, these things are spoken in parables and dark sayings."—Mark 4:11, 12.

The Apostle in our context enumerates some of the things which God's grace teaches us who have the hearing ear and the seeing eye of faith and understanding. Its teaching is that, denying ungodly and worldly lusts, we should live soberly, righteously and godly in this present world (epoch), looking for that blessed hope and the anticipation on the one side, and the effect of this hope in our purification of heart and separation from the world on the other side. God's grace teaches this, the Apostle said. Nowhere does God intimate that his grace is intended for wilful and deliberate sinners. It is provided for those only who, when brought to an understanding of the truth and righteousness, will seek and strive for it under divine assistance and encouragement.

God's grace through his Word shows those who have their eyes of understanding open that their salvation is to be brought unto them at the second advent of Christ; that at present they are merely saved by hope, by faith. God's message of grace to these is that he who rightly receives these hopes, these promises of God, will find them a strengthening and cleansing power working in his heart to a thorough renovation of its thoughts and intents, to the casting down of its natural selfish ambitions and every high thought and aim, and to the bringing of every thought into subjection to the will of God in Christ. God's grace through his Word teaches that, in order to attain this standard of heart perfection, a close guard must be kept upon the mortal body, whose admitted imperfections and weaknesses are reckonedly covered by the merit of the Saviour's sacrifice. The New Creature of the mind, the heart, can only live and prosper and attain its perfection by striving against the natural tendencies, or, as the Apostle expresses it, "denying ungodliness and worldly lusts"—worldly desires. Ungodliness must first be fought down and most violently opposed by the New Creature, the new will; and worldly lusts or desires or ambitions must be remembered as being contrary to the interests of the New Creature—calculated to lead away the heart, the strength, the time, the talent, in other directions than those marked out by the Captain of Salvation in whose footsteps we must follow.

Stating the matter from the reverse, the positive standpoint, the Apostle says that our outward deportment of the flesh should correspond with the inward desires of our hearts to such an extent that we should live soberly, taking serious views of life, realizing increasingly the momentous results of our present warfare with sin-and-death conditions—that it means for us either victory or defeat, and that victory means the crown of glory, immortality with our Redeemer at his second coming in power and great glory for the establishment of his Kingdom. The Apostle suggests further that the influence upon us will be to live righteously, that is, justly. We not only appreciate the fact that the present life is short, and that anything gained by injustice would be of profit but a little while; but additionally, as we become filled with the spirit of the Lord, love for our neighbor insists upon our dealing with him righteously, justly, according to the Golden Rule, doing to him as we would have him do to us. We to whom God's grace has been revealed, should be godly in this present life, urges the Apostle. What does he mean by this expression, "live godly?" He means that we should take for our standard not the rules or laws or conduct of imperfect men, nor of our own imperfect minds, but that God should be our portion, as our Lord expresses it, "Be ye like unto your Father which is in heaven." True, we find that the copy before us in an absolutely perfect one, and that our God-likeness comes far short of the standard. Nevertheless that is our standard, and we are to keep it continually before us and never lower it, but go onward keeping it more and more carefully daily in our outward lives in accord with this pattern, in our hearts, in our minds, in our wills, in our endeavors.

"THAT BLESSED HOPE."

The Apostle says, "He that hath this hope in him purifieth himself even as he is pure," and in our context he speaks of our looking for that Blessed hope as being a source of strength and power to those who have been granted a view of divine grace in the present time: What does the Apostle mean by "that blessed hope?" What hope? Where is it stated? We reply that this is the same hope to which the Apostle refers when he says, "Which hope we have as an anchor to the soul, both sure and steadfast, entering into that which is within the veil." (Heb. 6:19). And this last quotation furnishes us the key, for in connection with it the Apostle tells us respecting the hope, what it is. He assures us that it is the hope of being of the seed of Abraham, the hope of being heirs of the great Oath-Bound Covenant which God made with Abraham, saying, "In thy seed shall all the families of the earth be blessed." The Apostle explains that this Oath-Bound Covenant, the promise which has been so sure a hope, so firm an evidence to all of the Lord's people, and is now the anchorage of our hope in Christ, is to be attained by those who become the Bride of Christ. Hear his words: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

O glorious hope! Well may those who have this hope purify themselves and keep before their minds the glorious Pattern. Well may they account all things of an earthly kind as but loss and dross that they may win Christ and be found members in his, in the glorious First Resurrection. Well may they deny themselves all worldly lusts and ambitions that they may thereby the more surely attain to this great ambition, this God-given ambition of joint-heirship with Christ in the Millennial Kingdom which is to bless the world of mankind. Do we not then see that a great favor has been bestowed upon us in that the eyes of our understanding have been at least partially opened to discern the grace of God manifest in our dear Redeemer's sacrifice, which is yet to bring salvation to us in the First Resurrection, and to the world of mankind during the Millennial age? How gracious are the divine provisions, not only for those who shall be ultimately saved to life eternal, but gracious also toward those who shall sin willfully, and dying the Second Death shall be as though they had not been.—Obadiah 16.

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A. S. BURLESON, Postmaster General

"IF"

If I can warm with Love some lonely heart,
Hope's lustre to some listless eye impart;
If I can make a straight path for the lame,
Or fan some smoldering Faith to fervent flame;
If I may help some faltering foot to keep
The painful, narrow way, though rough and steep;
If thou, dear Lord, wilt use me, even me,
To draw some trembling soul more close to Thee;
If, when the end of all things is at hand,
My feeble efforts may help one to stand;
If I may live to make Truth's message plain,
Ah! then, 'twill ne'er be said, my life was vain.

G. W. SEIBERT.

April 16th, 1918.

APPRECIATIONS.

Fairmont, W. Va.

Inclosed find one dollar, for which send the National Labor Tribune one year.

Truly yours,
S. D. GIFFORD.

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Please find enclosed personal check for $1.00 to pay our subscription to the, Labor Tribune which expired April. Thanking you for sending same as we are always looking forward for it; circumstances prevented us from paying sooner for it. Thanking you for your favor and oblige,

Yours truly,
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Gentlemen: For the enclosed one dollar send me the National Labor Tribune for one year commencing with the first number containing the article on "Biblical chronology" by E. E. Crouch.

Yours truly,
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A friend of mine gave me a few copies of the Labor Tribune and I became very much interested in it, so I am enclosing one dollar ($1.00) as subscription for the Labor Tribune for a year.

JEFF CASTEEL.

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Find enclosed money order for one dollar for a renewal of my subscription to the Labor Tribune, which expired July 27th, and oblige.

E. O. LARSON.

East Altoona, Pa.

I take special pleasure in mailing you two ($2) dollars to renew the subscription of Mr. J. F. Mounts of Bald Eagle, Pa., and my own which I note by the wrapper expires this month. We continue to regard the Tribune as an exceptionally valuable publication. While it comes 52 times in a year, many of the weekly editions contain one single article that is of sufficient merit alone to warrant myself as being amply justified, if I should not receive another edition. Glad to note also the continued cultivation of a spirit of broad mindedness. We note this feature in contrast to a glaring effort by some of those who live in a corner, to censor any expression of thought that did not measure to their standard of measurement. How gradually, but satisfactorily, we are learning that there is another fellow living just outside our narrow horizon. Thank God we are gaining stamina sufficient to extend the scope of our horizon in hope of locating a few more fellows, even if they should unfortunately be stranded in one man apartments. So many of us are living as Bro. Russell used to say of the man who asked God to bless "Him and his wife, his son John and his wife, us four and no more, Amen."

May the Tribune continue to enjoy an abundance of rich providences through God's favor.

H. K. HAMMOND.

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A LESSON ON BIBLICAL CHRONOLOGY.

By E. E. Crouch, Topeka, Kansas.

(Continued from last week.)

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THE DATE OF OUR LORD'S RETURN

The Lord has allowed mistaken predictions of his second coming, as he intimated there would be, in the parable of the ten virgins; Matt. 25.5. He appear the second time without sin (sin offering) unto salvation." So Lord would have us know about it. Now get this one, Heb. 9:28. "And unto them that LOOK for him shall "While the Bridegroom tarried," (did not come as expected) all slumbered and slept." Sad as had brought a reproach on the subject of his second coming. and many otherwise earnest Bible students loose on this subject with disfavor, nevertheless, we think it more wise to be awake, and watching, even though it brings a reproach.

Deut. 29:29. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and our children forever." So, if the time of our Lord's second coming is not revealed in his word, we will not be able to find it there, but if we do find it, it is evident that the our Lord's return will be in the same manner as his going, Acts 1:11. Known only to his faithful followers, "as a thief in the night." The foolish virgin class, and the world, will know nothing about his presence, until he has secured all his "jewels," leaving nothing but the empty jewel casket.

If the parallels, as herein set forth, are true, our Lord did not come in eighteen hundred and seventy-four, or seventy-eight, as many earnest Bible students believe; if he did not come then, when did he come, or has he yet come? It has not been proven by the Scriptures to our satisfaction that he is yet present. Do you know of any Scripture to prove it? We shall attempt to prove by the Scriptures that our Lord has not yet come.

1 Thess., 4:16-17. (Diaglot) "Because the Lord himself will come down from heaven with a shout, with an Archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air." The very fact that the church is yet on earth, is proof that our Lord has not yet come.

Call to mind what we have learned about the passing of the sovereignty from Judah, Coniah, the last king to sit on the throne of David by right of inheritance, was taken captive to Babylon by Nebuchadnezzar, five hundred and ninety-eight years B. C., and this punishment was to last for twenty-five hundred and twenty years, here is the key to the date of our Lord's return, Ezek., 21:27. "I will overturn, overturn, overturn, it, and it (the kingdom) shall be no more, until he (Christ) comes, whose right it is, and I will give it him." Hence, Judah was to be twenty-five hundred and twenty years without the sovereignty of Jehovah through the heirs of David. Hence, to find the date of our Lord's return, who is the heir to the kingdom, we subtract the 598 from 2520 which is 1922 A. D. However, the kingdom will not be restored to Israel until eleven years after the sovereignty's return, as you will remember that Judah had a vassal king for eleven years after the sovereignty in David's line had departed from Judah.

Then if our Lord has not yet come, the sleeping saints, of the gospel age have not yet been raised from the dead, then, we ask, when will this take place? We will let Paul answer that question, as it will have more weight than anything we might say. 1 Thess., 4:14 and 17. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Not before him, or after him, but with him. (Diaglot) "Then we, the living, who are left over, shall at the same time with them, be caught away in clouds, for a meeting of the Lord in the air." We do not know how to make it any plainer, so we will let it go at that. So both the sleeping and living saints will be glorified when our Lord returns in nineteen hundred and twenty-two, and Judah will be permitted to have a vassal kingdom allied with the Gentile nations for eleven years, after which, favor is due to return to them in full, at the revelation of Jesus Christ to the world.

THE REVELATION OF JESUS CHRIST TO THE WORLD

There are many Scriptures that speak of our Lord's return, which seem to contradict, and if his "presence" and his "revelation" is one and the same thing, we do not know how to harmonize them; many have attempted to do this, but we will not try. Let us notice some of them. Our Lord in his message to the church in Sardis, said (Rev., 3:3) "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This coming could not be the same as that mentioned in Rev., 1:7. "Behold, he cometh with clouds, and every eye shall see him." Or that of Thess., 1:7-8. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance (retributive justice) on them that know not God, and obey not the gospel of our Lord Jesus Christ."

It is evident that our Lord's secret presence will be unknown to the world, and it will be known to the church only as it is revealed in the word of truth, and the signs of the times. The church will not be able to see him, until their change comes, because our Lord is a spirit being, and a human being cannot see a spirit being (without a miracle) but when our change comes we will be spirit beings, then we shall be able to see him, for we will be on the spirit plane with him. 1 John, 3:2. "Beloved, now are we the sons of God," (on the human plane) "and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Not as he was before his crucifixion, for if he should appear as he was, it would have appeared what we shall be, and John says, "it hath not yet appeared what we shall be." However, the world will not know of his presence, until the time of trouble is upon them. 1 Thess., 5:2-4. "For yourselves know perfectly that the day of the Lord so come as a thief in the night, for when they shall say, peace and safety (universal prosperity), leaving sudden destruction cometh upon them . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief."

Zeph., Judo. 14. "Behold, the Lord cometh with ten thousand of his saints." He must come for his saints, before he can come with his saints; we think this should be clear to all whose mental eyes have not been crossed by the creeds of the dark ages, that Christ's coming, or his presence and his "revelation" to the world, are two different occasions.

As we have just learned that Christ is due to return, in nineteen hundred and twenty-two, "to make up his jewels" and crown them as kings, and priests, and celebrate the marriage supper of the Lamb, and present the church to the Father, as his bride, Judo, 2:4. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Then the prince, our blessed Lord will take his bride on a wedding tour, through the Father's heavenly kingdom, (Oh Joy!) The heavenly mansions, or palaces of abode of the heavenly creatures, on their different planes, or orders, and introduce his Bride to the Angels, Cherubims, Seraphims, and principalities, with great joy. This will require some time, and will be a great school for the kings and priests to be.

Then after the bride has been fully equipped, and trained with the necessary knowledge and skill, "Then shall ye return, and judge between the righteous and the wicked, between him that serveth God and him that serveth him not." Mal., 3:18. See also 2 Thess., 1:8. This will be at the end of the time of trouble, in nineteen hundred and thirty-three, when Jesus the head, and the church his body, Col., 1:18, constituting "the Christ" will return and build again the tabernacles, Acts, 15:14, 17. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (to be the bride of his Son, and to wear his name) "After this" (the taking out, and, the glorification of the church) "I will return, and build again the tabernacle of David, which is fallen down; . . . That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord." Then the message of Revelation, 22:7, will go forth for the first time, for up to this time there has been no bride. "And the Spirit and the bride say, Come, And let him that heareth say, Come, And let him that is athirst come And whosoever will, let him take the water of life freely."

During this gospel age, only those who have been drawn of the Father has had the hearing ear, John, 6:44. "No man can come to me except the Father which hath sent me draw him." Those not drawn by the Father, are the residue spoken of by Simeon. This will be the work of Christ (head and body) during the Millennium, to bring the residue to a knowledge of the truth, 1 Tim., 2:4, 20.) "who will have all men to be saved (out of death conditions," John, 5:28, 29. "and to come to a knowledge subject of "The time of trouble," and the "Ten toe kingdom" of Nebuchadnezzar's image, and the beast and the false prophet.

(The End.)

Jersey town, Pa.

I am sending in this letter M. O. to renew my subscription for your good paper. We prize it for its stand for Truth and Righteousness.

CHARLES GIRTON.

JERUSALEM

The World's Capital—Swift Judgments to Make All Righteous

Q. After Christ's Kingdom has been set up in FULL POWER with Jerusalem as the CAPITAL OF THE WORLD, to whom will the MILLIONS NOW LIVING WHO WILL NEVER DIE look for guidance, instruction and execution of the law?

A. Jeremiah 3:17. "At that time they shall call JERUSALEM the THRONE of the Lord; and ALL THE NATIONS shall be gathered unto it, to the name of the Lord, to JERUSALEM: neither shall they walk any more after the imagination of their evil heart." Luke 13: 28, 29. "Ye shall see Abraham, and Isaac and Jacob, and all the Prophets in the KINGDOM of God. . . . And they (the Ancient Worthies) shall sit down (on the Throne) in the KINGDOM of God." Hebrews 11th chapter tells of what Abel, Enoch, Abraham, Isaac, Jacob, Joseph, Sarah, Moses, Rahab, Gideon, Barak, Samson, Jephtha, David, Samuel and the Prophets did "that they might obtain a BETTER RESURRECTION" to RULERSHIP as the EARTHLY REPRESENTATIVES of the IMMORTAL, SPIRITUAL RULERS composed of CHRIST and HIS BRIDE, the CHURCH, the 144,000, the latter being present yet INVISIBLE. Psalms 45:16. "Instead of thy fathers shall be thy children" who were the ancestors of our Lord Jesus Christ) shall be thy children (the Ancient Prophets soon to be RESURRECTED at Jerusalem to OUR LORD JESUS AND HIS BRIDE will become children to THE CHRIST no longer being called the fathers) whom thou (the SPIRITUAL, INVISIBLE CHRIST) mayest make PRINCES IN ALL THE EARTH, RULERS over the whole world.

Q. What will be the work of these RESURRECTED ANCIENT PROPHETS and how will the LORD assist them in their work?

A. Their work will be to "convert the world" from the "stony-heart" condition of UNREGENERATED BELIEFS: NESS examplied to us in the Kaiser and all those who oppress the people, to the "tender-hearted" condition in which "each human being will have and show his LOVE FOR HIS NEIGHBOR AS HIMSELF" in his generous, sympathetic and Godlike attitude toward all. Ezekiel 11: 19, 20. "I will take the STONY HEART out of their flesh, and will give them an HEART OF FLESH . . . and they (the whole world) shall be My people, and I will be their God."

The LORD will assist by preparing for "SWIFT JUDGMENTS." An example is given in Genesis 19:11, "And they (the two angels who appeared as men to warn righteous Lot and his family of the nearness of the destruction of Sodom) smote the men that were at the door of the house (threatening to do bodily violence to Lot and his visitors) WITH BLINDNESS: Not being able to see, they could do no violence. II Kings 2:23, 24 affords another example. "And as Elisha went up from thence unto Bethel . . . there came forth children (young men) out of the city and MOCKED him. . . . And there came forth two bears out of the wood, and tear forty and two children (young men) of them." Whenever an attempt will be made to TRANSGRESS the Laws of CHRIST'S KINGDOM, Blindness, Paralysis, Weakness, Sickness or Withering of the Hand WILL BE INSTANTANEOUSLY meted out to the wrong-doer, thus pointing out to him that what he desires to do or say is WRONG. Suppose one should desire to steal a watch and as he reached for it, his arm WOULD BE PARALYZED. Then to get back in HARMONY WITH GOD AND HIS LAWS he would have to PRAY and BE PRAYED FOR as pictured in 1 Kings 13:4, 6. "And when King Jeroboam heard the saying of the man of God . . . he put forth his hand from the altar saying, Lay hold on him. And his HAND, which he put forth against him, DRIED up, so that he could not pull it to again to him. And the king answered and said unto the man of God, Entreat now the face of the LORD (thy God, and PRAY FOR ME, that my HAND may be RESTORED. He again. And the man of God besought the LORD, and the king's hand was RESTORED."

In Pastor Russell's Fourth Volume in the chapter entitle "JUDAH ESTABLISHMENT of the Kingdom, and How It Will Manifest Itself." it is particularly emphasized that "When the (SWIFT) JUDGMENTS of the LORD are (abroad) in the EARTH, the inhabitants of the world WILL LEARN RIGHTEOUSNESS" — (Isaiah 26:9.) Let us pray for the Grand Time Coming when God's SWIFT JUDGMENTS establishment of the Kingdom, and How It Will Manifest Itself." it is particularly emphasized that "When the (SWIFT) JUDGMENTS of the LORD are (abroad) in the EARTH, the inhabitants of the world WILL LEARN RIGHTEOUSNESS" — (Isaiah 26:9.) Let us pray for the Grand Time Coming when God's SWIFT JUDGMENTS will forever purge the world of unrighteousness!

CHARLES E. KERNEY, JR., Secretary to the Late Pastor Russell. Beres Road, West Park, Ohio.

AFTER THE WAR, WHAT?

(Continued from last week.)

The first effect of this bright light, a spiritual light, shining in men's minds, has been to remove the economic barriers to the world war—the burning up of Satan's kingdom; the sweeping away of the traditions lies that have deceived the human face—showing God's Plan at last. At the First Advent, Jesus came in weakness. Matt. 4:16 refers to it thus: "The people which sat in darkness saw a great light." Only a few fishermen and humble people, however, saw the great light; the great scholars and theologians of the time were blind spiritually and could not see it. Precisely the same with the same class today, because they are conceited and filled with arrogant pride. And Jesus said of His Second Advent (Matt. 24:27): "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." But, as at the First Advent, very few recognize the Light, though it is coming with great brightness and is having phenomenal power; but it is a spiritual light, and as at the First Advent, the spiritually blind cannot see it. The light now has a two-fold bearing, both on the spiritual and the earthly phase of the Kingdom. At the First Advent it had no bearing on human economic conditions, the time not having arrived; but now the time has come for the light to bear on the economic conditions, on which is based human order. The watchers are rejoiced to see this evidence of the presence of our Lord, who intimated that He would come to us as a thief at night, that is, unobserved by His foes, but with great power and glory as the heavenly Kingdom progressed; the first act of this Light being to institute influences that would remove the economic barriers to the establishment of Satan's kingdom, through its inherent factor, hate, destroying itself root and branch.

At last collective man is beginning to be humbled in the dust; but not yet enough. Torn, bleeding, slashed with sword, pierced with bayonet, riddled with rifle bullets, mangled with shrapnel, shell and solid shot, bombed from aeroplanes, torpedoed from submarines, suffocated with asphyxiating gases; his wife and children perished with starvation; at last, with a ray of sanity, he may exclaim, "Almighty God, what does all this mean?"

Destroyed by the fire of anarchy, as in Mexico, all government gone, then he will see what all this means, and in anguish groan, "O God, I submit."

Then may we not hear a still, small voice, saying: "My poor child, have you at last had enough of insane folly? Are you ready to listen to reason?

"My Father sent His prophets to you, but you killed them, and would not listen to His message; you preferred to listen to the lies of the Adversary. Finally My Father sent Me, with His message of love and peace; a few working people listened to me; your great scholars and theologians scorned and crucified me. Then for a time many of you repented and listened to My Father's message, which I left with my brothers, His sons, to give to you; but soon most of you were unprepared to listen, hardened to Satan in reality, and entwined his lies with My Father's message and deceived your brethren; and you said, "Yes! yes! I will listen to the message;" but you accepted Satan's lie that you were immortal and could never die. Then in My name you tortured and killed millions of your brethren who had taken them into your Church, saying, 'All have immortal life and cannot die, and if they don't join the Church' (you said) 'they would surely have to suffer eternal torment'—a cruel, lying slander of Satan on My Father.

"My Father has given all power on earth to Me to set up the Kingdom of Heaven; are you ready to turn away from the lies of Satan? Have you had enough of your own willfull way?

"Are you ready now to listen to My Father's message of love and peace; have you had enough of hate and war?

"And now the consummation of the age is at hand. I let light shine in the minds of some of you to prepare some things for the Kingdom, but you have used those things to destroy each other, instead of using them to bless your neighbor.

"I came first in weakness — poor, despised, and with no place to lay my head. Your scholars and theologians crucified Me; but now I am present to set up the Kingdom in great power and glory. I am invisible. If I should disclose Myself to you, the light would destroy you.

"The Adversary of both of us whispers to you, 'Wait, Christ will come in the flesh; then you will see Him.' But I told you when I was here before, that you would never see Me again in the flesh. 'Yet a little while, and the world seeth Me no more'—John 14:19. But every eye shall see Me mentally by the glory and power manifested in the Kingdom of Heaven, now at your very doors, and in your midst, as soon as Satan's kingdom is all burned up with the fire of hate.

"For 6,000 years, My Father, in love and long-suffering patience spared Lucifer, Satan, and all mankind, from the sin they committed against Him; you all have had ample time to learn once for all how terrible your own way, has been, how full of suffering and sorrow; but only a very few have repented.

"The Adversary has distorted My message and you have read into it what is not there. He blinded your eyes and your theologians have entwined Satan's lies in My message.

"You say, 'Lord(Lord!' but you will not do the will of My Father.

"The time has come now when you must obey; all rebellion must now cease or you will forever perish.

"The Kingdom of the Adversary is at an end; you will shortly be set free from his dominion; when it is all destroyed, his power to enslave you will be at an end, and those of you who will repent, and return to obedience, I will spare.

"The judgment day has come, (and the times of ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness—Acts 17:30-31.) And indeed, that day has come. I have a few, only a very few, faithful ones whom my Father has called to be His Sons. My Brethren, whom you have scorned, lied about, tortured and killed all along down the centuries since I was here with you in the flesh, and now there are a few only a very few in the flesh remaining, who have kept the faith.

"They bring to you My message that the hour has come, the last words I shall speak to you in the close of this evil age.

"They proclaim to you that I am present again and have come to set up the Kingdom.

"Will you hear them? Your theologians scorn them and lie about them as they lied about Me, when in the flesh.

"Will you spurn My faithful few, as you spurned Me? They shall sit with Me in My throne and judge you, not with vindictiveness, but with tenderness and love; not remembering your scorn and persecution of Me and of themselves, and how you killed your neighbors, and crucified Me; but if you are repentant and obedient, trying to do right, they will help you back to life.

"I will open your eyes and unstop your ears, which Satan has blinded and stopped.

"In My administration, which I am about to establish, I will begin to awaken those of you who are in the grave, where you have been sleeping.

"'With Satan whispering in your ear in his world, you never had a chance.

"One full, fair chance on trial will be yours, and if you fail to show your appreciation for My love, and mercy and are still rebellious and will not cultivate love in your heart for God and man, you cannot live in this glorious Kingdom that I am establishing, but will die the second death—the final end of the incorrigibly wicked."

The hour has struck; the judgment of the world has commenced. A temporary peace may be arranged in Europe, but it will be but a short prelude to worse convulsions. All men of penetration see this, because the elements of hate and murder instead of being eliminated, have been cultivated.

NEWTON T. HARTSHORN,
18 Ellsworth Ave., Cambridge, Mass.

Parsons, W. Va.

Enclosed you will find money order for renewal of your very much appreciated paper. I believe my subscription run out in July, and I thank you for sending it when over-due, as we feel we cannot do without it. We do enjoy Pastor Russell's sermons and other Truth features, especially the ones at present. Bro. C. E. Kerney, as his talks will giadden many hearts these troublesome times. I pray the Lord's blessing on you, your paper and all your assistants, and trust and I will receive a blessing for the way you have sent forth the harvest message to many who would never have heard it by any other way. I trust to be able to renew again when another year is due, as I will never do without it as long as Pastor Russell's sermons and other Truth features are printed. I also enjoy the labor news, but the Truth is meat in due season.

With best wishes,
R. S. POLING.

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

- - - This paper has enlisted with the government in the cause of America for the period of the war - - - - - -

Good Designing in Separate Skirt

Those very handsome separate skirts that came in along with rich, new fabrics for summer set a pace for elegance and style that is not easy to keep up with. But the separate skirts for fall measure up to their standard, which is saying more for these heavier skirts than could ever be said before.

Many of the new skirts are made of cloths woven especially for them. These goods are plain, with borders in wide or narrow bands in contrasting colors, or patterned with wide bands in alternating colors over all their surface, or bordered with cross-bar bands, or perfectly plain. Now that the looms are busted with the affair of the separate skirt we may expect revelations in fine designing. In all the new models pockets, large buttons and novel girdles—nearly always wide—are style features on which designers have centered attention.

In wool goods for plain skirts, jersey cloth remains a favorite and in silk poplin is not outrivaled as yet, although tricot may soon take the lead. The skirt shown in the picture is an example of good designing in a separate skirt since it is modish and good looking. It is of rose-colored wool jersey with slit pockets on each side, finished at their edges with double rows of machine stitching. The skirt is gathered with a little fullness at the front and more at the sides and back, to a moderate degree of slimness. It fastens at the left side where the wide tab extending from the top of the girdle is fastened down with a snap fastener.

Julia Bottomley

Cleaning Corduroy.

Plunge up and down in warm soapy water, using a pure white soap. Rinse in clean warm waters and do not put through a wringer, but hang dripping to dry. Brush to smooth the nap, but do not iron.

New Dresses for School Wear

New dresses for school wear, made to fit the requirements of the little miss from about seven to twelve years, seem to emphasize the simplicity that governs the designs in children's clothes. Simplicity grows more and more popular as the tastes of the public advances. The demand is for strong fabrics, the simplest lines, reliable workmanship and good finishing.

In materials, heavy cotton rep, cotton crepe, strong, coarse linen weaves and the tried and proved wool clothes provide about all the dresses for general wear. Washable goods are woven in colors that are dark and permanent, strong blues and browns taking the lead for school wear. In the new frocks for fall sleeves are lengthened so that they reach to the wrist, and there is more variety in their design, but otherwise styles do not differ much from those familiar to us in the summer dresses. Little tots in these days of steam and furnace heated schools and homes, look to coats and warm head and footwear to fortify them against the cold of winter.

The frock of brown cotton rep with bands and bindings in white rep, shown in the picture, is as good an example of a serviceable everyday school dress as any one could ask. The material is laid in four box plaits, which are pressed in. They are stitched down at the front and back to the depth of a long yoke; their edges overlay a band of the white cloth. White arrow heads are worked at the ends of these bands. The neck and sleeve are finished with a white binding and white band and arrow head ornament the pockets. At the front a short, flat band of white simulates a tie with two small pearl buttons at the top and three at the bottom.

Julia Bottomley

Attractive Parasols.

A pretty parasol, carried at one of the smart seaside places recently, was of plum taffeta, quite plain except for the bit of figured chiffon shirred over the inward workings of the sticks and steels that regulate the going up and the coming down of the parasol. After a big black wooden bend, sewed to each rounded point of a scalloped section, that hung down, swung like a bell, around the edge of the parasol. Another smart parasol, very effective with its figured chiffon frock, is made of white taffeta, with white enameled sticks and handle and ferrule. The only decoration is a wide border of eyelet embroidery done with white silk threads.

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872.—No. 41. PITTSBURGH, PA., THURSDAY, SEPTEMBER 19, 1918. Subscriptions payable in advance.

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THIRTY-THREE BILLION SHELLS FOR OUR BOYS TO HAND TO FRITZ

HON. S. A. KENDALL OUT FOR CONGRESS

CITIZEN VOTERS OF THE TWENTY-THIRD CONGRESSIONAL DISTRICT, WHICH INCLUDES SOMERSET, FAYETTE AND GREENE COUNTIES, DETERMINED TO ELECT A STRONG REPUBLICAN—CAPABLE EXPERIENCED BUSINESSMEN AND NOT POLITICIANS ARE WANTED WHERE BILLIONS ARE TO BE SPENT FOR THE BOYS "OVER THERE."

There is a growing desire throughout the entire country to have in the next Congress men of the highest character and intellectual training and, too, a class of men who have had abundant experience with business enterprises so that in these days of fabulous appropriations that are so far beyond the grasp of the average mind, men who have some conception of financial needs may be on hand to cope with the situation.

Hon. S. A. Kendall

One of the most interesting campaigns for Congressional honors is that in the Twenty-third Congressional district which comprises the counties of Somerset, Fayette and Greene. These counties are among the richest in natural resources in the United States and they are recognized as containing the richest coking coal in the world. No Congressional district has a closer affinity to our war industries than this and the rich deposits are essential to the manufacture of munitions which is holding the nation now to first things first and Congressmen to the all absorbing problem of winning the war.

Politicians in the next Congress will be a burden, an obstacle in the way of a speedy ending of the war and a criminal blunder on the part of voters which may result in an appalling sacrifice of heroic sons whose wants may be ignored by the density of intellect of those who are unable to think in big figures or apply themselves to wrestle with gigantic undertakings in which brain and experience are vitally important.

The citizens of the Twenty-third Congressional district were determined to make no blunder in selecting material for Congressional honors and they refused to accept "no" for an answer or "I'm too busy." They sought a man who was really representative and one who was successful in business as well as one who could cope with a real condition and be ready to meet and wrestle with the monumental tasks with which the American statesman is now forced to grapple. This is not a pork barrel age but a period unprecedented in which billions have taken the place of former millions and financiers marvel at the colossal sums which stagger the world. Thus the vital necessity of competent, practical men of Republican faith for Congress is uppermost.

With these important facts in mind the voters of the Twenty-third Congressional district sought a man whose qualifications and efficiency were indisputable. The one who measured up to all the requirements was the Hon. S. A. Kendall, a highly respected and successful businessman, who sought no political honors. However, he was drafted into service as the Republican standard bearer of the party. Under protest he entered the primaries and the determina-

(Continued on Page Eight)

Proudest Boys in the County

OUT WITH THE SALOON UP WITH OLD GLORY

THE DESTRUCTION OF THE LIQUOR TRAFFIC MEANS BETTER WORKMEN, BETTER HOMES, LESS ACCIDENTS, AND A SAVING TO THE NATION OF AT LEAST $24,000,000,000 ANNUALLY—THE LOSS IN REVENUE PAID BY THE LIQUOR INTERESTS IS A MERE BAGATELLE.

The final doom of the liquor traffic seems to have been sounded. The New York papers lamenting the loss of advertising through the jolt, now show that the Government is to lose $400,000,000 in revenue. For a decade the anti-liquor forces have been heralding the fact that the only revenue paid to the government by the liquor interests was about $350,000000 while the cost of the infamous traffic to the nation has been variously estimated as follows:

Courts and Judges, etc., for trying cases	$5,000,000,000
Jails and penitentiaries	2,000,000,000
Insane asylums, Homes for Feeble Minded, Poor Houses, Orphanages, etc.	2,000,000,000
Loss to grocers, butchers, physicians, landlords, shoe makers, clothiers, etc.	3,000,000,000
Broken homes, suicides, murder, theft, etc., value inestimable	
Strikes incited through drunkenness which have resulted in lock-outs, and labor disputes	3,000,000,000
Human shipwrecks, derelicts, tramps, wrecked homes, broken hearts, and squandered fortunes incalculable.	
Extra police officers, fires, accidents and destruction of life and property	5,000,000,000
	$20,000,000,000

(Continued on Page Eight)

ALLEGHENY VALLEY GETS ANOTHER TOWN

Another new mining town is to be created near Harmarville, up the Allegheny River. The contract for its construction has been let by the La Belle Iron Works to the Thompson-Starrett Company, and W. T. Grange, Pittsburgh, manager of the company, said work on the town will be started immediately. It is to cost about $1,000,000, and will mean the putting up of 200 five to six room brick houses in units of six in a block, and also 10 to 12 mining buildings. The contract includes the laying of a complete water supply system, the grading of streets and also the construction of a sewage disposal plant.

The town is to be model and sanitarry and will be built to develop about 3,000 acres of coal owned by the La Belle Iron Works. Only a short time ago the Thompson Starrett Company finished building the mining town of Indianola, a few miles from Harmarville. It also consists of 200 modern dwellings and 16 mining buildings.

THE FOURTH LIBERTY LOAN.

Even life itself is not too much to lay down for the holy cause of freedom.

Let us turn our eyes to Europe. There our flesh and blood, the flower of young American manhood, is baring its breast to all the dangers of war that our individual and collective liberties may be safeguarded and our cherished institutions be maintained and perpetuated.

Can any sacrifice we may make for them be too great?

They are offering their lives willingly, with the whole world before them and their dearest ambitions unrealized, that liberty may livee and men not be brought into virtual slavery at the hated hands of autocracy.

Appreciating all this it is our loyal duty to lend to the utmost, to buy bonds to our last penny if need be that this Fourth Liberty Loan go over the top not with six billions but ten billions. That the Kaiser know that America is back of her boys. That the world may know how precious we hold the boon of liberty, priceless heritage of Americanism.

BOYS OVER THERE WANT LETTERS FROM HOME

PRIVATE WATKINS WANTS TO GO BACK TO THE KILLING AND DECLARES IT A SHAME IF HE IS CHEATED OUT OF ANOTHER CHANCE—WILL SEND A HEINE HOME FOR GRANNIE.

6th Canadian Reserve Signal Service,
Army Post Office,
Leford, Sessex, England.

National Labor Tribune, Pittsburgh, Pa.

A letter from home is about the most invigorating elixir a fellow over here can get. He actually wallows in a bit of live news from the old homestead. It distracts attention from the job we have on hand and there's a sort of refreshing nectar in reading something about the "village folk." It's two months since I've had a letter and as I expect to go back to France any day I surely would like to hear from Pittsburgh. I am feeling fairly good, training hard and sleeping the sleep of the just. No big guns here to disturb my slumbers in the middle of the night. Just a plain grind all day and nowhere to go at night. We are stationed on the beach and bathing is fine. We have enjoyed it all summer but there is something about it that kind of tires a fellow even at that. On Sunday another submarine was sunk in front of this camp but no one even went to the beach to observe the manuevers—it's a sort of every-day business. Every one here is trained to be a professional man killer and when the guns roar they see red. I have written to Rev. Wood, President of the Bible Class, also Skully; haven't heard from any of them. I'll write again if they haven't received my letters. I tried to send a few souvenirs to the states, they were returned by the censor. It is almost impossible to send war material out of the country. I have been on leave. Went up to Middlesboro; stayed two days. I saw there the women working in the rolling mills and sure some of them do like their "pint." I believe I am entirely recovered and never felt better. While I have a deep longing to get back to the good old U. S. A., I am not satisfied until we have finished the job over here. Uncle Sam is surely making good and if we can lock old Heinie up in the Salient of the Marne we have him licked to a frazzle. I honestly think this thing will be over within a year's time. Sorry to learn the American public is being imposed on by spurious soldiers. We veterans, of course, do not approve of imposters. Your police department is capable of coping with that situation, our job is entirely different. Our task is to can Fritz and believe me we have been operating our plants day and night canning Fritzies. The canopy of heaven is the roof of our warehouse and old mother earth the metal case. Gee, but our storehouse is full. I have been mentioned for some political office. Some ambitious, well meaning friend already suggests me as a candidate. Well, I don't think I will ever go into politics. All I want after this job is over, if I make the cataract, is a few acres of ground of my own, a chance to make an honest living and to help some one else whose load may be heavy. My time has gone, my youth is spent and now I can only exist on what "might have been." Has Scully gone? They have shifted me from machine gunner since my last wounds. I am alright and it will not be long before I see you. I am now at the Signal

PRIVATE RALPH WATKINS

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Birmingham, Ala.
Enclosed find renewal for another year to the good old Labor Tribune.
Yours very truly,
WM. EMERSON.

Aspermont, Texas.
Enclosed find subscription price of National Labor Tribune to be sent to me for one year.
Yours,
WM. JORDAN.

Stephenville, Texas
Enclosed find subscription for another year. I will not be so slow hereafter.
Yours very truly,
W. B. GUSTIN.

Warsaw, N. Y.
Enclosed find my renewal for another year. I surely do enjoy reading it every week.
Yours truly,
MRS. F. CROSS.

Daleville, Ala.
Enclosed find subscription for another year. I appreciate your valuable paper.
Yours truly,
O. P. THOMPSON.

Irondale, Ohio.
Once more I am glad to renew my subscription; also send you a new subscriber.
Yours very truly,
HENRY BYRMAN.

Emsworth, Pa.
As my subscription expires this month I hasten to renew, as I cannot do without the Tribune.
Yours,
JAMES CARTER.

AN INTERESTING SERMON.

WHAT IS SIN AND WHO ARE SINNERS? — THE WELL NEED NOT A PHYSICIAN—"ALL HAVE SINNED."

McKEESPORT, PA., September 16, 1900.—Pastor C. T. Russell of Allegheny spoke twice here today. One discourse was on the Bible teaching respecting Hell—a cure for infidelity. We report his second discourse, from the text, "All have sinned and come short of the glory of God." (Rom. 3:23.) He said:

The world is afflicted with many counterfeit standards of righteousness, which are largely the result of neglect of the divine Word and the substitution therefor of human theories and creeds formulated in the "dark ages," under the delusion that the divine penalty for sin is eternal torment. Reason insists that the kind of sin which would permit such a punishment must be of the blackest, deepest dye; and under the preaching of Protestantism, that the final destiny is fixed at death for either an eternity of woe for the sinner or an eternity of bliss for the righteous, the mental operation is to conclude that the dying friend was not sufficiently wicked to justly merit eternal torture and hence must be esteemed as sufficiently righteous to secure some place in heaven even though on a lower plane. Thus this horrible error of eternal torment fails to accomplish the desire of its advocates—fails to turn man to righteousness, to consecration to the Lord. Its very atrociousness nullifies its influence upon human character, so that as a consequence nearly all the criminals of Christendom are firm believers in the doctrine of eternal torment but hope they will somehow escape. The net result of this horrible doctrine, therefore, is the vilification and misrepresentation and nullification of the power of God's Word, which, as our Lord explained, is intended to sanctify the lives of believers. "Sanctify them through thy Truth; thy Word is Truth."—John 17:17.

WHAT CONSTITUTES SIN?

The Apostle answers this question saying, "Sin is the transgression of the Law"the divine law. (1 John 3:4.) This divine law, as the Scriptures explain, was originally written in the very heart and character of man—Adam was created in the image and likeness of God. He needed not to have specifications of the divine law, such as "Thou shalt" and "Thou shalt not," because his organization, including his brain, was in that perfect poise and balance which permitted him to have a correct judgment as respects right and wrong from the divine standpoint on every question. In harmony with this, the Apostle declares that his sin of disobedience in the garden was not of any accident nor deception nor ignorance. (1 Tim. 2:14.)

He sinned wilfully and deliberately. We admit that he had a strong provocation. His wife had transgressed the law, and he presumed that this would involve her death and that he should thus be left without his companion. His act of disobedience was therefore in the nature of suicide, with the full knowledge and intent that he would share the death penalty with his loved helpmate.

The very strength of Adam's good character, his love, became his snare. He should have remembered that his first obligation was to his Creator. He should have realized the wisdom and love of that Creator, and that as he had done for him graciously thus far he would continue to protect his best interests if he remained faithful. We do not know what provision the Lord would have made for the recovery of mother Eve from the results of the serpent's deception, but the divine character assures us that some way of relief and forgiveness and restoration would have been provided. Adam, however, though perfect, had no large experience and acquaintance with his Creator, his knowledge of him was limited; hence he failed to appreciate the possibilities of the case and took the matter into his own hands, with the dire results upon himself and his posterity which God foreknew and from which divine mercy has prepared through Jesus a rescue, and in connection with which divine wisdom, love and justice and power will be manifested as never before.

Father Adam's transgression is what in all the creeds of Christendom is termed "original sin." It is on account of that sin that all the creeds declare that God condemned to eternal torment all of our race except such as would hear of and accept our Lord Jesus and become his disciples and followers. We dissent from this, and quote the Scriptures in proof that "the wages of sin is death"—not eternal torment; that our Lord Jesus redeemed us from death —not from eternal torment; that in the resurrection he will deliver us from death, from the tomb—not from eternal torment; and that this is true not only of the Church of this Gospel age, the elect, whose eyes of understanding are now open and whose ears of understanding are now stopped, so that they now see and hear and appreciate the grace of God in Christ; but that it will be true ultimately during the Millennial age to all others of the human family that as the Apostle declares, "He will have all men to be saved (from death, from the sentence or curse of death, the tomb), and to come to a knowedge of the truth." (1 Tim. 2:4.) God's time for bringing the masses of the world to a knowledge of the truth is not in the present time but in the future, during the Millennial reign of Christ. Now only the few have the special favor and blessing of enlightenment, but ultimately every knee shall bow and every tongue confess to the glory of God. As now the full knowledge coming to us brings us responsibilities and means the decision for either life or death eternal, so then, in the Millennial age, to the masses of mankind the full knowledge will bring full responsibility, with the reward of either life eternal or death eternal—the Second Death.

Coming back now to what constitutes sin: The ordinary conception seems to be that if a man were to violate the divine law in ninety-nine points out of a hundred, yet preserve some one point of character, this one point would save him from the penalty of the divine law—from the supposed eternal torment. But looking into the Word of God we find the very reverse to be true: the slightest infraction of the divine law would be sin—that if any man could keep the divine law in ninety-nine parts and should fail in one point he would be guilty of the infraction of the law as a whole and subject to its penalty—death. Our first view of this matter might cause us a shock, and suggest that the Almighty would be harsh in thus establishing a standard of absolute perfection as a condition in his favor and his blessing of everlasting life. But the more we examine the proposition the more we can see in it an absolute justice and wisdom.

Wisdom shows us that if the Almighty sanctioned or condoned sin in the slightest degree it would be wrong, unjust; and we see how unwise it would be, too, when we consider that if a concession were granted for one sin for one individual, justice would require that a similar concession should extend to all of God's creatures—that each should have the liberty of sinning once and still retain divine favor. Thus sin would be sanctioned in the divine government, which is not supposable, and this would mean more or less of the practices of sin and of divine recognition of it throughout all eternity. On the contrary, God has denounced sin in its every form, even the very slightest, and has declared that death is its proper penalty, wage. "The soul that sinneth it shall die." Ezek. 18:4.

"ALL HAVE SINNED AND COME SHORT"

Before examining what remedy God holds out for sinners, we want to ascertain exactly who are sinners. The majority of the intelligent people of Christendom seem to believe that they are not sinners. True, they do not on the other hand generally claim to be saints. The well-to-do, who live decently, avoid fights, drunkenness, profanity, etc., are esteemed to be the "best citizens," and are far from thinking themselves proper subjects for the "mourners' bench." Do they not avoid the grosser forms of sin? Do they not give time for Church attendance? Do they not occasionally read their Bibles? Do they not attend Sunday School? Do they not give money or time to benevolent work, and would it not be dishonoring themselves to in any wise confess that they were sinners—that they needed salvation from eternal torment? Surely God would not eternally torment such as they—only the most degraded and most depraved would merit such a fate. Thus measuring themselves with themselves, the people of Christendom are as a rule quite self-satisfied, just as were the Pharisees, the holiness people of our Lord's day, who pointed with pride to the fact that they gave tithes of obedience to many of the outward demands of the Law, that they contributed liberally to the support of the Temple and to the poor, and that they occupied prominent seats in the synagogue. They felt in consequence that God had cause to feel proud of them, and that when he would be making up his lists for the eternal state he would surely not leave out their names.

To such our Lord said, "The whole need not a physician." He had come as a physician to the sin-sick, and they did not realize themselves to be sin-sick, and hence they had little interest in the physician. Our Lord's words were uttered in sarcasm, as pointing out the fact that they thought they had no sin and no need of a sin-cure, and hence they were but acting on their misconception when they rejected him and his favor of divine grace and mercy. The prototype of this is to be found today all through Christendom, both inside and outside of the various denominations. For be it understood that sectarian membership in no sense of the word cancels sin or purifies the heart or gives divine forgiveness. Under false teachings, therefore, many professed Christians are indulging in false hopes, thinking that they are the Lord's people when as a matter of reality they are in "the gall of bitterness." Without having consecrated themselves to be his followers, they, like the Pharisees of old, stand in the Temple and pray, "I thank thee, O Lord, that I am not as other men, nor even as this publican."

The first thing for all such to learn is what constitutes a sinner from God's standpoint. Who need to be forgiven? Who need the great Physician's cure, and thereby reconciliation to the Father. We have already shown what original sin is, and how in consequence of heredity all are sinners, all are imperfect, some more and some less imperfect, but all short of the divine requirement—perfection. Since we have lost the original image of God, which would enable us of ourselves to know perfectly right from wrong, it is necessary now that we have before our minds the divine standard as expressed in the divine Law. This standard as set forth by our great Redeemer himself is, "Thou shalt love the Lord thy God with all thy heart, mind, soul, strength, and thy neighbor as thyself." According to this standard who is perfect? Who can claim that his entire heart is given to the Lord and filled with loving desires of obedience to him? Who can claim that he is so free from selfishness that he loves his neighbor as himself, and would do for his neighbor as for himself?

The Scriptures answer the question, telling us, "There is none righteous, no not one." (Rom. 3:10.) Again, in the language of our text, "All have sinned and come short of the glory of God." The glory of God as a standard is that perfection which was given to father Adam in his creation and which was blemished by his disobedience and his death sentence. The Prophet tells us of this when, speaking of Adam, he says, "Thou hast crowned him with glory and honor. Thou madest him to have dominion over all the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea." (Psa. 8:5-8.) We are all short of perfection, short of the glorious grandeur of human nature which originally constituted it the image of the divine nature. The Apostle, we remember, states the whole matter in brief form, and explains how and why we are all thus degenerates, saying, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death has passed upon all men because all are sinners." (Rom. 5:12.)

THE SICK NEED THE PHYSICIAN

Thus we see that the whole human family is not only sick physically, ailing in one way or another, dying under the divine sentence, but that it is sick mentally as well. Hearken to the inspired description of the condition of Adam's race: We are assured that we are all "born in sin, shapen in iquity" (Psa. 51:5), and also that from the crown of the head to the sole of our feet we are full of blemishes —there is no soundness. (Isa. 1:6. If we look at the statistics of the insane we are horrified to find the immense proportion of our race who are mentally unbalanced to such a degree as to be unfit to have their personal liberty, and we see also that amongst those who do have their liberty sanity is a question of proportion—all are more or less insane—unsound of mind, of judgment. The Apostle declares that those who renounce their own wills entirely and accept the will of God as set forth in the Word of God, that these alone have the spirit of a sound mind. Surely there is no soundness here for us to boast of, and this Scriptural declaration is well upheld. As for physical soundness, the doctors' signs and apothecary shops and the patent medicine advertisements, no less than the hospital, declare that the race is sadly degenrated physically, that there is no soundness at all, and the death records of the world, 90,000 a day, fully corroborate this statement of physical unsoundness—from head to foot.

Prison statistics show us that the world in general is morally sick also, and day by day the public prints lay before us evidences that many who are not in prison are morally unclean, leprous; and whoever will be honest with himself and look into his own heart, and then look into the mirror of the divine law, must admit to himself—whether he confesses it to others or not—that he is also by nature unclean, imperfect, that he comes short of the glory of God, and that by nature he is not fit for eternal life and heavenly glory.

What shall we do? Is there a balm of Gilead and a good physician able and willing to take charge of this case—of Adam and his race more or less defiled mentally, physically, morally. Is there hope at all for the recovery either of the dying ones or of those who have already gone to the tomb? The Scriptures answer "Yes." Jehovah, who condemned our race for its infraction of the divine law, has laid help upon one who is mighty to save—one "who is able to save to the uttermost all those who come unto the Father through him." (Heb. 7:25.) He himself assures us that he came to seek and to save that which was lost—Adam and his race. Some may suggest that his power is limited; that the worst of sinners, the vilest of the vile, would still be hopeless; but we remind such of the Scriptural declaration that he is able to save to the uttermost all who come to the Father through him. We remind such that according to the Scriptures Jesus paid the death penalty for Father Adam's transgression, and thus redeemed him and all who shared his penalty in any and every degree. To whatever extent, therefore, our blemishes, mental, moral and physical, are the results of heredity, to that extent they are forgivable, and the Redeemer stands ready to restore even the vilest of the vile to full harmony with the Creator.

But there are conditions, as expressed in the Saviour's words, "No man cometh unto the Father but by me." None can have divine forgiveness or in any sense of the word have eternal life, the eternal life lost by father Adam, except as he accepts by faith the redeeming work of the Saviour; for, as the Apostle declares, "There is no other name given under heaven and amongst men whereby we must be saved." (Acts 4:12.) The one way of approach to the Father during the Gospel age is repentance of sin, turning from it, acceptance of the merit of Christ as compensation for our deficiencies, and then a consecration of the Lord to walk in the footsteps of Jesus. Whoever attempts to come to the Father in his own righteousness, or in the righteousness and merit of any other than this Saviour the same is a thief and a robber, and is trying to climb into the sheepfold in some other way than that divinely appointed. He will not secure admittance; there is only one door to the fold.—John 10:1.

THE GOOD PHYSICIAN

The great Shepherd, the good Physician, appeared amongst men and gave his life as their redemption price nearly nineteen centuries ago, and then began immediately to invite any who desired to go free from their sin-sickness to come unto him, to accept the healing balm of his grace and to become his sheep, his followers, hearkening to his voice, and to be guided thereby to the green pastures and still waters of refreshment in the present life, and at the end of the journey to be received into the heavenly fold. But comparatively few of Adam's race have ever heard his voice in any sense of the word, and of those who have heard something the majority merely hear indistinctly, vaguely, and have not understood the clear, true import of the invitation. Only comparatively few of the race have heard in the proper, definite, full sense of the word that brought them face to face with the facts and made them responsible. Speaking of this class our Lord said to the few who heard him, who recognized the "voice from heaven," "Blessed are your ears for they hear." And all of this class who do really hear the Master's voice are indeed most wonderfully blessed, and, like the Apostle, they say, "Lord, to whom should we go; thou hast the words of eternal life?" These find in the Master's words the promise of a blessing in the life that now is and also in that which is to come, and a peace and joy which they never knew before, and which the world can neither give nor take away. Blessed indeed are those ears which hear.

OTHER SHEEP OF ANOTHER FLOCK

Nothing in our Lord's words in any sense intimates that those who do not hear his voice directly, neither through the apostles nor through the Scriptures nor through any of his followers, should never be saved, and should never be blessed. Quite to the contrary, the Prophet foretold that the time shall come when all the blind eyes shall be opened and all the deaf ears shall be unstopped. (Isa. 35:5.) And our Lord himself declares, "Other sheep I have that are not of this fold; them also I must bring, and there shall be one fold and one Shepherd." (John 10:16.) He has not yet begun to bring the other sheep; he is still taking the flock he first started to call, namely, Spiritual Israel. He found first of all the Israelites indeed amongst the Jews, and during this Gospel age he has been finding a similar class amongst the Gentiles, and these have been invited, and of these a little flock has been called out under the lead of the Shepherd. By and by these will reach the fold, the heavenly condition, and then the greater work of dealing with all mankind will begin.

The little flock now called out from the world the Scriptures denominate the Bride of Christ. They are to be associates with their Lord in the glory and honor of his Kingdom and in his future work, and of finding the remainder of the sheep, giving them ears to hear, and leading them forth from the bondage of sin and death to the glorious liberty of the sons of God. It will be during the Millennial age that the great Shepherd will call the other flock and bless them, and open their eyes and open their ears, and discipline them with his rod and staff, that whosoever will of them may ultimately attain eternal life. The two flocks will come back into harmony with God, but the one flock will be of the heavenly fold while the other flock will be of the earthly fold. The little flock will be brought to perfection as spirit beings, partakers of the divine nature, glory, honor and immortality; the subsequent earthly flock, the world in general, will be brought by the highway of holiness back to restitution. Their eternal state of blessedness will be that of an earthly paradise, related to God as was Adam before his transgression, but now so blessed by their experiences with sin and restitution that they will hate sin and love righteousness, and will therefore be the recipients of life and divine favor everlasting.

"LABORING AND HEAVY LADEN"

The Scriptures forewarn us that the little flock who now have the hearing ear will consist chiefly of the "poor of this world, rich in faith." (Jas. 2:5.) They assure us that we need not expect to find

(Continued on Second Page.)

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

LETTER FROM BRO. RUTHERFORD

My Dear Brother: Thank you for yours. It comforts me. A word from the consecrated "how good," "like apples of gold in pictures of silver." A refreshing cup in the desert.

How strange and wonderful the time. The harvest is past, the summer about ended, and home almost in sight. Just preceding the glorious brightness comes the crucial trial; Who will stand? "Many shall be offended," said Jesus. Hence we may expecten great test now. "Is the suffering for righteousness?" some will ask. The adversary will suggest the doubt. Those entertaining it will be "offended." Some dear friends write: "I am rejoicing in the suffering with you." I think God on behalf of such, because it is evidence of holding fast. Let us remember, dear brother, that "he that endureth to the end shall be saved." The night will grow darkest just before the full day. Jezebel is in the saddle driving Ahab. Her complete discomfiture will mark the home-coming of the remaining of Elijah. How we long for the full manifestation of His Kingdom; but until then we wait in patience and joy. While waiting those sealed and faithful ones mutually participate in each others' experiences.

It seems to me, dear brother, that there are three primary reasons why the Lord permits suffering after the harvest is closed:

(d) To fill up the sufferings left over as stated. (Col. 1:24).

(b) To demonstrate the required cheerful endurance (Heb. 10:36-39).

(c) To the perfecting of the Royal Priesthood in loving compassion and sympathy. I am so glad to see you doing your part to encourage and comfort the dear sheep. Yet the suffering is insignificant when we remember the words of St. Paul in 2 Cor. 4:17-18. Humility, sweet submissiveness and real love are now vitally essential. Daily I pray the dear Lord will Keep all of His from the ambitious and the wolves. The jest is on —First Corinthians 3:13.

We are seen how wonderfully the Lord's Plan is unfolding, as we have for years expected it would, may heart rejoices and gives praise to our King and our Father. To be counted worthy to be in any manner noticed by the Great Jehovah is indeed marvelous in our eyes. I am anxious to do His will and I am sure you are. I assure you, dear brother, my experiences are working out to my good, as suggested by the Manna for this date (August 5th). What a wonderful Father we have! My evenings are given to study and meditation, learning more about and longing to be with our dear Elder Brother. Be assured of my great love for you and all of His, anxiously waiting to meet them all in His due time. I can appreciate St. Paul's feelings as expressed in 2 Cor. 7:13. These are wonderful days. Again, my thoughts find expression in Philippians 4:1, 19-23, and 1 Peter 5:10-11.

You will be at some of the conventions shortly. Will you kindly remember me to the beloved ones, and sing for me Nos. 38 and 330. With much love to you and yours,

Your brother by His grace,
JOSEPH F. RUTHERFORD.

Stephenville, Texas.

Inclosed find money order for $1.00. I thank you for your kindness and will try and not be so slow in sending in my subscription next time.

Yours truly,
W. B. GUSTIN.

Detroit, Mich.

Will, you please discontinue my Labor Tribune. I regret having to do this, as I have been a reader of your paper for at least six years. I wish to express my thanks for the promptness with which you have sent the paper to me, as I have not missed one copy in all these years.

Yours with thanks,
ELIZABETH BARNES.

Warsaw, N. Y.

Please find enclosed one dollar for renewal of your valuable paper for one year. Sorry I neglected to send it sooner as I see it is over due.

I enjoy Pastor Russell's Sermons and other Truth articles.

Sincerely,
S. D. C.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. I'll gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

FOR SALE—40 shares of Mena Film Stock for 25 dollars. Stock now worth 50 dollars. My husband died, leaving me this stock. I am now in need of money is my reason for selling. Address PELTEX, 18 So. Mercer St., New Castle, Pa.

Appreciations.

Frederick, Mich.,

Please find inclosed $1.00 for another year's subscription to the National Labor Tribune, as I appreciate the paper very much.

Also the Truth.

MRS. N. B. FLAGG.

Dover, N. J.

Enclosed find cash to pay for Labor Tribune. I find the Tribune just as good as ever, and am passing them along to others whom I know enjoy them.

I am yours respectfully,

FRANK HILL.

Waukesha, Wis.

As my subscription for your valued paper is about to expire I hereby enclose renewal for the ensuing year, address as above.

Sincerely yours,

WILLIAM LOWRY.

Ogden, Utah.

I find your issue of August 8 so full of good things I would like a few copies to circulate among my friends. Please send me ten or twelve copies and find money order enclosed to cover, with my renewal of subscription for another year. Had thought I might get along without it this coming year, but it is too old a friend to part with.

Very sincerely yours,

M. E. KINGSFORD.

McRae, Ga.

Inclosed find $1.00 on subscription. I am much interested in the sermons and kindred topics. I also like the stand you take in labor matters—for instance, I am in full sympathy with your position in regard to threatened strike of Labor Unions in case Congress should dare to offer a bonus for efficiency in labor.

I am a believer in present Truth—and, as one of our honored leaders has expressed it, "Ours is the best Government on earth; Our chief magistrate one of the wisest and best rulers of all time," yet we cannot expect justice to be laid to the line, and Righteousness to the plummet, until Emanuel's reign is fully established.

Sincerely

B. F. MASON.

Stoneham, Mass.

I write to inform you of my change of address from Melrose, Mass., to Stoneham, Mass.

May the Lord continue to use you to hear His precious words of truth to hungry hearts!

In His love and service,

MRS. ELIZABETH BOURET.

Daleville, Ala.

I herewith inclose One Dollar to pay on my subscription which has expired, with many thanks to you. I appreciate your valuable paper and its religious features.

With best wishes I am,

Yours truly,

O. P. THOMPSON.

COMPROMISE A LA HUN.

Secretary Daniels said at a dinner in Washington:

"The Germans are already beaten and we must not listen to their pacifist talk about a compromise peace. Compromise! Compromise makes me think of the story of Calhoun Clay.

"Cal said to Washington White one evening:

" 'Ye know, Wash, I ustter steel, but since I got religion I guve it up. Last night, tho, in Peter Smith's shoe-store I seen a pair of cowhide boots jest my size, No. 14, and the devil he say to me, 'Take 'em, take 'em," but the Lord say, "No, let 'em alone; it's stealin'. "

" 'You bet, Wash, I was tempted. I sure wanted them boots. Mine was all busted out at the back and sides. Yep, me and the devil both said, "Take 'em." The Lord said, "No, it's stealin'"; but there was a majority of two to one agin' the Lord. And just then Mr. Peter Smith went inside, and there was my chance.

" 'The devil said, "Take 'em quick now and skedaddle." I knowed I could take 'em and stick 'em under my coat and get right away without nobody ever knowin'. But bress the Lord! Bress the Lord! Bress the Lord, I stood the temptation, Wash. I compromised and took a pair of shoes.' "

CO-OPERATION.

"Why did you put up your city hall to look like an ancient castle?"

"Well, the movie people pay a good bit of taxes here, and they said it would be a great help in filming medieval scenes."—Pittsburgh Sun.

- - - This paper has enlisted with the government in the cause of America for the period of the war - - - - - - -

An Interesting Sermon

(Continued from Page Three.)

in this flock of the present time many wise, many great, many learned. How strange, we say—the very reverse of what we would expect! Our thought would have been that the grandest and noblest and best educated, the most favored of the race, would have been the first to realize their degradation and their need, to hearken to the voice of the Lord, and to accept the same and become his followers; that the ignoble rather should hear and accept now is an astonishment. The Scriptural explanation is that the favored ones of the present time, contrasting themselves with the ignoble and degraded, have a self-righteousness feeling and are not therefore sufficiently humble minded to realize their own unworthiness and to accept the grace of God.

On the contrary, those heavy laden with the disabilities of this life, with their own ignoble, depraved dispositions, with their own load of sin and imperfection, weary with these, weary with their endeavors to overcome their own frailties—these are the ones who, hearing the Shepherd's voice, gladly respond and accept his proffered assistance as their burden bearer, their sin bearer. With joy they behold that while divine sentence was justly upon them and upon all, divine love has provided the remedy in the death of the Redeemer, so that "God can be just and yet the justifier of those who believe in Jesus." (Rom. 3:26.) Such they accept his assistance, by faith they become his sheep, by faith they follow him and have joy and peace in so doing—even though the way be narrow, even though it be rough with defects and trials, nevertheless in his presence and under his guidance they have joy and peace. Happy these sheep! Blessed are those whose eyes and ears of understanding become opened now to a realization of the facts and privileges of the present, and who become members of the flock now being called. For them is reserved the glory, honor and immortality, joint-heirs with their Shepherd in the Kingdom. They envy not the rich their joys of the present time, they envy not the earthly great and wise, for they realize themselves heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they abide in his fellowship, that they suffer with him, enduring hardness as good soldiers in their conflict with the world, the flesh and the Adversary, and in their loyalty to his standards.

Dear brethren and sisters, Are we of this class? Have we realized that by nature we are all sinners? Have we hungered for righteousness as well as striven against sin Have we accepted the righteousness of Christ proffered us, have we put it on as the wedding garment? Do we realize ourselves as justified freely from all things in the Father's sight through the Redeemer's merit? Have we made a consecration of ourselves to his service, and are we seeking to embroider our wedding garment with the graces of the holy Spirit? Are we striving to serve our Redeemer and to be co-laborers with him in doing good to all men as we have opportunity, especially to the household of faith? If so, blessed are we; if not, shall we not forthwith begin and avail ourselves of the privilege, and be permitted to hear the voice more and more as we seek day by day to obey it and to follow on?

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

All I. B. S. A. Bible Students are familiar with the fact that Satan has deceived mankind by his original lie in the garden of Eden, "Ye shall not surely die;" and that a philosophic statement of this lie is furnished by Plato and Socrates. Satan has sophisticated these leaders of thought to suppress the Truth of the Gospel by reviving an interest in this Platonism amongst the thinkers of Europe as well as the mythologies amongst the lower strata of society. During the Dark Ages the Gospel was lost sight of and instead the Nicene Creed was substituted. Later the Pagan religion was added and finally Platonism was also added. This was the principal element of the Roman Catholic religion and they produced the "Man of Sin" that suppressed the people as well as the Truth. It would seem that this was a new system of oppression, independent of Pagan Rome, on account of the new compound and changes in thought from time to time. But in order to prove that it is really the same Rome in a new park, we point out the origin of the principal professions that the system contains; the Kings, Statesmen, and Priests. These were really descendants of the old Roman world, and not the creatures of the Catholic Church. The origin of the Kings, Statesmen and Priests is just as remote as the doctrine of the Catholic Church and the development of these professions has to do with the formation of the Roman Mythology. This fact, the oneness of Pagan and Papal Rome, is forcefully presented in the book of Revelations in symbolic language. The term "Dragon" is usually applied to Pagan Rome and the term "Beast" is applied interchangeably to Pagan and Papal Rome. The symbolism in general conveys the impression that they are different manifestations of Romo Indian Protestantism. To prove this we linger on the phase of the question relating to the King, Statesman and Priest.

KINGS, PRIESTS AND STATESMEN

The poet Shelley of the eighteenth century, sized up the system of oppression during his day—the Roman Catholic Church and her daughter Protestantism, which had a firm grip upon the mind of humanity and divided it into three distinct classes or professions: (1) Kings, (2) Priests, and (3) Statesmen. We present a paragraph containing the thought from his philosophic poem, Queen Mab:—

"Kings, priests and statesmen blast
the human flower
Even in its tender bud; their influence darts
Like subtile poison through the blood-
less veins
Of desolate society. The child,
Ere he can lisp his mother's sacred
name,
Swells with the unnatural price of
crime, and lifts
His baby sword even in a hero's mood.
This infant arm becomes the blood-
test accurge
Of devastated earth; whilst specious
names,
Learnt in soft childhood's unsuspect-
ing hour,
Serves as the sophism with which
manhood dims
Bright reason's ray and sanctifies the
sword
Upraised to shed a brother's innocent
blood."

The three enemies of society were developed from man's endowment, his own intuition, in his experience with life, just as was the mythology of the Romans just outlined. The king is evidently the oldest of the three, being a descendant of the camp life of the world which the head or the families, like the Patriarch Abraham, was the only state and court of appeal of all communities. How the other two enemies, the Priest and Statesman, came into being was simply a question of necessity. When communities began to multiply and the less fortunate ones, in not having a sufficiency of the necessities of life, they robbed their neighbors to prevent starvation. Gradually bands of robbers sprang into being who neither tilled the soil, or hunted for game, but made a business of plundering and laying waste the fruits of the industrious families. Communities that were unable to resist the attacks of the annual invaders either united with other tribes for protection or enlisted the services of one band of robbers to protect them from others which received a share of their wealth for compensation. Thus bands of robbers which protected the communities were the nucleus of the armies of the nations that were formed by a union of several communities which had to consolidate to resist a common foe or be exterminated. The growing armies of the nations needed supervision and a relationship of various nations in trading, needed men of tact and shrewdness to carry on this function of internal, interstate and international commerce. Hence we get the Statesmen as assistants to the King.

The changing conditions brought about by the sagacity of Statesmen, in eliminating warfare, by forming treaties, gave time and leisure for thought and investigation, gave birth to the Priest, or the man of mystery and learning, who volunteers to answer all questions concerning the Unknown, for a consideration.

The professions that grose out of necessity when consisting of the wrong people, and enforcing a profession upon humanity after the necessity has been eliminated, or, an institution that was a blessing in one age carried into another, become a positive curse and tax upon the people. This combination: King, Statesman and Priest, overruled by Satan, formed an institution that thoroughly fettered humanity during the Dark Ages, was the creation of man's endowment, brought into play by necessity, enforced upon succeeding generations through precedence, are the things that choke and wither the flower of natural good born in humanity.

(To be continued.)

HUDDINGS WITNESSES SENT BACK TO JAIL

Van Amburgh and McMillan Returned to Atlanta Without Testifying

WASHINGTON, D. C., Aug. 30.—Further confirmation of the report that Secretary William F. Hudgings of the Watch Tower Bible and Tract Society is to purge himself of the contempt in which he was found by Federal Judge Howe at the trial of the Russellites was seen yesterday afternoon when Judge Chatfield returned to the Atlanta Federal prison Treasurer William E. Van Amburgh and Superintendent Alexander Hugh McMillan, two of the convicted Russellite sedditionists, sentenced to twenty years' imprisonment, who were to be witnesses for Hudgings.

This action by the court, in view of the fact that the case was set down for trial September 4, indicates that the men will not be called again from the pall. If it were not practically certain that their services as witnesses would not be required they would not have been sent back. It was pointed out. It would be cheaper to maintain them here at a hotel.

Hudgings was again in court today. Just what he was doing there could not be learned. No information could be obtained on the subject and it was said that he was there so he could be immediately released in case a message came from Judge Howe lifting the contempt. His wife keeps him company in the courtroom.

Dear Uncle Arthur Payne,

Duquesne, Pa.

You will see by the above clipping that the brethren passed through here Tuesday. It was the pleasure of Bro. Pyles, Bro. Thomson and myself to be with them for five hours in the Union Station and take supper together. Bro. Anderson also was there from Baltimore and Sister Macmillan and her boy.

Bro. Van feels pretty bad and is not extra well. I learned all about their life in prison and it makes one appreciate liberty and the blessings we all enjoy so much more. They have to buy tobacco and weighed to get some of the comforts of life such as having their blouses ironed, a decent shave, candy, etc. They are up at 5:45 and at the table 6:15 until 6:45. They go then to the tailor shop and play (as Bro. Van puts it) until 11:00 o'clock when they eat dinner in a hall an hour and return to the cell until 12:30. They return to work with ½ hour recess in the court outside and work until 3:30, when they return for supper and go to their cells until the following morning. The food is good but very plain. They are compelled to go to church on Sunday and listen to a Methodist preacher who by the way was here with them on their journey to Atlanta. The band is the best part of the service they say.

They are allowed all the newspapers they want to subscribe to and Bro. Van says that all the brethren have either a game of dominos or checkers and for diversion play a few games.

Bro. Martin is with an old foreigner who sits in the door of the cell and smokes like a pipe and can't speak a word of English. Bro. Robinson has the same kind of a companion but they have made application to be put together. I was glad to see them and I am better able to understand their condition now than before.

Hope you are both well. Tell Bro. Williams that Bro. Van asked about him and sends his love.

Write me when you can and keep close to the Lord. Continue steadfast, abounding in Love and may we meet in the Kingdom! Love to you both and to the dear brethren.

CHAS. COX.

HELPFUL CORPORATION.

Pat—"This is the foist time inny of these corporations hev done innything to bennefit the working man."

Mike—"How is that, Pat?"

Pat—"It is this sivenst fare. I hev bin walkin' up and from me work and savin' tin cints, and now I kin save fourteen cints."—Boston Transcript.

FEEDING THE BABY.

The very prosperous-looking gentleman stopped and permitted the very pretty girl to fasten a carnation in his buttonhole. Then he handed her a quarter.

"What is this for?" he asked.

"You have fed a Belgian baby," was the reply.

"Nonsense," said the other, adding a $5 bill to his contribution, "you can't do it. Here, take this, and buy a regular meal for the baby."—Pittsburgh Sun.

"OUR BOYS" KILLED ON THE BATTLEFIELD TO BE RESURRECTED ON EARTH

Q. About what should we speak in consoling those who lose their loved ones?

A. Luke 2:10. "Fear not: for, behold, I bring you GOOD TIDINGS OF GREAT JOY which shall be to ALL people" (even to those of "Our Boys" who have not and do not profess Christianity.

Q. Of what do these GOOD TIDINGS consist?

A. (1) Luke 2:11. "Unto you is born . . . a SAVIOUR who is CHRIST THE LORD." We can be SAVED from sickness, sorrow, trouble, pain, sin and DEATH "only" through CHRIST THE LORD, for, as we read in Acts 4:12, "There is none other name under Heaven given among men, whereby we must be SAVED."

Q. Will these who have not professed Christianity be RESURRECTED?

A. (2) Acts 24:15, "There SHALL be a RESURRECTION OF THE DEAD both of the just and the UNJUST."

Q. Will they be RESURRECTED only to be DAMNED to a Hell of Eternal Torment?

A. (3) No, thank God! Genesis 28:14, "In thee (Abraham) and in thy seed (which is CHRIST AND HIS CHURCH OP 144,000 who will soon have been glorified in the FIRST RESURRECTION) shall ALL (even the UNJUST referred to above) the families of the earth be 'BLESSED.' " when God's Kingdom is fully set up ON EARTH, the Lord Jesus Christ NOW PRESENT for this purpose, and that is to BLESS ALL who will, with EVERLASTING HEALTH, HAPPINESS, AND LIFE IN PERFECTION.

If the above has comforted you, if it affords the consolation with which you can console those who in "these days of dark struggle and perplexity" have given their loved ones to fight in the Battle for Democracy, and if you desire to be more familiar with this Grand Message of Comfort, I most earnestly and prayerfully implore you to take from your book-shelves the "Studies in the Scriptures" and "Pastor Russell's Sermons" and read them carefully so that you and your friends may be encouraged and strengthened for the trials and tribulations which we must endure while our country is fighting for Liberty.

CHARLES B. KERNEY, Jr.,
Sec'y. to the late Pastor Russell.

Reverence of Abraham Lincoln

"Inasmuch as we know that by the Divine law, nations like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins to the needful end of our national reformation as a whole people?

"We have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown to numbers, wealth, and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us.

"It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness."

AN ERROR.

First Officer (in spasm of jealousy)—"Who's the knock-kneed chap with your sister, old man?"

Second Officer—"My other sister."—Punch.

BUY 4TH LIBERTY BONDS

In the Realm of Lingerie

Everything, from richest furs to kitchen aprons and war overalls, was given a chance in the recent style show at the Hotel Morrison, Chicago. It was a real exposition of practical garments of all sorts, designed by Americans, for Americans, and not merely a competition between manufacturers to see which could exhibit the most unusual, expensive and elaborate designs in women's apparel. The garments were made to sell, not simply for exhibition, and therefore one could judge from them the standards reached and the progress made in public taste. It was a valuable and interesting exhibit.

There was a great deal of interest in the new service suits for women who have taken up work usually done by men—as work in factories, munitions plants, gardens and the lighter farm work. The suits are made with trousers instead of skirts and usually in one piece with a blouse. Several varieties of overalls were among them and these warlady clothes proved more slightly than the usual skirt and blouse that are so prone to part company.

Nightdresses and negligees were not neglected; for the eternal feminine may clothe herself in war overalls five or eight hours in the day (in order to be able to buy dainty and frivolous things for other hours) but she will not be weaned away from filmy fabrics and laces. A pretty nightdress and negligee, shown in the picture, were among the most graceful of several such garments in the exhibit at the style show. The nightdress of nainsook is low-necked, finished with scalloped edges and fine tucks across the front. There is an embroidered medallion at each side and full sleeves that are much longer than sleeves have been for several seasons. There is not much needlework on this gown, but what there is, is very well done.

The negligee is a long slip of plaited silk with an overdrop of lace that hangs from the shoulders, having the effect of a short, full lace coat. It is open down the front and is to be worn over a lacey petticoat or slipped over the nightdress for bedroom wear. Satin slippers edged with silk fringe are a detail worth remembering for pretty negligees demand the right sort of footwear.

Julia Bottomley

Plain Frocks of Silk.

The best-dressed young women at fashionable summer resorts are wearing, mornings, perfectly plain skirt-waist dresses of soft wash silk; waists gathered into a belt and trimmed with graceful collars and turned-back cuffs; skirts deeply hemmed at the foot and with or without patch pockets. Sometimes collar, cuffs and belt are piped with a contrasting color or the finish is done with hemstitching. These soft silk frocks look very fresh and dainty and are extremely graceful, blowing about in summer breezes. Plain white silks and silks with hairline stripes in color are used.

Paris Achieves Lovely Afternoon Gowns

Now that women feel it a duty to make afternoon gowns do service for evening wear, the ingenuity of costumers is put to the test. From one of the great Paris designers comes the lovely gown pictured above and it is a triumph of French discernment and good taste; for it is quiet enough for daytime wear and distinguished enough for evening. It is of black satin with embroidery in silver thread. This combination appears also in French military dress in the form of authoritative sources, but in hats black frame velvet is used instead of satin. We may accept this gown as a criterion in hues and general make up of styles for the coming season. It has a narrow, plain underskirt of moderate length and a straight hanging over-garment vaguely confined to the figure by an easy girdle terminating in sash ends. The girdle is made of satin and that portion that encircles the waist is embroidered with the sash ends are plain. The skirt portion of the overdress is as long as the underskirt at the back and considerably shorter in front. This is a new development of the tunic skirt which is destined to reappear in winter gowns. The embroidered band on the back portion is not so wide as it is on the front.

The sleeves and collar are especially interesting because they are both new departures. Both are as plain as possible but each is original. The sleeves are cut full length and flaring but are trimmed away at the wrist so that the upper portion extends only a few inches below the elbow. The outstanding collar is of black crepe georgette and is supported by a few very small, unnoticeable wires.

Satin in black and in dark colors, promises to be of all fabrics the most used for afternoon gowns. New draped skirts and new tunic skirts appear and silver tissel in embroidery bands is sure to be followed by silver lace in conjunction with them.

Julia Bottomley

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 41 PITTSBURGH, PA., THURSDAY, SEPTEMBER 26, 1918. Subscriptions payable in advance.

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BONNIWELL MOVING QUICK WHILE REPUBLICANS NEGLECT TO REGISTER

KAUFMANN & BAER CO. INDITED BY GRAND JURY

CHARGE OF FALSE ADVERTISING AGAINST PITTSBURGH'S LARGE DEPARTMENT STORE BY C. E. LA VIGNE SUSTAINED IN FINDING OF TRUE BILL.

HENRY FRUHART, THE NEW YORK CLOTHING MANUFACTURER, CAME TO PITTSBURGH TO TESTIFY REGARDING SOLDIERS' UNIFORMS ADVERTISED AS "STRICTLY HAND TAILORED" AND FOUND TO BE MACHINE MADE.

The case of the Commonwealth of Pennsylvania against the Kaufmann & Baer Company on a charge of untruthful, misleading and deceptive advertising, brought by C. E. La Vigne, of Washington, D. C., was before the grand jury of Allegheny County, Friday, and Monday of the past week.

The evidence against Kaufmann & Baer Company was presented apparently with such striking emphasis on Friday that Mr. La Vigne was requested to appear again before the grand jury on Monday.

This procedure is most unusual in grand jury hearings and naturally attests the deep interest and the wide importance of the subject in the minds of the individual members of the grand jury. Its action in so thoroughly reviewing the evidence was construed to be most commendable in its purpose to prevent any error in the returns.

In previous issues of the National Labor Tribune details available concerning some of the evidence in this case have been published. When the case comes to final trial it is bound to attract the attention of merchandisers all over the country and will undoubtedly be followed as well with deep interest by the buying public of Pittsburgh and vicinity.

Supporters of the principles of truthful advertising and clean merchandising in these days of high prices and rampant profiteering will find real encouragement in the true bill which was handed down by the grand jury. This is a long step in the right direction for the protection of the public against such abuses and will go far toward a cleaning up process of unscrupulous merchandising practices in this community.

Already a noticeable difference has taken place in the style and character of advertising guarantees and statements appearing in our daily papers.

Mr. Henry Fruhauf, of Fruhauf Brothers, clothing manufacturers of New York City, who came to Pittsburgh to testify before the grand jury, is one of the recognized best known authorities on hand tailoring in the United States, and he has a nation-wide acquaintance in the trade. He returned to New York Friday evening. Mr. La Vigne, who has an established reputation throughout the country as an investigator, was in Pittsburgh until the early part of the week, returning to Washington, D. C., after the results of the grand jury proceedings had been announced.

It may be interesting to our readers to announce in this connection that Mr. La Vigne recently secured a decision of "Guilty" against J. B. Greenhut Company in New York City for fraudulent advertising of "Men's hand tailored Suits." This was obtained before the three Justices of Special Session Court, part six, in the City of New York, and established a precedent in the clothing trade. One of the counts against Kaufmann & Baer involves a charge relating to an army officers uniform which is similar to the issue successfully prosecuted against Greenhut as above stated.

The Call

U. S. Government needs 25,000 nurses for army and navy service—News Item.

WOMEN'S EMPLOYMENT BUREAU NOW READY

THOUSANDS OF WOMEN NEEDED IN THE SHOPS AND FACTORIES TO FILL VACANCIES OF MEN NOW SERVING UNCLE SAM "OVER THERE." HEADQUARTERS ALIVE WITH BUSY FEMALES.

By Maybelle R. Bowden.

The United States Employment Bureau for the employment of women has opened its headquarters on the first floor of the Oliver building, and although the equipment of the offices has not yet been completed, the work of enrolling the women for employment is being carried on regardless of the many inconveniences that occur.

Mrs. Franklin P. Iams, who is in charge, declares that not one moment shall be lost in getting things started. The need of women in the industries, especially in the Pittsburgh district, is urgent. The manufacturers have been sending in lists of employees needed, and to be able to fill these places thousands of women are needed, both for skilled and unskilled labor. With the new draft law taking the men and boys, from 18 to 45, the labor situation has become more acute than ever; for this reason the United States Employment Bureau for women has been opened. Here all kinds of employment is taken care of, from scrub women to the highest officially paid women.

(Continued on Page Eight)

Bi-Monthly Sheet and Tin Settlement.

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for the sixty (60) day period ending August 31st, 1918, find that the average invoiced price of 26, 27 and 28 gauge plain sheet steel, f. o. b. mill, to be 5.15, which will give sheet mill workers for the months of September and October, 1918, a sixty (60) point raise over base price of 2.15. This is ninety (90) per cent. above base of 2.15 on prices contained in scale book of 1918-1919.

Tin Plate Bi-Monthly Examination

We, the committee appointed to examine the sale sheets of the Western Sheet and Tin Plate Manufacturers' Association for the sixty (60) day period ending August 31st, 1918, find that the average invoiced selling price of a box of 100 pound Coke Tin Plate prime sheet, f. o. b. mill to be $8.06, which is a ninety (90) point raise above the base of $3.50. This is ninety (90) per cent. above base prices contained in scale book of 1918-1919. This settlement governs the wages for September and October, 1918.

Samuel Cartwright,
Brinley R. Owen,
William Clark.

"GALLERY" TALK

WASHINGTON, D. C. — Senator Sherman of Illinois has not been featured in the public press for some time so this week he declared that "on all questions, directly or indirectly related to labor, Gompers is practically President of the United States."

Two years ago Senator Sherman referred to President Gompers as "a public nuisance."

On February 25, of this year, Senator Sherman said: "After all, most of us are talking to the galleries, anyhow."

BONNIWELL AND BOOZE GRIPPING THE SPORTS

BROKEN IDOL OF DEMOCRACY IS BEING BACKED BY STRONG ELEMENT THAT YIELDS SPORTING FRATERNITY—DRYS ARE SLEEPING WHILE STATE LOSES 300,000 VOTERS IN CALL TO SERVICE—CHURCH VOTE FAILS TO REGISTER.

Eugene V. Bonniwell, Democratic standard bearer of the wet unit of the Democratic party, is buzzing some, and Eugene V. toppled over idol of the Democratic vandals, persists, insists and vociferously declares that the crown of victory in the gubernatorial campaign will be placed upon his brow.

The reasons are clearly set forth, and Eugene V., even though ludicrous in the vision of the distinguished trio, Palmer-McCormick-Guffey, said Bonniwell is nevertheless limping over the state with snowball adhesiveness picking up hooters who are spreading the propaganda of what the Republican leaders refer to as a shattered hope.

But Candidate Bonniwell lambasts his Democratic traducers by spreading the poison that those who assail him are the direct representatives of the corporate interests of autocracy. Since this is a Democratic age he wants none of them, as the world today is fighting for what he represents, the "common people."

The Bonniwell propagandists hail him as their sink or swim, live or die, survive or perish, give me "personal" liberty or give me death, leader, and that all the exalted representatives of the brewing and whisky interests are like a solid phalanx moving behind him.

The downtown quarters are simply alive with the Bonniwell sentiment. Poolrooms, gambling quarters, the habitats and assembly rooms of the sports, are singing the praises of Bonniwell, while favorable clippings from newspapers emblazon the windows of saloons right in the heart of the city, thus giving to the world their position and flaunting a challenge in the face of the administration, from which they get their privilege, that the legalized traffic will do as it pleases.

That the Bonniwell aggregation have the pep, those who hear them trumpeting their claims agree, and here are there some of the strengthening planks by which they manage to bring about the hypnotic spell. Bonniwell is popular, he knows the boys, and he has an attractive personality. That he will fight there is no question, and, too, he stands unalterably opposed to having his "personal" liberty interfered with. He will tell the Prohibitionists where to get off at, and he is "WET," WET, WET. This encourages all the brewers, distillers, speak-easy proprietors, gamblers, sure-thing men and sports who want a wide-open town. Then, too, Bonniwell is President of the State Firemen's Association and every fireman in the state will be for Bonniwell. This is to be added to the fact that Palmer-McCormick-Guffey have repudiated Bonniwell, and Bonniwell's aggregation contend that this is strengthening, because Bonniwell will have all the jobs for himself, and these are being handed out as the tour across the state is being made. Again, Bonniwell has church affiliations which bring him into line with church folk. One of the Bonniwell household belongs to an organization composed of the women that is similar to the Ladies' Aid Society in the Protestant churches, and there are those who claim that this will have a mighty strong influence. Coupled with this comes the announcement that Bonniwell is a strong factor in the Ancient Order of Hibernians, and that only a short time ago in Philadelphia said Bonniwell did lead the grand march at a fashionable ball held by the Order of St. Patrick. This is intended to convey the meaning that all the Hibernians will be solid for Bonniwell. The final injection which is to conclude the series of heavy blows is that already 300,000 voters of

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Minneapolis, Minn.
The Tribune is very much enjoyed by me. Enclosed find money order for subscription for another year.
Yours,
MISS A. ALSTRUP.

Topeka, Kansas.
Enclosed find subscription price for Labor Tribune for one year, beginning August 1st.
Yours truly,
MRS. M. A. SMITH.

Donaghdee, Ireland.
Please continue on my paper, as I cannot afford to be without it, even to miss one issue.
Yours,
FRED CURRAGH.

Waukesha, Wis.
As my subscription for your valuable paper is about to expire, I hereby enclose renewal.
WM. LOWRY.

Dover, N. J.
Enclosed find cash to pay for Tribune. I find the paper just as good as ever.
Yours very truly,
FRANK HILL.

Pomeroy, Ohio.
Enclosed find money order to renew subscription to the good old Labor Tribune which has come to me for so many years.
JOHN M. MARTIN.

Searcy, Arkansas.
Please send me a sample copy of Tribune, as I have heard a great deal about it lately.
Yours very truly,
GLENN GILLIAM.

AN INTERESTING SERMON.

THE THREE WAYS—THE ONE WAY TO DESTRUCTION, TWO WAYS TO SALVATION—THE "BROAD ROAD," THE "NARROW WAY," THE "HIGHWAY" — PRESENT POSSIBILITIES—"WHICH ROAD ARE YOU ON?"

ALTOONA, PA., September 23, 1906.—These two texts tell us of three ways in which men may travel—the "Broad Road," the "Narrow Way," and the "Highway." We will consider them in the order named. Our first parents in their perfection were surely not upon any of these roads; they were at the goal of harmony with God and full perfection of being in God's image and likeness and favor. They should have continued in that happy condition, and their children should have been born upon that plane of perfection, the glory of the divine likeness. The Scriptures explain that by disobedience they fell from their exalted condition into sin, that thus they came under divine displeasure and condemnation called the "curse," and were started upon "the broad road which leadeth to destruction."

It should be noted that this is not the broad road that leadeth to eternal torment, as so many erroneously suppose. The Scriptures are quite explicit in telling us that the penalty upon father Adam and his entire family was "Dying thou shalt die," and our Lord in our text speaks of the broad road upon which they were thus launched as leading to destruction. No reasonable interpretation can twist and turn this plain English word destruction into meaning the very reverse—to make it mean preservation, with the additionally impossible thought of a preservation in fire, torture, etc. The Greek word is no less explicit: It is apolia, and signifies ruin, destruction, perishing. Only in proportion as we learn to give language its proper signification in religious matters, as we do in others, can we hope to reach reasonable, safe, sound conclusions. Too long have the Lord's people been troubling their reasons with inconsistencies and impossibilities by misinterpreting such words as "perish," "die," "destroy," "destruction," "death"—making these to mean the very opposite, and adding to them devils with hoofs, horns, etc., according to the size of their "bump" of imagination. Let us at least learn to take God's Word simply, truthfully, reasonably, and henceforth disregard the inconsistencies of the usage handed down to us from the "dark ages."

THE BROAD ROAD SLIPPERY.

When our first parents started on the downward way to destruction their less impaired physical and mental powers permitted greater self-restraint, and hence we read that father Adam was 930 years in reaching the end of that road—reaching death—destruction. But as century after century rolled by, his children inherited more and more of imperfection, mental, moral and physical, the broad road to destruction became more slippery, so to speak, until to-day we find the average of human life 35 years, and in civilized lands the mental powers have become so impaired that on an average one out of every three hundred needs to be incarcerated in an insane asylum, and about the same proportionate number, morally impaired, needs to be imprisoned. Physically the entire race is full of aches and pains, and dying at the rate of 90,000 a day. Truly the picture is a deplorable one. Mentally we see upon this broad road to-day 1600 millions of Adam's race shooting swiftly to destruction, with aches and pains and tears and sighings. The Apostle, catching this same view, describes the scene, saying, "The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God."—Rom. 8:19, 22.

When we think of the amount of suffering endured by mankind in the present life, we feel rejoiced to know that the dreams of the "dark ages" respecting an eternity of suffering and anguish and torture at the hands of demons were merely the nocturnal hallucinations of a groaning creation far gone in insanity—that these doctrines of devils, as the Apostle calls them (I Tim. 4:1), are in no sense of the word the teachings of God's book which, to the contrary, is both reasonable and beautiful beyond compare.

GOD TO THE RESCUE.

The Prophet tells us that when there was no eye to pity and no arm to deliver our race from this awful predicament of the broad road into which they came by disobedience, then God pitied and his arm brought salvation. (Isa. 59:16.) This statement, however, was prophetic; it was not accomplished in the days of the Prophet who uttered the words; it was not accomplished by our Lord at his first advent; it is not accomplished by him yet, for the world of mankind is still on this broad road to destruction. For 4128 years God waited to take even the first step in the relief promised to the Prophet, and then he sent forth his Son in the likeness of sinful flesh to redeem the world—to redeem Adam and all of his race—from the broad road and from the destruction to which it leads, and into which millions had already gone. The Scriptures very particularly tell us what Christ did for us: "Christ died for our sins according to the Scriptures." (I Cor. 15:3.) Thus, the Apostle explains, God could be just and yet the justifier of him that believeth on Jesus. (Rom. 3:26.)

Our Lord was just in thrusting our first parents out of their Eden home, out on this broad road to destruction. He has been just for all these centuries in permitting the race to go to destruction, and he is just in permitting the Redeemer to pay man's penalty, that thus eventually the broad road might be discontinued, and those who had gone into destruction as well as those on the way to it might be rescued therefrom. We shall have something more to say on this feature of the subject later on. We now merely note the fact that Jesus, the Messiah, at his first advent was the "Arm of Jehovah," and that he reached down to mankind on the broad road with a view to their recovery therefrom in due time. The foundation laid by Jesus' death is so broad and so strong as to be the guarantee that Adam and all of his race will be recovered from the broad way and from the destruction at its end. In a word, the death of Jesus guarantees the ultimate release of the entire human family from the sentence of destruction.

Hence it is that the Scriptures assure us that there shall be an awakening from this death, this destruction—that there shall be a resurrection from the dead both of the just and the unjust. In other words, had it not been for the redemptive work accomplished by our Redeemer at Calvary, Adam and his entire race would have been without any hope of recovery from death—their death would have been as much of a destruction as the death of the brute creation. But God had compassion upon our race, and has a plan in connection therewith which ultimately shall display most gloriously not only his justice in our condemnation and his love in our redemption, but also his wisdom and power in connection therewith. Meantime, as a result of our Redeemer's death, to all those who believe (and to none others) destruction is turned into a sleep.

Thus the believers in God's promises in times past spoke of their dead, whether good or bad, not as destroyed but as passing into a sleep. Abraham, Isaac and Jacob slept with their fathers, though their fathers were heathen men and not heirs with them of God's promises. In other words, all, whether well intentioned or evilly disposed, are now in the sleep of death, which without our Redeemer's sacrifice would have been a destruction. Be it noted also that at the time Jesus uttered these words he had not yet completed his atonement sacrifice, and hence he made no reference to the change from the destruction into which the race was passing to a sleep condition, from which if the resurrection morning he would awaken all and bring them forth. He had, however, referred to this awakening repeatedly, describing it as the release of prisoners from the tomb, from their prison-house (Isa. 42:7); and again he declares, "Marvel not: the hou ris coming in the which all that are in their graves shall hear his voice and shall come forth," and he called Lazarus forth as an illustration of the resurrection power over our race which he acquired by the sacrifice of himself.

THE NARROW WAY TO LIFE.

Instead of at once stopping the progress of the race on the broad road, instead of at once beginning the work of mental and moral and physical refreshing and restitution (Acts 19:21), our Lord in harmony with the Father's arrangement has permitted the world in general to continue on this downward course for nearly 2000 years longer. But meantime he has not been idle: he has been calling out to the earth's teeming millions, to his apostles, and to all who become his followers, telling all who are burdened and heavy laden and desiring life that there is now open a narrow way by which all who will obey the voice may separate themselves from the mass of the race, and, following in the footsteps of Jesus in the narrow way, may ultimately reach with him the glory, honor and immortality of the divine nature. The voice which calls, however, specifies the narrowness of the way, the difficulties of the journey, its roughness to the feet, its thorns and thistles and steepness; and as a consequence, even of those who have the ear to hear comparatively few care to seek the path still future or are willing to endure hardness as good soldiers of the Lord Jesus and to follow on in his footsteps. Hence he calls these disciples or followers, and assures us that where he is there shall his disciples be also—that as he overcame the world and trod this narrow way of self-sacrifice and humiliation and was exalted by the Father as a result, so those who with similar self-sacrificing spirit shall suffer with him shall in his Kingdom reign with him. Those who are now willing to be dead to the world with him shall by and by live with him—changed from glory to glory, until finally their change shall make them perfect in the divine likeness and nature.

We need not wonder that these footstep followers of Jesus are a little flock, nor should we suppose that God is disappointed in this matter. On the contrary, thus it is written: Not many wise, not many noble, but chiefly the mean things, the poor of this world, rich in faith, to be heirs of the Kingdom. (I Cor. 1:25; Jas. 2:5.) Again our Lord's words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight" (Matt. 11:25, 26); and again his words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) We see then that this little flock, which the Lord is now calling out from the world of mankind, and saving with the special salvation, under special terms and conditions of a narrow way and difficult path, are to constitute a kingdom class; and many Scriptures assure us that this kingdom class with their Lord Jesus is to be the divine agency through which, the moment the broad road shall have been abolished, Adam and his race shall be rescued from the destruction of death into which they went through sin and from which they were redeemed by the precious blood of Christ.

Whoever sees, then, the divine plan outlined in the Scriptures has a sufficient explanation of why the trials and testings of the Church of this present time, the little flock, should be crucial—why they should be required to demonstrate their loyalty in a special manner. If they are to be made kings and priests unto God for the blessing of the world, if they are to be granted the glory, honor and immortality of the divine nature, it certainly implies that they must be saintly in their hearts, whatever degree of perfection in the flesh they may attain or not attain. It certainly implies that they will need instruction and discipline in the present life in order to fit and prepare them for the glorious work to which they are called—the work of judging, disciplining, guiding, instructing, helping and uplifting the world, to the intent that ultimately all of the willing and obedient may thus learn to love righteousness and hate iniquity, and to be fit according to the divine standard for life everlasting.

THE HIGHWAY OF HOLINESS.

The highway of holiness mentioned by the Prophet is very different in many respects from either the broad road leading down to destruction or the narrow way of the present time leading upward to glory, honor and immortality. A preferred translation of the Prophet's words are these: "And a raised way shall be there, even a high road, and the high road of holiness shall it be called. There shall not pass over it one who is unclean." (Isa. 35:8.) The word "there" in our text associates it with the context, which is admittedly a description of the Millennial age, when the wilderness and solitary place shall be glad and the desert shall rejoice and blossom as the rose. The context tells us "No lion shall be there nor any ravenous beast shall go up thereon, it shall not be found there, but the redeemed shall walk there, the ransomed of the Lord shall return." Again we read, "The wayfaring men, though fools, shall not err therein."

Also these descriptions indicate that the highway of the future, of the Millennial age, will in very many particulars be distinctly different from the narrow way of this Gospel age. The narrow way with the difficult gate is the very opposite thought of the broad public high road. Bunyan, picturing the narrow way of the present time in accord with the Scriptures, represents it as beset with lions, sloughs of despond, and various traps and snares for the feet of those who walk therein. How correctly he pictured the path is recognized by every Christian who is walking therein. How we find lions and ravenous beasts continually attacking us and seeking to devour us—the wild passions of our own fallen flesh or those of our friends continually assail us as New Creatures, seeking to intimidate us from walking onward in the footsteps of the Master and in attaining the goal; and the Scriptures assure us that these fiery trials are intended to test us, and, if we are faithful, to eventually work out for us the far more exceeding and eternal weight of glory. We are glad for our share in the narrow way and for its prospects of glory with the Lord; but we would rejoice with the world of mankind also that, after the little flock now willing to walk in this narrow way shall be gathered to the heavenly fold, to the Kingdom glories with their Lord, the remainder of mankind shall neither be thrust into eternal torment nor into everlasting death, destruction, but that, through God's mercy and love, the next step in the great divine plan of the ages will be their rescue.

"THY KINGDOM COME."

Ah, but some will say, if God will not save sinners in their sins, and if sinners either hear not at all or hear indistinctly the invitation to the narrow way, or if hearing they refuse the narrow way of self-sacrifice, what hope can there be for them? What could God do for the world other than he is now doing for the Church? Can he coerce the wills of mankind? Would it please God to establish a paradise peopled with those whose hearts, whose wills, were in opposition to him but coerced into submission? We answer, No! Our Lord declares that the Father seeketh such to worship him as worship him in spirit and in truth—from the heart. We answer further that, while under present conditions God is offering opportunities for the narrow way of self-sacrifice only, he proposes the establishment of new conditions when the narrow way is ended and when the time shall come to open the highway of holiness and destroy the broad road. The new conditions are referred to throughout the Scriptures, both in the Old and in the New Testaments, and always as a promise, as a glorious hope for the world, Jew and Gentile. Thus an intimation of the coming highway and its opportunities of rescue was mentioned to father Abraham when Jehovah declared to him, "In thy seed shall all the families of the earth be blessed." This implied not only a blessing of Abraham's seed, and its high exaltation to power and authority and royalty so as to be able to bless the world, but it implied that eventually blessing would reach the world through it. As we have previously seen, the narrow way of this Gospel age is for the selection of the seed of Abraham, as the Apostle declares, that through these selected ones all the families of the earth shall receive a blessing from the Almighty.

So then we see that the Kingdom of God's dear Son, declared through the prophets, declared by our Lord in his parables and by the apostles, is still future; that its establishment has waited for the selection and preparation of the Kingdom class—the Bride class; that the heavenly King and his glorified Bride may in due time, after the marriage supper of the Lamb, take and exercise the great authority secured over the world, secured by the precious blood of Christ. Now then we see from this standpoint how much will depend upon the character of that Kingdom and the degree of power and authority which it will exercise amongst men.

AN AUTOCRATIC RULE.

Had we the time to enter into the subject in detail and show from the various prophecies the character of this coming Kingdom, it would be manifest to all that it will not be a Republic, even though we agree that a Republic is the highest form of human government, the best suited to the happiness and welfare of the intelligent. The Kingdom of God's dear Son will be an absolute monarchy; mankind will not be asked to vote for Jesus as King or President of the world—"He shall take unto himself his great power and reign;" and again, "He must reign until he shall have put all enemies under his feet"—brought all into subjection to his righteous rule.—Rev. 11:17; I Cor. 15:25.

The reign of Christ, it is Scripturally declared, will last a thousand years and during that reign he will undo all the dire results of the reign of sin and death for the preceding 6000 years. Ignorance and superstition will flee away under the sunlight of the truth, when the Sun of Righteousness shall then arise with healing in its beams, flooding the whole world of mankind with the light of the knowledge of the glory of God. O, how differently men will view their Creator when once they get this light! How differently those who are in the narrow way now view him in advance of the world, in proportion as they have the eyes of their understanding opened that they may see by faith the glories of the divine character through the telescope of the divine Word. We are assured also that in that glorious time the Lord will judge the world in righteousness—that is to say, he will grant rewards and punishments to each individual of the race according to their wilful deeds, good or bad. All favoritism will be in the past, in the sense that the blessings of the Lord will be open to the world in general, "every creature." Abraham's natural seed, circumcised Jews, long accustomed to reverence the Lord, will by reason of this very fact have the earliest favors in that time, since they will be able more quickly than others to conform to the laws of the Kingdom when the Lord shall lay justice to the line and decision to the plummet.

We are not to understand from this that divine justice will cease to burn against all unrighteousness, against all sin, but we are to understand that Jesus, the Head, and the Church, his body, as the great Mediator, Prophet, Priest and King of that time, will be granted full control of the human family, so that on account of the redeeming blood shed for all none shall suffer for the weakness of heredity, but merely for his own wilful, intelligent conduct. Even then his punishment will be, as Scripturally declared, in the nature of stripes for his correction, to help him out of the weaknesses of his depravity and assist him into the highway of holiness, which he may enter by a full submission of his will to the divine law. True, the Scriptures speak of incorrigibles—of some who now, after starting in the narrow way, turn to wallowing in the mire of sin, wilfully, deliberately, and, resisting God's grace, die the Second Death. They show also that in the coming age whosoever will not hear and heed and obey the great Prophet (the Christ, Head and Body) shall be ultimately destroyed from amongst the people. (Acts 3:23.) Thus the work of rewarding every good endeavor, and giving stripes for every failure to make progress, and stripes even unto the Second Death for wilful, persistent transgressions, shall go on, and the Lord will turn mankind aside from the downward course on the broad road that so many of them as will may become his sheep and walk in the highway of holiness to its further end, the grand perfection and blessing of restitution to all that was lost by Adam and redeemed by Jesus.

NO UNCLEAN THEREON.

The Prophet declares that no unclean shall pass over it. Before

(Continued on Second Page.)

APPRECIATIONS.

Pittsburgh, N. S., Pa.

With a word of appreciation for the many favors you have shown to us as a class, as well as individuals, in publishing and re-publishing Pastor Russell's very helpful sermons; also the favor to the W. T. B. & T. Society, yet I would consider it a great favor to enter through your valuable paper, not a protest against any one personally connected therewith, but against some of its contributors. I speak in regards to Bro. Chas. Coxie's letter to his uncle, a personal letter, yet published in the Labor Tribune of September 19, 1918. Such letters do more harm than some can bring themselves really to realize. It does not go to help those brethren, and what is not helpful is often hurtful. I feel sure that they do not desire to cast reflections on any connected with that institution or that they have formed habits that would be an index for any weak ones to follow. I feel sure that Bro. Van's statements given in the fuller sense, would look better in print or left alone altogether. We desire to be a help to such and not a hindrance and sometimes our best friends become our enemies in the way they state matters, which should be better left alone. I am personally in communication with those dwelling close to those Brethren and they so far only have a good word towards those who have them in keeping, also speak well of their surroundings, ones who are very near and dear to them as well.

So, in His dear name, it is hoped, after this, that the friends will be a little more thoughtful and careful for those Brothers' sake at least, who have no ill word to speak against any person. This letter is not intended to cast reflections on any one but rather a friendly request to use the wisdom more and more that comes from above and God bless you. Trusting you may see your way clear to publish this, I am, as ever, an appreciative reader of your good paper.

ROBERT J. CRAIG.

Elk City, Kansas.

Enclosed find money order for $1 (one dollar) to pay up on subscription of Tribune, due April 11, 1918 to April 11, 1919. Thank you. I look forward each week to the coming of the Tribune. I would be so glad to have some one explain Isa. 21:7, what each chariot symbolizes; also 8th verse, the lion; 9th verse, threshing floor of 10th verse, Dumaly of 11th and 13th, Arabia, traveling companions of Dedanim, Tema of the 14th-16th "within a year." Does this last a parallel date, or point to some time in the end of the harvest? If the Tribune does not care to answer through its columns, I will be glad to send stamped envelope to parties kind enough to answer.

Respectfully,

MRS. J. F. STADLER.

Kansas City, Mo.

Enclosed please find postoffice order for one dollar to advance my subscription to the Tribune another year. Although my subscription will not expire until in September, yet I suppose, on account of changing my address since coming here, I have received only one number of the Tribune since June 13th. I am very sorry to miss any number, as I appreciate very highly the religious parts of the paper and especially the sermons of our dear departed pastor. I also admire your faithful stand for the Truth, and God will surely bless you.

Yours in Christian love,

J. C. MANLICK.

Corbettsville, N. Y.

Enclosed find one dollar in payment for the Tribune. My subscription, I believe, expired the first of the month, so you will please continue to send it for another year. I would say further, that I am glad that you continue with the religious features, and I trust there has been very much good accomplished by so doing. Truly it is good to know in advance about the things that are transpiring, so these things do not surprise us so much, from the fact that we can keep ourselves informed.

Truly your friend,

E. W. DEAN.

Norristown, Pa.

Enclosed please find check for the renewal of my subscription to your excellent paper, which brings to the reader information along several lines of thought incident to the present condition of the world.

Very truly,

MARY CHRISTIANCY.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. I'll gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

NEW ORLEANS.—The Hod Carriers' and Building Laborers' union has asked contractors to raise wages 10 cents an hour. Present rates are 25 and 35 cents.

"HAVING DONE ALL, STAND."

In these days of trials and difficulties, with troubles within and without, this text seems to apply with peculiar force, and was probably intended to admonish those who would be living at this time, when to stand would be more difficult than at any other time. The position thus suggested implies an attack, and is probably permitted for the purpose of letting faith and patience have their perfecting work.

One would naturally suppose that those who had "done all," would find it an easy matter "to stand," but the Lord seems to have known better. And so we see on every hand, some who are in open opposition to the Lord's methods of action. Some are wavering, while others are trying to advocate something "different," some in one way and some in another. This has become very apparent, through some articles that have been appearing in the Tribune in the last few months. We cannot judge of the sincerity of any one, but the indications are that some are so much interested in getting feathers in their caps on this side of the veil, that they are neglecting to lay up some for their wings on the other side. Some are trying to improve upon the chronology, others refusing to acknowledge any headship or channel through which the Lord is dispensing special "meat in due season." And so each one becomes a little channel unto himself, until we have a regular network of channels. But as in usual with those who have "seen a great light" their findings will not always stand close investigation. We are told that there is no Scripture which says, in regard to the seventy years desolation of the land, that it lay desolate seventy years without an inhabitant, thus trying to prove that the desolation did not begin when the land been taught to believe that it did. II Chron. 36:21 is quoted in proof of this, with a part of the verse left out. In verses 20-21, after a description of the burning of the Lord's house, the breaking down of the walls of Jerusalem, etc., we read:

"And them that escaped the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the King of Persia: to fulfill the word of the Lord by the mouth of Jeremiah until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath to fulfill three score and ten years."

In verse 17 is given a description of their punishment for mocking God's messengers, despising His words and arousing the wrath of the Lord, until there was no remedy.

"Therefore He brought upon them the King of the Chaldees, who slew their young men with the sword in the house of their sanctuary and had compassion upon young man or maiden, old men or him that stooped for age; he gave them all into his hand." If all were given into the hand of the King of the Chaldees and all that escaped the sword were taken captive to Babylon, there could not have been many left. Whether or not it included every individual is not the point. It plainly teaches that the desolation of the land began at that time.

God had warned the people in Jeremiah 25:11, and Lev. 26, 35, 43, that if they were disobedient, and did not observe their Jubilees according to the law to which they had pledged themselves. He would punish them for it by desolating their land.

The reason why it was just seventy years and was to be completely desolate was that the land might enjoy her Sabbaths. "For as long as she lay desolate she kept Sabbath."

"Because it did not rest in your Sabbaths when ye dwelt upon it."

This proves conclusively that the Lord did not accept their half-way observance of the Jubilees, but that He merely bore with them as long as it was possible, and until it became apparent that there was "no remedy." To bear with the wrong conduct of any one does not mean to sanction it, but on the contrary it implies disapproval, and dissatisfaction.

We all know that the Jubilees counted as they were observed, and according to prophecy which records things as they will actually happen, point to 1874 as the beginning of "Earth's great Jubilee;" but counted as the law required that they should be, points to 1925, a date we understand the Jews have fixed, based on their calculations, for the coming of their Messiah. They will probably have some sort of government established in Palestine by that time, but since they are leaving the Lord entirely out of it, we know that it will have to be overthrown in the time of "Jacob's trouble," at the hands of "Gog and Magog," after they have gotten "much cattle and goods," and are dwelling in peace and safety. This would have to be before the "Ancient Worthies" appear upon the scene, for it could not be later. It may be, as some have suggested, as long as 1932, before the Lord will appear upon the scene and fight for them as He did of old, and say, "Peace, be still, and know that I am God."

The "seven times" punishment of the Jews which began at the same time the seventy years desolation began, proves 1914 to be the full end of Gentile dominion, and any rule or authority which they have been exercising since that time, is simply as usurpers, and is not in any way sanctioned or recognized by Jehovah. But it is permitted for the purpose of allowing them to overthrow one another. And since the Lord's Kingdom has not come fully into operation, it becomes apparent that we are living in a very peculiar time. No wonder we are having a "time of trouble," with lawlessness on every hand, and law makers have become law breakers.

If the elect are the Ancient Worthies, and if it is they who are to shorten the days of trouble, then it follows that they are the ones who are to be deceived by the teachings of the false prophets. Matt. 24:24.

The trouble was shortened, "held back" at the first end, "until the servants (elect) of God were sealed in their foreheads."

It will be shortened by or through the influence of these same elect on chosen ones on the other side of the veil.

How restful it is to turn from such a medley of inconsistencies, to the plain, simple teachings of that "Faithful and wise servant." That chief (arch) messenger among the special messengers to the Churches, with whose voice the Lord Himself "shall descend from heaven with a shout." I. Thess. 4:16.

Lastly, we are informed that the Lord has not come at all, and that when He does He will bring the sleeping saints and those that remain, all in the same instant. "Then tell me the dead who die in the Lord, from henceforth," from the time of the second advent, after the sleeping saints have been raised. "We that are alive and remain unto the Lord coming, shall not precede them which are asleep." Then we which are alive and remain, shall at the same time (the harvest period), be caught away with them." Caught away at the instant of death, not have to sleep.

We think the evidence is clear that the Lord's "timeless" presence was due in 1874. The "shout," "the trump of God," "flaming fire," all being symbols of things now taking place. These things were foretold by prophecy as indicating the manner in which his universal presence would be manifested. These seemingly conflicting statements have all been harmonized by the voice of the "Chief Messenger." Anyone who cannot harmonize them, cannot have learned to sing the new song of Moses and the Lamb, which is supposed to be perfectly harmonious, or they would not bring such a discordant note into the last strains.

One who claims to be a brother in Christ has written at length on the propriety of Christians engaging in warfare; and to give force to his argument he quotes the words of Jesus in Matt. 10:34, where He says He did not come to bring peace but a sword on to earth. Then he cites the war which occurred forty years afterwards, as fulfillment of those words. Let us see what our Lord said. "Think not that I am come to send peace on earth: I came to send not peace but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's foes shall be those of his own household." Matt. 34:36.

We have never before heard that that war which took place forty years after our Lord's time, was between fathers and sons, mothers and daughters, and members of the same household.

But the sword of which he spoke, which was a "two edged sword," and "proceeded out of His mouth," has been used in carrying out the war in fare between parents and children, and members of the same household, from that time until the present.

"Every body proves everything by the Bible." So it was during the Civil (?) War, the anti-abolitionists proved from its sacred pages to their own satisfaction that slavery was right and proper. Now we are trying to prove that murder is one of the Christian graces. That should be left to the Huns. We are not saying that a Christian should not engage in carnal warfare, or that he should not go out and shoot the first man that he comes to, if he wants to, but we do not believe we should twist the teachings of Jesus in a way to make it appear that He taught or sanctioned it. All well know that the present conditions are the result of the teachings of Jesus having been disobeyed and neglected, and if all who have claimed to be Christians, beginning with the German Kaiser, who, as every one knows, has always regarded himself as the Senior member of the firm of "Me and Gott," had lived according to those teachings and precepts, there would never have been any fighting among Christian (??) nations. The Lord, through the prophet, had given warning that those same teachings would forth by the antitypical Ezra failed in their purpose. He would come and "smite the earth with a curse."

Neither should we cite, as examples to "New Creatures in Christ," wars which were fought by a typical people, whose golden rule was "Do unto others as others do unto you," and who were not in any sense of the word on trial for their lives.

We know that Christians should be "Subject unto the powers that be," and should be law abiding, otherwise they should not be Christians. They should render unto Caesar the things that are Caesar's and not forget to render unto God the things that are God's.

Some, in order to oppose the Lord's way of action, and to refuse to recognize any headship, tell us that the marriage has already taken place.

If that were true it would prove that Pastor Russell outlived his stewardship and that even his article on the "Hour of Judgment" was written after he had ceased to be the "ruler over all the goods," and should not be taken into consideration.

We know of no better way of acknowledging the Lord as head over all things, than by being loyal to His properly appointed agencies and servants. Some in olden time refused to do so, and met with serious consequences as a result of it. And so we are warned not to be guilty of the "gainsayings of Core."

Lastly, we are told that at the time when nation should rise against nation—which is the present time—that it was the beginning of sorrows. Then shall they shall they shall deliver you up to be afflicted, and shall kill you; and ye shall be hated by all nations for my name's sake." And then shall many be offended and shall betray one another. And then (at the same time) many false prophets shall arise, and shall deceive many." Are we not witnessing the fulfillment of these prophecies? Have any been delivered up to be afflicted? Has brother betrayed brother, or have any been hated by His name's sake? In an incident comes to mind which goes to prove something of this "leading astray."

A sister from a distant city who visits friends in our town occasionally, and whom we had frequently met, came to call upon us on a recent visit.

It soon became apparent that she was considerably astray. She belonged to a class that had divided, and being somewhat of an invalid and not able to be much moved, had had gone with the opposition side because of the influence which they had exerted over her, and the things which they had her.

We aired her grievances, which were many, all equally unreasonable. We give one which is a fair sample of the rest. A certain tract of which she spoke, and which had caused the "fall of a certain "Great City." "It was so harsh and so lacking in love that Pastor Russell never said anything except in love." Then we explained to her that the tract was made up largely from Pastor Russell's writings, and was directed, not against individuals, but against a system of error, which the Lord himself hated with an intense hatred, and against which no one ever said more scathing things than did Pastor Russell.

The Lord also has much to say in Scripture, as any one who knows who makes a study of prophecy; and to those of his people who were true to him he says:

"Put yourselves in array against Babylon round about; all ye that bend the bow, shoot at her, spare no arrow; for she hath sinned against the Lord. Jer. 30:14. So while we must love all that the Lord loves, yet we are justified in hating what He hates.

All the other objections were just as unreasonable as this one, and as easily corrected. When the visit ended the sister said: "Well, I am glad I came. You have turned me about around. I never saw things in that light before, and I don't mind telling you that I came up here just to find out where you stand." As she was in a hurry, we did not have time to go back to your class, make straight paths for your feet, never go with an opposition, to the right or to the left, for if you once start, you will never find a place to stop.

What a responsibility rests upon those false prophets who try to "draw away disciples after them!"

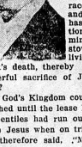
Nowhere do we read that after the marriage has taken place, some would be delivered up to be afflicted. It would be a strange sort of a bridegroom who would permit such a thing. Reason and common sense would teach us that the afflictions would come first, as a test of faith. "He that endureth unto the end, the same shall be saved." Probably those afflicted one are like our Christian Science friend said about the Apostle Paul, when he inquired of her why it was, if the Lord was making it his business to heal every one that he refused to heal Paul when he besought Him so earnestly, several times. She replied: "Oh, Paul didn't quite get there, he didn't have faith enough." And so it may be that those who have been delivered up, "did not quite get there," as everyone knows they were not very faithful.

What wonderful privileges and opportunities are ours to "let brotherly love continue" to remember those who are in bonds, as bound with them; and those who suffer adversity, as being yourselves also in the body." What a mixture of joy and grief, joy because of all these evidences of the near approach of the Kingdom of righteousness. Grief for those whom we love so dearly for their work's sake; and for the noble characters which shine so resplendently through those works.

"Surely the great day of His wrath is come, and who shall be able to stand?"

He that will save his life shall lose it and whoever will lose his life for my sake shall find it."

Marie Catharine Kendall.
Washington, Pa.



144,00 out of all churches, Catholic and Protestant to reign with Christ on earth 1,000 years.

Q. If Christ Jesus died 1,835 years ago to save the human race from sin and death, why has not perfection of body and mind been bestowed on those living since Christ's death, thereby proving the wonderful sacrifice of Jesus and its merit?

A. God's Kingdom could not be established until the lease He had given the Gentiles had run out. (Daniel ii. 31-44.) Jesus when on trial before Pilate, therefore said, "My Kingdom (the one now being established at Jerusalem) is not of this world; if My Kingdom were of this world (the world or order of things which ended chronologically in 1914 when the Gentile lease expired) then would my servants fight that I should not be delivered to the Jews" (to be crucified). (John xviii. 36.)

Q. What has God been doing in the last 1,835 years since Jesus died?

A. He has been choosing the 144,000 spoken of in Revelation xiv. 1. "And I looked, and, lo, a Lamb (our Lord Jesus) stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."

Q. What has been the work of the 144,000 and what are they called?

A. Their work has been to "follow His steps" (I Peter ii. 21). "Consecration to God" (Romans xii. 1, 2), "Make a covenant with sacrifice" (Psalms 1, 5) and "suffer with Christ" (Romans viii. 17, 18) in proclaiming the the Truth regarding the "breaking in pieces" of the nations of the earth (Daniel ii. 34) in order that Christ's Kingdom may be established in power and great glory world-wide. (Revelation xi. 15.) Those who thus proclaim Christ's Kingdom are such as are spoken of as "Ambassadors for Christ" and His government which He has returned to set over all the earth (II Corinthians v. 20.)

Q. Will these 144,000 out of all denominations, Catholic and Protestant, be changed into spirit beings like the Lord Jesus?

A. I Corinthians xv. 51, 52. "We (the 144,000) shall be changed in a moment, in the twinkling of an eye."

Q. Changed from what to what?

A. 53d verse. "This mortal (all are liable to death, none being immortal) must put on immortality." Saint John said no human being realized what it meant to be like the Lord Jesus. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him and see Him as He is." (I John iii. 2.)

Q. Will these 144,000 reign with Christ in His Kingdom on earth?

A. Revelation xx. 4. "I saw thrones and they (the 144,000) sat on them * * * and they lived and reigned with Christ a thousand years."

Q. What for?

A. They will reign to "Deliver all from going into the pit" (death) for millions now living will never die because they "shall return to the days of their youth" and "Their flesh shall become fresher than a child's." (Job xxxiii. 25, 26). In other words, they will reign on earth to bring everlasting health, happiness and life in perfection to those now living and all the rest who shall be called back from the condition of death by the voice of the Son of God.

CHARLES E. KERNEY, JR.
Secretary to the late Pastor Russell,
West Park, Ohio.

BUY
4TH
LIBERTY
BONDS

An Interesting Sermon

(Continued from Page Three.)

any could get upon this highway of holiness he must renounce sin—"uncleanness." Jesus the great Highpriest has full atonement made so far as justice is concerned for every one of these, and therefore so soon as sin is renounced and the will is turned to righteousness and obedience to the divine will, their uncleanness from the divine standpoint of their judge and Lord will be gone, though their weaknesses and imperfections in the flesh may still continue with them a considerable time while they journey along the highway of holiness and become gradually stronger, mentally and physically, attaining thus step by step on an upward way to that grand climax of human perfection represented originally in father Adam, who was the image and likeness of God in the flesh.

It will be noticed that this highway is not a downward one but an upward one; none can roll to perfection against his will. It will require the effort of the will to attain to obedience and to the eternal struggles to the contrary. In this respect the highway of the future the future is very different from the broad road of the present time, which is a downward one, on which mankind go often despite their struggles to the contrary. nl this respect the highway of the future more nearly resembles the narrow way of the present time in that it is an upward one, but the stumbling stones of the narrow way will not be there, as the Lord has indicated, saying through the Prophet: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—Isa. 63:10.

From this standpoint—seeing that the opening of the world's highway and the turning of the course of mankind from the downward way into that highway will begin at the second coming of Christ, when the Church, the little flock, the Kingdom class, shall have been selected and prepared and glorified—we can see the force of the Apostle's expression, indicating that mankind is unconsciously waiting for the second coming of Christ to receive these great blessings which will rescue them from their present groaning and dying. Hearken!—"The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God." No wonder that this great reign of the Prince of Peace, the King of righteousness, the heavenly Judge, for the blessing and uplifting of the world, has so prominent a place in the divine revelation. We may say that it is the real object and work of the Saviour—the present selection of the Church to the higher and heavenly nature, to the divine nature, being a slight matter, though to us a most important and precious privilege and blessing.

"A TIME OF TROUBLE."

It will not surprise any thoughtful mind to find that the Scriptures most distinctly set forth that the time for the establishment of the Lord's Kingdom and its interposition in the affairs of mankind to effect this great change from the reign of sin and death to the reign of righteousness, into life everlasting, will imply a serious overturning of many of the affairs and institutions of this present time. The Lord is not proposing to put an old patch upon an old garment, but declares that the present institutions shall be entirely set aside and new institutions and arrangements shall take their place. In the figurative language of the Scriptures, the present condition or order of things, called the present heavens or ecclesiastical powers and the present earth or social system, shall pass away with a great commotion and be superseded by the new heavens and new earth—the new ecclesiastical system and the new social system. "He that sat upon the throne said, Behold I make all things new." (Rev. 21:5.) Through the Prophet the Lord declared, "Behold I create New Heavens and a New Earth, and the former shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create." (Isa. 65:17-25.) The context shows that the Millennial Kingdom conditions are here referred to and not those of the present time. The Revelator mentions the Millennial Kingdom under the same figure, saying, "And I saw a new heaven and a new earth, for the previous heaven and the previous earth were passed away,"—Rev. 21:1.

There has always been a conflict between sin and righteousness, between the prince of this world or age and the prince or ruler of the world or age to come. The prince of this world shall be bound by the prince of glory when the latter shall take to himself his great power and begin his reign. And this will mean not merely the restraint of Satan himself, but of all evil agencies and powers of which he is the representative. The Lord intimates that the strong man of present institutions will not quietly submit; that it will signify a great struggle as between the prince of darkness and the prince of life, and that during this struggle the strong man of present institutions will be bound effectively, restrained that he shall deceive the people no more. (Rev. 20:3.) The institutions of this present time, while not wholly evil, are largely evil in the sense that pride and selfishness are the ruling and predominating principles in them. These, as they relate to Churchianity and the present social structure, may be expected to join in opposition to their own overthrow, but this will only make their fall the harder; and the Scriptures prophesy, and all who are the Lord's people may well believe that great Babylon will go down suddenly as a great millstone into the sea of anarchy.

We are not teaching anarchy, we are not advocating it. Quite to the contrary, we advocate the very reverse, submission to the great King, and incidentally to the powers that be, believing that peace and order are vastly preferable to the anarchy which will result. But when we see clearly portrayed in the divine Word that present institutions in their fall will but prepare the world of mankind for the great transition—for the establishment of the Lord's reign of righteousness, for the opening of the great highway of holiness and for the complete barricading of the downward path to destruction except for the wilfully and intelligently and persistently contumacious, our hearts rejoice, because in all this we see the silver lining to the great cloud of trouble which is just before the world. The Master's words to us at the present juncture are, "When ye see these things come to pass, then lift up your heads and rejoice, knowing that your deliverance draweth nigh"—the deliverance of the Church and their glorification in preparing for the blessing of mankind when the brief period of trouble shall have awakened the world and directed their attention to "him that speaketh from heaven." Here come in the words of the Lord through the Prophet David: After portraying the time of trouble, the message to the world is, "Be still, and know that I am God: I will be exalted amongst the people, I will be exalted in the earth."—Psa. 46:10.

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

How much of your income do you fritter away and how much do you invest in War Savings Stamps? Remember that many of the men at the front give their lives.

THE WAY OF A GIRL

By MISS JEANNE M. BLACK.

"Helen, I wonder who that distinguished-looking stranger can be anyway, coming to visit you? Only few hours in that gray roadster," said Mrs. Burk as she peered from behind the curtains of the parlor window.

Helen blushed furiously and turned a conscious face to her mother. "Oh, yes, mamsey, I forgot to tell you about him. He is a guest at the tavern. I call him my Prince Charming," said Helen, laughing. "His name is Leroy Talmage. They say he made loads of money in Kalamazoo, Timbuctoo or somewhere outandish place, and came back to civilization to spend it. Then came the war. He has been to France and incidentally covered himself with glory and medals. He wears the military cross and the Legion of Honor upon his breast and looks like a man who really counts," finished the girl with sparkling eyes.

"But what brings such an amazing person to our secluded village? What is the attraction?" asked Mrs. Burk. "Oh, rest and recovery, I suppose; he is on leave for convalescence. He calls these bald old mountains and rocky pastures 'exquisite,' 'a valley of dreams' and one of 'God's beauty spots.' I must say I don't admire his taste; give me the fresh-pots and bright lights. I care not how beautiful it be, if it be not beautiful to me," sang the happy girl as she pinned on her sun hat and gathering up a tin pail and lunch basket, she opened the door to the wind-blown morning.

"Bye-bye, mamsey, I'm off. I'll take the Marsh baby along for company and give poor Mrs. Marsh a day off to get her jelly made. Baby can roll in the clover while I pick berries."

"Well, I thought Helen, with a giggle, as she tripped gaily away, "this is the time I put one over on mother. If she dreamed that her unsophisticated little daughter had actually walked with the handsome stranger, I tremble to think what would happen to little me." Poor Helen! Her every body talks to soldiers these days."

Within half an hour, the Marsh baby, a pink and white wonder in rompers, was stumbling among the clover on unsteady legs, picking the thirty-pittier while Helen picked berries in the pasture on the other side of a rail fence. Suddenly the silence of the summer morning was broken by the low-toned honk-honk of a motor car, and a familiar gray roadster of aristocratic lines came purring along the road and ground to a stop opposite the busy berry picker. A transformed Helen smiled a gay good morning." Leroy Talmage climbed from behind the steering wheel and with one long easy stride was at the wall, and while widening eyes stood looking down at baby Marsh. "Da da," gurgled the infant, lifting entreating blue eyes and chubby arms.

"You rascal," and the tall military man caught the child up, held him aloft, then crushed the little fellow in his strong arms. The rose-leaf mouth was pressed to his bronzed cheek and the little fingers played with the military cross.

"Why, Baby Marsh, you are altogether too familiar," scolded Helen. "He calls every man he sees 'Dada,' explained the girl, with a bright blush. His father is in France and he naturally misses him."

"Don't apologize for baby, Mrs. Marsh; let me play with him. I am very fond of children."

When luncheon was over, the man sat quietly smoking and watching the girl with the sleeping child resting against her knee.

"Mrs. Marsh," he began, "I was ordained to feel that you were a married woman." After a tense silence he added earnestly: "Would it interest you to know that I have never been in love—not the real thing?" Another silence. The girl stirred restlessly. The man went on huskily: "When I first saw you tripping along your quaint village streets, in your simple white gown and rose-wreathed hat, with your Red Cross bag on your arm—well, I knew I had reached a turning point in my life—that's all. I hope you will not think this confession impertinent. I am not in the habit of making love to other men's wives, and I hope you'll forgive me."

The girl sat with demure, downcast eyes, twining the child's silken curls about her finger. Suddenly she sprang to her feet with an exclamation. "Quick, I'm hurting a big drop splashed on baby's nose; we will get soaked. Mr. Talmadge, will you kindly motor us home?"

Ten minutes later they pulled up before Burk cottage. Helen turned a crimson face to her companion. "May I trouble you to drive up the street a block further? I must return Baby Marsh to his mother. He was borrowed only for the day. And I would like to introduce myself. My name is Miss Helen Burk."

"Then you are not married?" exclaimed the man, and he turned a transformed face to the girl.

"Not that I know of," returned Helen, with a glance that meant much. "Won't you forgive me, Mr. Talmage?" she said, trembling with emotion.

"I'll think it over, sweetheart. It is a small thing to forgive, when the ending is so wonderful." She looked up at him sweetly. "There's a big little heart of gold, dear." His hand closed over hers in sudden tension.

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SUBSCRIBE FOR THE NATIONAL LABOR TRIBUNE, THE OLDEST LABOR PAPER.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 42. PITTSBURGH, PA., THURSDAY, OCTOBER 3, 1918 Subscriptions payable in advance.

OCT 5 1918

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BIG STEEL COMPANY INVITES THEIR EMPLOYES TO MEET WITH OFFICIALS

DEPARTMENT STORES GUARDING STATEMENTS

COMPARISON OF VALUES BEING USED MORE CONSERVATIVELY AND FEDERAL TRADE COMMISSION SAID TO BE WILLING TO PROTECT THE PUBLIC FROM UNTRUTHFUL, MISLEADING AND DECEPTIVE ADVERTISING STATEMENTS — POSTAL DEPARTMENT ALSO READY TO PROTECT INNOCENT SHOPPERS.

The large department stores in Pittsburgh have undertaken the most conservative plan of advertising ever attempted in this greatest of industrial centers, and the atmosphere has been materially clear from the old style of advertising in which the comparison of values were put forth to invite the shopping public. The indications are that never were the statements being made in advertising copy so guarded as they are at the present time and the finding of a true bill by the Grand Jury in the case of the Commonwealth of Pennsylvania against the Kaufmann & Baer Company, on a charge of untruthful, misleading and deceptive advertising, has driven home the necessity of care to every advertiser.

The merchants themselves declare that the comparison of values advertised have been extremely exaggerated, and there were times when these had gone beyond the bounds of all propriety. Shoppers were allured into stores only to find the bargains which they sought were not to be found; that articles entirely different from those advertised were offered for sale.

The old price cards on which the exaggerated price of something like "valued at $49.00 reduced to $11.31" has disappeared, and cards with more substantial figures coming nearer the actual value have taken their place. Another tricky advertising scheme is being eliminated, that is, offering articles the value of which is actually very high but cutting them in two as a bait for the shopper but when the shopper arrives no matter how early she usually finds the article marked "SOLD." This is known as the rug trick or the furniture scheme, where a bedstead or a rug is advertised "valued at $50.00 reduced to $29.50." The shopper hastened to the store only to find some shopper has been there still earlier and bought all as the rug or the piece of furniture or whatever it might be bears the tag "SOLD."

One of the small practices of merchandising is that of having a few articles marked down to special values and using it as an inducement to bring shoppers into the store. This trick, it is said, has been worked by some merchants to the extreme. Shoppers are now being aroused to these deceptions and they are doing their shopping in stores which avoid these practices. There are times when comparison of values are used to good effect, but comparison of values it is said, are rarely used to an extreme at the beginning of the season; if they are it is well to be guarded in the purchase of the article and care must be taken, as to the truthfulness of the statement in the advertisement.

The law against untruthful advertising and misleading and deceptive statements will apply against all merchants and the National Labor Tribune offers through its attorney, Alfred M. Lee, legal advice and protection to all shoppers free of charge. In addition the Federal Trade Commission at Washington may be sought for redress. The Government is ready to lend its support through the United States Postal Department in protecting the innocent public from being made victims of schemers, or tricksters, by the exclusion from the mails of advertisements the purpose of which is to defraud the general public.

Mr. L. A. Behr, of The Rosenbaum Co., in a recent interview, said, "in one of our recent advertisements we excluded the comparison of values and we were very much delighted at the overwhelming response of the shopping public. It was one of the most successful

(Continued on Page 8)

Somewhere in the U. S. A.

PRESIDENT A. C. DINKEY JOINS WITH EMPLOYES

THE PROSPERITY OF COMPANIES INSEPARABLY BOUND UP WITH WELFARE OF WORKMEN—INTERVIEW OF PRESIDENT OF MANUFACTURERS REFLECTED IN ATTITUDE OF OFFICIALS OF MIDVALE STEEL COMPANY.

President A. C. Dinkey, of the Midvale Steel and Ordnance Company and its subsidiary the Cambria Steel Co., of Johnstown, Pa., has taken a tremendous step forward and hereafter the officers of the company will meet with the employees to discuss plans of mutual co-operation whereby the workers will have representation in all matters governing their relations with the corporation.

The Cambria Steel Co., which is located seventy miles from Pittsburgh at the foot of the Allegheny Mountains, is one of the largest subsidiaries of the Midvale Steel Company. Little trouble has been experienced there, as both employer and employee have been enjoying harmonious relationship and disputes have been practically eliminated. However, the action of President Dinkey, which has been approved by the directors, is regarded as one of the most remarkable in the history of the iron and steel industry, and contemplates the easier adjustment of problems, should any arise, either before or after the war. It is said that this action reflects very clearly the attitude of the National Association of Manufacturers as presented in a recent interview through its President, Stephen C. Mason. Mr. Mason recently said:

"There is such a thing as 'fair play' on both sides—and neither side can afford to forget it.

"The manufacturer, like every other loyal American, has but one aim, one object—TO WIN THE WAR.

(Continued on Page Eight)

GOVERNMENT NEEDS HUNDREDS OF SKILLED WOMEN WORKERS.

The Department of Labor announces the following:

Hundreds of skilled women are needed for immediate service in Washington, according to an announcement made by the District of Columbia office of the United States Employment Service of the Department of Labor. This office is already placing about 400 women a week in good salaried positions.

Government demands call for 1,000 stenographers and typists at once. in addition 200 women with college training or its equivalent and two years business experience can be placed in responsible positions immediately, and requests are on hand for a large number of qualified machine operators.

All applicants will be required to register with a local office of the United States Employment Service and show their qualifications for the work they desire. In all positions which come under the jurisdiction of the classified civil service applicants may be required to enter the war service by way of a civil service assembled or nonassembled examination. Close co-operation in filling Government positions is being worked out between the United States Civil Service Commission and the United States Employment Service.

U. S. TO AID INDUSTRY.

WASHINGTON, D. C.—Bernard M. Baruch, chairman of the war industries board, has suggested to the federal reserve board that it work out some plan under which financial aid might be extended to industries that are effected by the war.

His purpose is to assist industries that must be "skeletonized" to get maximum production from industries necessary to winning the war, and to soften the blow on injured industries and to prevent their wrecking.

LABOR ORGANIZERS OPEN BIG DRIVE

STEEL MANUFACTURERS INVITE EMPLOYEES TO MEET WITH OFFICIALS OF THE COMPANY TO ADJUST DIFFERENCES—UNITED STATES STEEL CORPORATION GRANTS BIG CONCESSION WHILE GOVERNMENT STABILIZES WAGES OF LOW PAID GROUPS.

The National organizers of the American Federation of Labor with representatives of labor from the various districts will meet on Saturday in Pittsburgh to complete plans for the organization of all the industries in the Pittsburgh District.

For several months there has been under way a movement to bring under subjection of organized labor the industries controlled by the United States Steel Corporation and the independent plants that do not recognize organized labor and which are operating as open shops. Early in the spring plans for a drive were arranged but these were postponed to await the action of the annual convention of the Amalgamated Association of Iron, Steel and Tin workers. The delegates to this convention, however, shifted the responsibility of organizing the mills to a special committee which it was decided would be called together at a later date. This committee in its formation recognized all the important trades affiliated with the production of iron and steel and a meeting was arranged to take place in Chicago, the latter part of August. At the latter meeting it was decided to begin the opening drive in Pittsburgh and the area covered extends to Youngstown and even as far as Buffalo.

It is said the meeting Saturday will be one of the most powerful combinations of trade representatives ever assembled for the purpose of organizing the various mills. The meeting on Saturday will be followed by a rally on Sunday, during which time the final orders will have been given for the drive.

However, the United States Steel Corporation has snatched the thunder from the storm and silenced the roar of the big gun before the drive has opened by adopting the Eight-hour Day for its employees.

Chairman Elbert H. Gary has given out the announcement that the granting of the Eight-hour Day has been approved by the finance committee of the corporation upon the recommendation of the heads of the corporation and of subsidiary companies. It is made plain that the open shop plan will continue and that there is no necessity for the recognition of the union. The United States Steel Corporation has decided to give the employees recognition through representatives, who have been invited to meet with the officials and the relations of each will be discussed and the demands of the employees determined and adjusted to the satisfaction of each involved.

The representatives of labor who are here for the drive say they have organized the Gary plant at Gary, Indiana, in addition to twenty-six other plants.

The Government is doing everything it can toward stabilizing wage conditions during the war and to this end a conference of manufacturers was held Wednesday in Washington, D. C., with the war and navy department officials to discuss methods of enforcing labor agreements to be made between the government and workmen and the government and employers.

Labor representatives will be called on to co-operate in the plan, which will involve an attempt to increase wages of some low-paid groups to the standard community or industry wage scale. Millions of workmen, both in war industries and others, will be affected.

If the tentative plan suggested is not acceptable to either employers' or employees' interests some other method will be worked out. Government departments in charge of the placing of billions of dollars' worth of contracts, it was said, are determined to force permanency of labor agreements during the war.

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Elk City, Kansas.
Once more I have the privilege of sending in my renewal for the good old Labor Tribune for another year.
Yours,
MRS. J. F. STADLER.

Corbettville, N. Y.
Enclosed please find price for another year's subscription. We desire to thank you for such a good paper.
Yours,
E. W. DEAN.

Paso Robles, Cal.
Enclosed you will find renewal to your good paper. Sorry I neglected to renew sooner.
Yours,
MISS M. D. GERST.

Pittsburgh, N. S., Pa.
I appreciate the Tribune, and I wish you unbounded success in your work.
Yours very truly,
MRS. A. SMITH.

Wilmington, N. C.
Enclosed find money order to renew my own subscription, also a new subscriber.
Yours truly,
F. T. ABBOTT.

York, Pa.
Enclosed find money order to renew my subscription for another year to your paper.
Yours,
A. J. GUYER.

Pendleton, Oregon.
Enclosed find money order to renew subscription to the National Labor Tribune.
Yours truly,
MRS. ALLEN RHODES.

AN INTERESTING SERMON.

"SO RUN THAT YE MAY OBTAIN"—DIFFERENT RACES!

DIFFERENT TROPHIES—THE GOAL BEFORE US.

COLUMBUS, O., September 30, 1906.—Everywhere throughout the Scriptures the thought kept before our minds is that one may roll downward deeper and deeper into sin and degradation and that the end of that way is death, destruction. And, on the contrary, that every one who would attain to life and the glorious characteristics of the divine character, which are conditions upon which the gift of life will be given, must strive, run and attain. In other words, a willing mind and its exercise are declared to be necessary to the attainment of divine favor, and to the life eternal which is its reward. Too many, alas, even amongst Christians, seem to have the impression that negative goodness may be satisfactory to the Lord—that moral willingness to abstain from wrong doing under favorable conditions would have the divine approval. Of course negative goodness is better than none, better than viciousness and wilful misdoing; yet there is no promise of eternal life to the morally, negatively good. Only the positively good—those who love righteousness and hate iniquity—can have the divine approval.

Some may be inclined to demur to this proposition, and to claim that it is asking too much of humanity that—born through heredity with a tendency toward sin, and surrounded by sinful and degrading influences—we should be called upon to surmount all of these and to attain a fixed character for righteousness—the very reverse of the one with which we were born. The query naturally and properly arises, "Are we not less favorably treated by our Creator than were the angels, who, created perfect, in the divine likeness, have merely been required to maintain that character without knowing what it is to strive, to fight, to overcome the downward tendencies that oppress the fallen race of Adam? Why should not man have as favorable an opportunity as the angels? Even though man, through original sin, fell into a degenerated condition, mental, moral and physical, why does not the Creator make an easier path out of the sin-and-death conditions back to his fellowship and eternal life? In other words, why is there no other way to God's favor than the rugged, narrow way on the terms of taking up the cross to follow in the footsteps of Jesus? Why are we called upon to run up so steep a hill of natural depravity to attain God's favor and life eternal?"

NO INJUSTICE WITH GOD

These questions are pertinent and reasonable, and the Scriptures answer that God has appointed for the world just such reasonable opportunities for reconciliation with himself as we might have expected. He has not proposed to violate the principles of his government nor to accept to his favor any who are out of full accord therewith; but he has provided for the world a reasonable way of return to his favor and to all that was lost through original sin. But his time has not yet fully come for opening up to the world his gracious provision for their recovery—their restitution (Acts 3:19-21.) Through the prophets he points out that their opportunities will be grand, all that could be asked or expected—so full, so complete, that none but wilful rejectors of the divine favor shall ultimately miss the goal of full restitution to the divine image and likeness as Adam enjoyed it, and an Edenic home and life eternal.

"The mouth of the Lord hath spoken it." As the Apostle Peter declares, "all the holy prophets since the world began" have told of the glorious restitution work which God will surely inaugurate in the hands of Messiah, his glorious Son, whose consort in the glory and honor of the Kingdom will be the Bride class, selected during this Gospel age. The point which generally confuses the judgment is one that is made very clear in the Scriptures, namely, that in advance of giving these restitution blessings to the world in general during the Millennial age and on reasonable and moderate terms and conditions, God in the present time is selecting an elect class to be the Church, the bride of Christ. And since he intends a very high exaltation to a nature not only higher than human but also higher than the angelic—the divine nature—therefore the Lord has made the call of this Gospel age a restricted one, and has made the way to life now narrow and difficult, so that only by great exertion can any attain it. The object of this he clearly explains to be that he "seeks a peculiar people, zealous of good works"—so zealous for truth and righteousness that they are willing to lay down their lives in their service; so full of faith that they can walk by faith and not by sight; so full of love that they would delight to do the Father's will even at the expense of their earthly interests, in that they will love all who have the Father's spirit to the extent that with pleasure they would lay down their lives for the brethren. When it is seen that this specially elect class of this Gospel age is called and elected to be with Jesus in his glorious Kingdom, and to share with him the honors of uplifting the human race out of its present fallen conditions, then we see the secret, the reason, why God has made the way narrow, steep, and difficult to run in.

"THE RACE SET BEFORE US"

Although nothing in the Scriptures refers to the world of mankind in the next age running a race, we may, nevertheless, understand from the various Scriptures which delineate the terms and conditions of divine favor at that time, that there will be something equivalent to a race. Some, then, may run swiftly up the highway of holiness, and by their love and zeal attain the joys of the Lord more speedily than others. But the running, we understand, will not be compulsory; the requirement shall be that they shall walk up the highway, and even then assistance will be granted on the way. One probable reason why no running is spoken of in connection with the highway of holiness leading to life in the next age is, that those disposed to run in the way of righteousness, those loving righteousness and hating iniquity, will be called out, selected, elected from the world, during this Gospel age. These are the jewel class that our Lord refers to—he will make up his jewels at his second advent. He has indeed a glorious future for all who shall, however gradually, attain to the image and likeness of God lost in Eden. All will be in the hands of the great Mediator, who bought them with his precious blood, and who will during the Millennial age do for them everything that can be done, everything that could be asked for their assistance; so that we are guaranteed that none of them shall fall by reason of any of the weaknesses of heredity, but that all who will, who desire righteousness done, may know they may attain thereto, and may at the close of the Millennial day, be absolutely perfect, so as to need neither covering nor assistance further. They will be like unto the angels; they shall have attained full perfection of human nature as God designed it; and all who refuse the lessons, corrections and chastisements of the great Mediator during the Millennium, shall be utterly cut off in the Second Death, as the Apostle Peter assures us.—Acts 3:23.

The race set before us—set before believers during this Gospel age—is the uphill one, the difficult one. It is everywhere in the Scriptures described so to be, the Lord does not wish to make it easy; he wished to make it difficult, so that it would sift and test and prove and separate to himself all those who have the spirit of loyalty and obedience so wonderfully manifested in our dear Redeemer. These must all attain to this likeness of God's dear Son if they'd be joint-heirs with him in the Kingdom; and present opportunities, call, pruning, chastening, polishing, instructions in the school of Christ, etc., are all with a view to the testing and proving and perfecting of these. These, and these alone, are in the race-course set before us in the Gospel, and the Apostle exhorts such and none others when he says, "Let us lay aside every weight, and the sin which doth easily beset us, and let us run with patience the race set before us, looking unto Jesus, the Author and finisher of our faith."—Heb. 12:1, 2.

ILLUSTRATED BY GRECIAN GAMES

Running races was one of the favorite athletic sports in olden times, especially amongst the Grecians, and the Apostle takes this fact, well known to all of his readers, to illustrate thereby what should be the course of the Christian. As these runners exercised great care in their diet and in all of life's affairs, and bent every energy to their race, so the Christian should make business, pleasure, food and raiment all to bend to the central, all-absorbing ambition of his new life, his Christian career. As the runner for an earthly crown of laurels and for the applause of spectators would cast away all of his clothing except the merest breech cloth, this should furnish an illustration of how the zealous Christian would so appreciate the greater prize, the crown of eternal life and glory and immortality and joint-heirship with Jesus in the Kingdom, that he would be willing to sacrifice time, influence, wealth, everything, that he might win Christ and be found in him—a member of the Anointed One, a member of the Messiah. In our text the Apostle says many run but only one receives the crown and similarly our Lord declares many are called, few are chosen. The thought is that it is not enough merely to take the name of Jesus and to declare ourselves his friends. That indeed is comparatively easy and a great honor, that requires little sacrifice at all, we might say. The running which will get the prize signifies much more than freely taking the name of Jesus—it means the taking up of the cross to follow him through evil report as well as through good report; it means such a zeal for him, for his truth, for his Word, for his brethren, for the cause of righteousness which he represents, as will make us practically oblivious to all other affairs of life. This is the kind of racing that will get the prize. To these racers by and by will come the word, "well done, good and faithful servant; enter thou into the joy of thy Lord. Thou hast been faithful over a few things, I will make thee ruler over many things; I will make thee ruler over five cities.—Matt. 25:21.

As was sometimes the case in earthly races a secondary prize was given to those who endured faithfully to the end of the race, so the Lord intimates to us that he has a secondary prize for those who manifest their loyalty to him, even though they may not put forth that degree of zeal in running which he has promised to reward with joint-heirship in the Kingdom. This class is also spoken of as overcomers, while those who attain to the highest honor are described as "more than overcomers"—more than overcomers of the world and its spirit. But if any man draw back, my soul shall have no pleasure in him, says the Lord; and the Apostle intimates that any drawing back would be "unto perdition"—unto the Second Death. (Heb. 10:38, 39.) Let us resolve, dear friends, that having tasted of the good Word of God and the powers of the age to come, and been made partakers of his holy Spirit, we shall not be of those who fall away, who draw back and renounce the Lord and his righteousness, but of those who go unto salvation—not the salvation of the Great Company, which will be before the throne, but the salvation of the winners of the first prize, who will sit down with the Lord in his throne and constitute his Bride and joint-heirs in the Kingdom.

"THE HOPE SET BEFORE US"

The Apostle speaks of the hope set before us as though he would suggest that there are other hopes before the world, and invited some to one and some to another. Quite to the contrary, the Apostle assures us, "Ye are called in one hope of your calling." (Eph. 4:4.) Christ, although there will be a "little flock" of the elect who will gain the divine nature and a "Great Company" who will receive eternal life on a lower spiritual plane of perfection, these were not separately called. It was the one call, and each one had the opportunity of making his calling and his election sure, and only his own carelessness in running the race prevented his being the winner of the chief prize. With this thought before our minds how careful should all Christians be to, as the Apostle says, "Walk circumspectly," "run with patience," "endure hardness," strive to enter in and attain all the glorious things which God has in reservation for his elect—things beyond anything that eye hath seen or ear heard or the heart of man ever imagined—things which we only know of because God hath revealed them to us through his Spirit.—I Cor. 2:9.

But while God sets forth in the present time only one hope, only the one calling, only the one invitation, the world sets forth various hopes, various ambitions, various invitations, and urges these persistently. Indeed the large part of the required overcoming on the part of the elect is the resistance to the blandishments of the world—the resistance to the hopes and ambitions which the world holds out. Hence the Apostle, summing up the whole of our race, declares, "This is the victory that overcometh the world, even our faith."—I John 5:4.

Only as we have faith in God and faith in the gracious promises of his Word could we possibly renounce the world, its ambitions and pleasures, and turn our backs to these to gain the glories and honors which God has promised to those who love him and who demonstrate their love by their faithfulness in the race. The natural eye can not see these spiritual things, hence only in proportion as we have exercised the eyes of faith, the eyes of our understanding, are we able to comprehend more and more and appreciate the length and breadth and height and depth of the divine arrangement and to follow the same.

WORLDLY HOPES IN CONTRAST

It is fortunate for the world that it has hope as an element of its character, that it has ambition. Could we imagine such a thing as an utter destruction of human ambitions and hopes we should be obliged to imagine a rapid degeneracy of our race into the hopeless, ambitionless condition manifest in the most degraded races of heathendom. We are not, therefore, condemning the world for having ambitions; rather we are glad that at least a small proportion of humanity have ambitions which not only propel these through life, but which help them to stimulate others and to pull others more and more out of degradation and despondency. These men of worldly ambition are captains of industry, captains of finance, captains of politics, kings amongst men; and although their motive power is generally pure selfishness, nevertheless the world is better for them in some respects. Yes, although the Christian may receive severe trials from the example of such ambitious men, he nevertheless may receive a blessing when he compares the hopes and aims as set before them in the Gospel. Let him consider further what these men will endure and do selfishly for the sake of earthly power or influence or wealth, and see in contrast what would be the Christian's reasonable service, self-denial and energy on behalf of the King of kings, and the inexpressibly greater reward which he has promised to his faithful ones.

As we see the captains of industry giving careful attention to every detail and accomplishing large results financially—as we see politicians great and small striving for offices and honors amongst men, and then remember that they do not even hope to enjoy these for any length of time—we are astounded at their diligence in business and fervency of spirit in serving worldly interests, selfish interests. In contrast we say to ourselves respecting those who have heard the voice from heaven, whose eyes of understanding have to some extent opened to see the wonderful tinhgs of the divine promise and whose ears of understanding have heard the invitation to become joint-heirs with Christ in all those glorious things—what manner of persons ought we to be!

If worldly men will give their time, their thought, and will invest all their capital in the hope of still larger returns of an earthly kind—if they will sacrifice their all to attain their earthly ideals, how should it be with us who from the standpoint of faith are risking nothing when we accept the Lord's gracious declaration that if we give ourselves and all we have unreservedly to him, then all that he has shall be ours; that this power divine will guarantee that all life's interests shall work for our highest welfare; and that if we are willing and obedient and self-sacrificing runners in this race we shall have the great prize of glory, honor and immortality, riches of grace which will never fade away, eternal in the heavens. Surely, then, the Lord's people have in the Gospel message the grandest incentive, the greatest ambition that could be conceived, and they should indeed, as more and more their eyes open to the riches of God's favor bestowed upon them, lay aside every weight and every besetting sin, and run with patience the race set before them.

DIFFERENT RACE COURSE VIEWS

The race-course of the Christian may be viewed from different standpoints. From one viewpoint it is one race or striving from the beginning of his consecration to the Lord until death—until his resurrection. From this standpoint the course of many shows variations, sometimes good running, sometimes slow, sometimes a standstill, and, we fear, sometimes a retrogression. From this viewpoint only the Lord himself knows positively who are in the race, and to what extent they are faithful to their talents and opportunities. From this viewpoint we may not judge one another, but rather remember that the Lord is the Judge, and that his decision will come in the end of this age and be manifested by the granting to some a share in the First Resurrection and to others, the Great Company, a less favorable change and blessing. Then every man's work shall be manifested. We may see that some who seem to be running very slowly were really laboring against very heavy odds of disadvantage through an unfavorable heredity, while others—whom perhaps we thought to be swift runners in the race—may not have so high an honor from the Lord's standpoint, or perhaps they had much advantage over many over the majority by reason of good natural traits and characteristics. The proper thing for each racer then is to do his best and to leave the entire matter of results to the Lord, knowing that he will receive exceedingly and abundantly more than he could have deserved as the reward for every self-denial, every faithful sacrifice in this race-course in seeking to please the Lord and to win the glorious prize of the high calling now set forth.

A totally different view of the race-course, and yet one in harmony with the letter and spirit of the Word, would represent the Christian's attainment of character-likeness to the Lord. The Scriptures assure us that all the elect will be copies of God's dear Son (Rom. 8:29); that the experiences and developments of character which began with our consecration to the Lord and entrance to the school of Christ culminated in the attainment of the Lord's character-likeness. This experience of the Christian may be likened to a race-course, too. Only those who have accepted Christ as their Redeemer and have then made a consecration of their all to the Lord are admitted to this school of Christ or this race-course. When first they enter they are of course very deficient—they enter that they may progress in knowledge and in grace. The start is at the point of a desire of heart to do the Lord's will; the finish of this course of study or this race will be the attainment of that degree of knowledge and of love which the Lord would approve, without which we could not be fit for the Kingdom.

If death should intervene and hinder the students from learning the lesson, or in our other picture hinder the racer from reaching his goal of perfect love, then he could not receive the crown of life, he could not be considered fit for the Kingdom, which is promised only to the "overcomers." (Rev. 3:21.) Our confidence is, however, that whoever is accepted of the Lord as a runner in this race comes so completely under the divine supervision and care that all of his earthly interests and life itself are guaranteed to be favorable to him, that he may have the opportunity for learning the lessons, the opportunity for running the race and proving himself an overcomer.

Starting at zero, we may divide this supposed race-course by four quarter marks. The race is begun with a kind of a love toward God—not the perfect love which will be reached at the end of the race, but nevertheless a love which is necessary toward even making a

(Continued on Second Page.)

APPRECIATIONS.

Fort Worth, Texas.

Enjoy reading your paper and like to encourage others to read it. I have been taking it for many years and will continue as long as you keep up the good work. May the Lord bless you in your good work. I remain.

Sincerely yours in the Truth,
JOHN FALK.

Messmore, Pa.

Enclosed find money order for renewal of one subscription to the National Labor Tribune to David L. McWhirter. May the Lord bless you in your efforts to print the Truth.
DAVID L. McWHIRTER.

McClure, Pa.

I take special pleasure in mailing you $1 to renew my subscription which expired in January. The Tribune was sent to me by Brother N. K. Hammond and we wish him and all Truth people God's blessings to shine on them. May the Tribune continue to enjoy an abundance of rich providences through God's favor.
MR. and MRS. JOHN N. ROMIG.

Altoona, Pa.

I see that my subscription is past due, and wishing your good paper to continue coming to the end, I herewith send you money order for $1 for another year.

Yours very truly,
E. O. SHELLENBERGER.

Topeka, Kansas.

Enclosed find one dollar for which please send me the Labor Tribune for one year. Kindly send me all back numbers beginning with Aug. 1, 1918, as I subscribed for the purpose of securing the Bible Chronology by Bro. E. E. Crouch, of Topeka, Ks.

Sincerely,
MRS. MARY A. SMITH.

Dayton, Ohio.

For some reason my paper did not reach me last week (September 19). Will you please send me another copy of that particular date, as I am very anxious not to miss even one single copy of your most splendid and valuable paper, if I can possibly help it, for I can assure you that it goes awfully hard with me to have to do without it even for one week.

Thanking you in advance for the above favor, and wishing you great success, I am as ever yours for Liberty Bonds, the National Labor Tribune and the Grand Old U. S. A.

Respectfully,
J. W. ALLEN.

Pittsburgh, N. S., Pa.

Enclosed find price of subscription for another year. I appreciate The Tribune and as I have been in close touch with Pastor Russell and his teachings for almost 50 years, I can truly say that he has brought forth wonderful things from the storehouse of truth, which has been a great blessing to me. I wish you success in your work. Very truly yours, for the truth,
MRS. ANNIE SMITH.

Siloam Springs, Arkansas.

I enclose $2, draft; one dollar to pay the arrears on my subscription, which expired in October, and the other dollar to extend my subscription for a year. Thank you for continuing the paper after my subscription expired. I intended renewing sooner, but expected to change my location and thought I would renew then, but I will not wait any longer.

I enjoy the sermons and the other Truth features in the paper, and hope you will continue publishing the Truth.

Sincerely,
S. L. LARNED.

SECRET SORROWS.

My pity is not meant for him
Whose back is bent, whose feet are scarred,
Who sighs because the wolf is grim,
And mourns because his fate is hard.

But I would gladly ease his part,
And help to speed his fortunes well,
Who carries in his broken heart
A sorrow that he may not tell.

I hear the grumbler in the street,
Who shows his sores and bares his scars;
I hear the moaning ones who beat
Against misfortune's rigid bars;
But all my pity I will keep
For him whose smiles belie his woe,
Who in his breast can hide the deep
Deep wounds a weaker man would show.

Oh, bravest of the brave is he,
Who, knowing that to hope is vain,
Still marches onward valiantly,
As if the world were his to gain;
Who carries in his broken heart
A sorrow that he may not tell,
And, smiling, plays his woeful part
As if the world had used him well.

TOBACCO HABIT.

Tobacco injures heart, nerves, stomach and eyesight. Tobacco ruins the sexual system and causes cancer of lips, tongue and throat.

Quit the nasty, expensive habit easily, with nature's pleasant root antidote. I'll gladly send necessary particulars.

A. E. STOKES,
Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

It would be but natural, that the man of mystery, the priest, in teaching an ignorant and superstitious people, would play on their credulity. In order to keep the people "law abiding" they would defy the Kings and Statesmen and thus get the veneration of the herd to preserve "law and order." So the remote Kings of the past became the gods of mythology, and the living Kings and Statesmen their descendants. Here we have the origin of the "divine" right idea of the Catholic Church—the old form of emperor worship of the Pagans. Here also is the origin of the Roman mythology; it is the deified rulers of Mystic Rome concocted by the man of mystery, the Priest, the Indian "medicine man" of America, or the doctor, lawyer and the scientist in the rudimentary form. In modern life the function of the Priest has been parceled out into three professions, the doctors, lawyers and the clergy. The clergy of the Catholic and Protestant religions are still in their old profession, of deceiving the people, under the superviion of Satan, actually teaching the old Pagan religion and Platonism fused with the Ncene Creed, and palming it off as the religion of Jesus Christ. This, we propose to prove from the history of the "great apostacy" of the first five centuries of the Christian Era. We will make this account serve another purpose by comparing it as an antitype of the Roman Mythology. These fables are still preserved in the writing of Virgil, the Latin poet, later restated by Dante and Milton.

JUPITER AND VESTA

Before going into a detailed description of the Roman Mythology and applying them to their various counterparts in succeeding history, we give a synthetic outline in advance. The two most prominent features of the Roman Mythology are the two ruling deities. The first deity was Jupiter, a male god that ruled supreme, until Vesta, a female deity, arose and was worshiped above Jupiter. These two deities were the supreme rulers of all the array of gods that made up the fable of Mythic Rome, and were always pre-eminent because that when Vesta arose into power, she was supreme, but Jupiter was not discarded entirely, he had to take second place as ruler of the realms. These two rulers, Jupiter, the male, and Vesta, the female, typified the two succeeding divisions of the Roman Empire, Political (Pagan) Rome, and Religious (Papal) Rome; Jupiter representing the Emperors of Rome, and Vesta representing the Popes of Rome.

The story of how this change of Rome Pagan to Rome Papal is an account of a family quarrel in the empire, between the King and Priest and Statesmen. The Priest became dis satisfied with his position and sets about to subdue the King and in this he enlists the services of the Statesmen and succeeds. We proceed with the story from this point of view.

PAGAN AND PAPAL ROME.

In the natural course of events we have the three professions produced: the King, the Statesman and Priests. During the period of the Dark Ages, the last named profession, the Priest, got control of the world by supplanting the King in Western Europe and developed into the system of oppression. The events that led to the supremacy of the Priest above the King may be stated briefly as follows:

Early in the third century the writings of the Latin poet Virgil took the place of the writings of the Apostles among the leaders of the people. The teachings of Christ and his Apostles had become polluted with pagan tradition and Satanic error as predicted in the parables of Christ. St. Paul saw certain things developing in his day that he styled "The Mystery of Iniquity." This was the mixture that the Roman Emperor, Constantine, embraced during the fourth century, in the form of the Nicene Creed. In order to maintain his influence amongst the Pagans Constantine was forced to fuse Paganism into the Nicene Creed formulated by the Council of Nice and has remained practically the same all through the Dark Ages until now except that other features were added.

The union of Church and State with the Emperors as head in about one century developed into the Roman Catholic Church with the Pope as head instead of the Emperor. It is generally conceded among historians that the supremacy of the Pope over the Emperor was occasioned by Constantine transferring the seat of the Roman Empire from Rome to Constantinople, a city which he founded, and the combination of religion carried to that capital was the seeds which gave birth to the Greek Catholic Church and the Eastern (Byzantine) Roman Empire.

Rome continued to be practically the capital of the world and during the absence of the Emperors the Bishops had full sway in the way of dignified dress and parade. As Ammianus describes this ostentation: "He surpassed kings in splendor and magnificence, rode in the stateliest chariots, was arrayed in the finest attire, and was distinguished by his luxury and pride." The invasion of the Vandals in this weak point of the Empire and the emigration in and out of the city gave the Bishop opportunities to impress those outside of the city of his claim to spiritual power. These are the tactics, admitted by Dante to be copied from Virgil's descriptions of the Pagan deities, that led to the establishment of the Papal Throne—not the power of the Truth. During the third century Virgil's writing had replaced St. Paul's—the writings of the Apostles had been lost.

An Interesting Sermon

(Continued from Page Three.)

start. This we will call duty love; as the Apostle says, we realize that it is our "reasonable service" to seek to do the Lord's will, because we are appreciative of what he is doing for us in the redemptive work of Jesus. The duty love of this first quarter will never be lost, it will always hold a high esteem in the heart and mind of the runner. But as he progresses to the second quarter of the course he finds that duty love has begotten in him a still higher character of love. While still acknowledging duty love he now has even a higher love, an appreciative love, or a character love. As we at first loved God and desired to serve and please him because he had first loved us, so when we reach this second quarter in the Christian's experience and race-course we have reached the point where we begin to appreciate God not merely as a benefactor but because he is good, because of the virtues of his own character, because we are learning as we become acquainted with him to appreciate the justice which is the foundation of his throne, and the wisdom and love and power which govern all the divine course of action toward humanity.

In this second quarter of our race we learn to try our hearts before the Lord and to worship him in spirit and in truth—because he is good, because he is worthy of worship. Thus we now have not only the duty love but also the love of appreciation of the Creator, and we press on into the third quarter of our race, where we begin to appreciate these same elements of character even in their imperfect manifestation in the Church—the Bride of Christ. This stage or degree of attainment in the race toward the mark of perfect love the Apostle refers to, saying, "See that ye love one another with a pure heart fervently" (1 Pet. 1:22); and again, "We ought also to lay down our lives for the brethren" (1 John 3:16.) As we progress toward the end of this third quarter mark our love for the brethren grows so deep and strong that we learn to sympathize with them as New Creatures in their battlings with the weaknesses of their own flesh in a way that we could not do when first we entered this race-course. Those who have attained to this degree of love know each other no longer after the flesh, with its weaknesses; but ignoring these they know each others according to the Spirit, according to the heart-intentions and strivings, even as the Lord knows us. Their growth in knowledge and love has this brought them to an appreciation of the lengths and breadths and heights and depths of love which they knew not at the beginning of the course, and which enables them more and more to appreciate the great divine plan which embraces all mankind in its scope and specially cares for the truly consecrated ones. Thus we start upon the fourth quarter of this race-course, the final stage. The duty love toward God increased to love of the divine character, and this led to the loving of the brethren, because we saw in them the same Spirit of the Father, God-likeness; and this producing a deepening of our heart's love and the emptying of our hearts of selfishness and worldly views, brings us to that broader view of the whole world of mankind which enables us to look with sympathy upon all—even upon the vilest.

Not that we sympathize with villainy or impurity, but that we realize that humanity is under those defilements largely through heredity and through besetting temptations; and having learned something of the divine grace and strength needful to overcome these downward tendencies in our own mortal flesh, we have a growing sympathy for the poor world which knows not the Lord and has not the Almighty arm to assist out of the horrible pit and out of the miry clay. This broader sympathy enables us to understand parts of the divine Word which at first were obscure to us, for we are now learning to look at the world and the sin which is in the world from God's standpoint of sympathy, and are therefore prepared to appreciate the love of God which has provided a way of escape from sin and death, and ultimately shall reach to every member of the race. In this last quarter of the race, therefore, we begin to be able to fulfill our Lord's highest description of love, namely, to have love for our enemies and those who despitefully use us and persecute us. We are enabled to do this because of a fuller measure of the love of God in our own hearts and a fuller measure of knowledge, and, incidentally, sympathy for the world in its degradation and blindness. Thus we reach the climax of our love—love for enemies—the mark of perfect love, the end of this race-course.

"HAVING DONE ALL, STAND"

From the very earliest moment of our faith in the Redeemer, turning from sin and consecrating to God, we are covered with the merits of Christ's righteousness and have to some extent the mind of Christ—that is to say, we had a mind and will to do the will of God, and we entered the school of Christ that we might learn those lessons, or, under the present figure, we enter this race-course that we might run to attain this condition of heart, which alone could be acceptable in God's sight—the condition of perfect love. When we reach this climax of perfection in our hearts it does not imply that we have reached a perfection of conduct so that the mortal body will always express perfectly this high standard of love. Indeed we may not reach this grand and desirable condition until we receive our new bodies in the resurrection; but so soon as we have attained the perfect love in our hearts it surely will have great influence and control over the words of our mouths as well as the imagination of our hearts. It will surely affect our conduct toward the Lord, the brethren and our enemies in some appreciable degree that we may discern and that our neighbors and friends can discern. The New Creature may occasionally find that with a heart full of love for the brethren or for an enemy he has not been wise or tactful in the exercise and demonstration of his love, but has given offense at the very time he intended to do good. Such imperfections of the flesh, however, the Scriptures assure us, are not charged up to us as New Creatures, but the Lord, who knoweth the heart, regards our standing of perfect love and covers all the blemishes of the flesh with the merit of the Redeemer's sacrifice.

After we have reached the mark of perfect love, what then shall we do? We answer that then for the first time our experiences correspond closely to those of our Redeemer, who did not need to go through the school of experience and discipline and instruction to learn the different steps of love and to attain perfect love. He did not need to run this race and to reach this mark of perfect love, because, as the perfect one, he was always there; and when we reach that degree we are merely attaining in our hearts to the condition in which our Lord was from the very beginning of his ministry. Our future experiences from that point onward are described by the Apostle, who says, "Having done all, stand"—having attained to the condition of perfect love which casts out fear, which reverences, loves the Lord in his true character, worships him in spirit and in truth, loves the brethren and delights to lay down life in their service, and loves enemies and delights to do them good—having reached this point, stand there. But what is there to move us away from such a position when once we have attained it? We reply that the Lord permits trials and difficulties of various kinds to come upon us at this time to test us, to prove our loyalty to these principles which at this time we clearly see. Thus it was with our dear Redeemer, who had this love, who saw the situation and who was controlled by this spirit of perfect love, which led him to present his sacrifice even unto its consummation. Thus it will be in all who are copying him; their endeavor to stand at the mark of perfect love will mean sacrifices and self-denials of various kinds, and all of these will tend to make them strong in the Lord and in the power of his might, and to prove them to be conquerors and more than conquerors through him that loved them. Let us, too, stand fast in the liberty, in the grace, in the love of God and of our Lord Jesus, exemplifying the same toward all with whom we have contact.

Appreciations.

Paso Robles, Cal.

Enclose you will find $1 to pay for my subscription, which has run one year since last time, for which I am sorry, of my oversight and neglect.

It has been coming to Mrs. C. J. Gerst, my dear mother's name, who has now passed beyond, so hereafter please send in my name. Thanking you for past favors, and wishing you the Lord's rich blessing, I am

Yours very respectfully,
MISS MILDRED D. GERST.

Tom's Creek, Va.

Please find enclosed $2 to renew my subscription from March 5, 1918, to March 5, 1920. Many thanks to you for sending the paper to me so long after my subscription was out.

Yours truly,
H. C. COOLEY.

Pendleton, Oregon.

Please find enclosed $1, for which renew my subscription to the Labor Tribune, which expired in June.

Respectfully,
MRS. ALLEN RHODES.

Hart, Mich.

Pardon me for letting my subscription over-run, and I thank you for continuing to send the paper to me. I will try and not let it happen again, as I would like to have the paper as long as you continue to publish the sermons, and if the Bible House is moving there no doubt we will get more in your paper from time to time of the Truth. I love to read the letters from all the dear friends, and I will say for our little class of Bible students here we are all rejoicing in the precious promises of our dear Redeemer to us, and our prayer is that we all may stand fast to those promises, for we are sure our deliverance draweth night. Enclosed you will find $1 for your pleasure and, thanking you again for waiting so long for my subscription, I am as ever, yours in the dear Master's service,

MRS. SARAH WHITE.

Beloit, Ohio.

Enclosed find $1 for subscription for Labor Tribune. Thank you for sending it through the delinquent month. We enjoy the paper for its religious features. May the good work go on and you be rewarded for your labor.

MRS. MARTHA HESSER.

GOD'S HANDIWORK

The spacious firmament on high,
With all the blue ethereal sky
And spangled heavens, a shining frame
Their great original proclaim.

The unwearied sun, from day to day
Does his Creator's power display
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to a listening earth
Proclaims the story of her birth.

While all the stars that 'round her burn
And all the planets in their turn,
Confirm the tiding as they roll
And spread the truth from pole to pole.

What though in solemn silence all
Move 'round this dark terrestial ball—
What though no real voice nor sound
Amid their radiant orbs be found—

In reason's ear they all rejoice
And utter forth a glorious voice,
Forever singing as they shine,
The hand that made us is divine.
—Joseph Addison.

EVANGELIZE THE WORLD BY HELPING OTHERS.

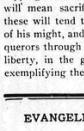
The following is the standing of the "Help Others" Fund to date:

Previously reported	$158.00
Paid in	4.00
Total	$162.00
Paid out	$165.00

THE RESURRECTION

On the Day of Judgment

Q. Does the Bible prove that the Resurrection will take place on the Day of Judgment.



A. Yes. Acts 17: 31, 32. "God hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He (Jehovah) hath raised Him (Jesus) from the dead. And when they heard of the resurrection of the dead, some mocked." Those who heard the Apostle Paul on Mars Hill in Athens, Greece, tell of the Grand Time Coming when all would be awakened from the sleep of death and given a trial or judgment under most blessed influences here on earth, exclaimed as many do today, It's too good to be true. But let us listen to our Loving Creator's provision for our everlasting health, happiness and life in perfection in John 5:27 to 29: "The Father (who holds the Nations in the hollow of His hand) hath given Him (Jesus) authority to execute judgment also, because He is the Son of Man. (Jesus bought the whole human family with His Own Life as a human being when He died on the Cross.) Marvel not at this: for the hour (the time) is coming, in which all that are in the graves (the death condition) shall hear His voice (because He owns them, having purchased them at Calvary) and shall come forth; (on earth just as Lazarus did when our Precious Savior commanded him to come forth) they that have done good, unto the resurrection of life (the Bride of Christ composed of 144,000 out of all Church, Catholic and Protestant, and the Great Multitude of Revelation (7:14) gaining the Heavenly resurrection, and the Ancient Prophets and righteous men who lived before our Lord's Ministry, gaining the highest earthly resurrection as proven in Matthew 11:11, "Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he, and they that have done evil unto the resurrection of judgment." The Greek word "krisis" does not mean damnation, but signifies trial, judgment, and this expression "resurrection of judgment" gives the key. Mankind will be disciplined, taught God's ways by actual experience, being rewarded with greater health, happiness and other things and real happiness for righteous thoughts, words and acts, and punished with sickness, and deprived of earthly blessings and happiness for evil thoughts, words and deeds, until brought up to actual perfection, and will then be dealt with as outlined in the Parable of the Sheep and Goats which is explained thoroughly in "Pastor Russell's Sermons," beginning on page 224.

Q. How long will this Day of Judgment be?

A. 1,000 years. 2 Peter 3: 7, 7, "The Day of Judgment and perdition of ungodly men (the incorrigibly wicked after their trial). But, beloved, be not ignorant of this one thing, that one day with the Lord (The Day of Judgment referred to in the 7th verse) is as a thousand years, and a thousand years as one day." This will afford ample time to "resurrect and try" earth's 28,000,000,000 who have lived and died since Adam's Creation 6,045 years ago.

CHARLES E. KERNEY, JR.,
Secretary to the Late Pastor Russell.
Berea Rd., West Park, O.

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas

NO WRAPPING—NO ADDRESS

A. S. BURLESON, Postmaster General

BUY 4TH LIBERTY BONDS

This from the New York World is worth pondering: "The health department inspectors visited 202 places where soda water is sold, and after examining the glasses used, 164 persons served with summonses. That is 20 per cent—a high percentage of uncleanliness. But why has it needed a movement for the protection of soldiers' health to bring about this discovery?"

A specialist says deafness is increasing among the people from various causes. We suppose the chief cause is that people are not exercising their auricular organs enough to keep them in a healthy condition. You notice very few people going dumb.

Sir Eric Geddes says the depth bomb has turned the submarine from the hunter into the hunted. Perhaps, by this time, even Prussian frightfulness is beginning to look on unrestricted submarine warfare as a very poor investment.

A French ace won 15 air fights in 15 days. Those French aces count. We had four aces once that won one white chip and three that lost us the price of a new overcoat, says Houston Post. The moral is, pin your faith in the French ace and let the old-fashioned sort slide.

The German soldier is beginning to admit that the trouble with all those iron crosses the kaiser hands out is that his family can't eat them.

The way in which American soldiers are pouring into Europe must be an eye-opener to the kaiser, who thought they couldn't get across.

The chap whose motto is "Never give up" makes an exception when a pretty girl comes around with a bunch of Thrift stamps for sale.

Chicken can be cooked in 20 ways, says an exchange. And after that you can still make croquettes out of what is left.

BUY 4TH LIBERTY BONDS

The Tinker's Treasure

By VICTOR RADCLIFFE

(Copyright, 1918, Western Newspaper Union.)

Elsie Bowen was in tears. Her husband kissed her tenderly and tried to act brave, but there was a lump in his throat, and as he gave her a parting caress he said:

"The thousand dollars is impossible, of course, dear, but love and hope must never dim with you and I. We will simply give up the little home and begin all over again."

In a dismal sort of way Elsie went back to the kitchen to wash up the dishes, but there was little zest in a duty usually performed with bright spirits and sweet song. There had been a long courtship, for Norman Bowen had not struck his pait in a business way. The death of her father had hastened the marriage. Mr. Worth had asked them to wed before he died. He turned the little home over to them and then peacefully passed away, and they cherished his gift as an encouraging start in life. Now an old claim had come up against the property. Its legality could not be disputed. The law required the payment of $1,000 within 30 days, or they would forfeit the little home.

"No, no, I wish nothing," spoke Elsie, as she saw just beyond the kitchen window a traveling tinker, his little furnace and tool kit swung from his side.

"Please, Miss, though," pleaded the old man, his white whiskered face pathetic and eager. "Say nothing—pretend. Oh, please! Please!"

He had taken up an old tin pail standing under the rain spout. In a jiffy he had his outfit beside it. Then Elsie started as, half hidden by the rear hedge, she made out three ill-favored-looking prowlers.

At once the thought came to her mind that the tinker was a decoy, and all four meant to plunder the house. Quickly she slammed down the window, closed and locked the outside door and went to the front, ready to rush out and alarm the neighbors if the men tried to break in the rear way. She could hear the tinker using his tools. Then the hamering ceased. Elsie ventured to the kitchen. The tin pail, set in its old place, the man was just disappearing beyond the hedge. As he faded from view a curdling scream rent Elsie with terror. She dimly made out struggling, scurrying figures beyond the leafy screen. She saw the husband and son of a neighbor pass along the street, and she ran out to them.

"A man, a tinker, mended a pail," she explained incoherently. "Then three other men seemed to spring upon him as he reached the hedge. Were you see if anything has happened there?"

Elsie ventured to accompany the twain. Just beyond the hedge, prone, and apparently lifeless, lay the tinker. His kit was scattered all about, his clothes were torn from off him. The pockets of his garments were turned inside out. A gash in his head told of a deadly assault.

"This means robbery," spoke Mr. Walters. "Ned, run for the police and a doctor!"

The police, when they arrived, started out to try to trace the three men on Elsie's meager description of them. The doctor attended to the injured man. "He may be unconscious for some time, but I do not believe he is in serious condition," he told Elsie. She was glad and relieved when Norman appeared, and excitedly detailed the disturbing occurrence of the morning.

"We are pretty poor just now," observed Norman, "but this man seems worse off than ourselves, and we'll try and afford to set him on his feet again, eh, dear?"

"We must not turn him adrift in his present helpless plight, in all charity," answered Elsie, and then for the hundredth time, until Norman went back to work, they discussed the loss of the little home.

"You good woman, with a good, kind husband!" startled her from the couch in the morning, as she re-entered it. "The tin pail I mended—get it. I will explain."

Elsie wondered at the strange request, but obeyed. She noticed that the mending was not very artistic. Over the hole in the pail there was a great bulging mass of solder.

"Oh, it's safe!" uttered the injured man in a weak, but with apparent satisfaction. "My dear lady, will you work for a banker? Do not think I am out in my right mind. I am not poor; I am rich, and I wish to place a great treasure in safe keeping. I am ashamed to tell you that the men who struck me down are relatives, though distant, and to escape their rapacity I hidden a certain business I owned into cash, and that into a diamond worth many thousands. They got track of me when I started for other and better relatives in another state. I disguised myself as a tinker. Lady, I soldered the diamond into the pail, and baffled them!"

The story proved true, and the bank-man summoned pronounced the gem almost priceless. He was deputized by its owner to dispose of it. "I know your story," he told Elsie the day he left for his far-away relatives. "You have been a daughter to me with your kindness and care, and I have paid the money that saves your home."

And he went on his way rejoicing, leaving Elsie and Norman happy in having helped over the hard [illegible] in the path of their young [illegible].

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DON'T SPEAK TO ME IF YOU HAVEN'T BOUGHT A FOURTH LIBERTY BOND

ATTORNEY S. H. HUSELTON STARTS FALL CAMPAIGN FOR JUDGESHIP

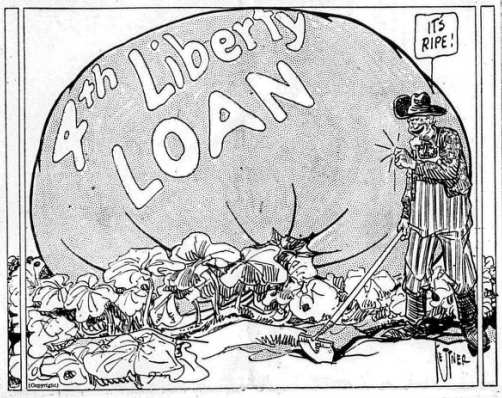
THE LAWYER-CARPENTER WHO RECEIVED A TREMENDOUSLY LARGE VOTE AT THE PRIMARY ELECTION IS BEING PUSHED FORWARD BY LABOR AND MERCHANTS IN BIG RACE FOR SUPERIOR COURT JUDGE.

Attorney S. H. Huselton, who is recognized as a lawyer of a very lucrative practice, and who made such a phenominal run in the primaries as a candidate for judge of the Superior Court, is now beginning his final drive for a decisive victory in the November election.

Attorney Huselton has shown his popularity in the remarkable vote which he received as a candidate against Judge W. D. Porter, the latter seeking a continuation on the bench. In the primary election Mr. Huselton was not an enthusiastic candidate and indeed gave out a statement which was published broadcast that he sought not vain applause nor the exaulted office Judge of the Superior Court, but irrespective of his announcement, the voters of Pennsylvania paid him a magnificent tribute by casting for him 162,797 votes. That these votes were a manifestation of appreciation of his ability is apparent, because without effort he received in Allegheny County alone 20,410 votes and Philadelphia County 25,983 votes. Indeed an analysis of the vote in the other counties show that he carried five counties against Judge Porter and lost fourteen by less than 50 votes. The striking feature of this drive is glaringly set forth in the announcemest that this magnificent tribute to Mr. Huselton was secured at an election expense, which he filed, of $16.00.

In Pittsburgh, Mr. Huselton is well known as a conservative and energetic lawyer, whose ability is well recognized by the members of the Allegheny County bar. Industrially speaking, he began life as a carpenter and worked at his trade until he was admitted to the bar. He is held in high esteem by the men in the industrial walks of life as well as the large merchants among whom are many of his clients. The friends of Mr. Huselton say that the work accomplished by Judge Porter covering a period of four years on the bench is not at all creditable to him. During that period out of a total of 940 cases only 50 opinions were written by Judge Porter. It is further charged that Judge Porter is now 70 years of age, and it is a question whether it is wise to elect a man of such advanced age for a period of ten years to a position carrying with it the grave responsibility of a Superior Court Judgeship. On the other hand, Huselton is in the prime of life with the profound legal mind and with a vision broad enough to take in the full scope of any complicated legal problem the entanglements of which may require one with the keenest intellect to solve the intricate mystery. Naturally enough labor has thrown its entire force behind Mr. Huselton, and the artisian with the common laborer have implicit confidence in his ability as well as his candor. With him on the bench the opinion prevails that all will be treated with the utmost consideration and his opinions will be in accordance with the facts in the case wherein justice may always be depended upon.

Some Pumpkin



FAKERS READY FOR BIG FALL CLEAN-UP IN PITTSBURGH

DIRECTOR OF DEPARTMENT OF PUBLIC SAFETY CHARLES D. PRICHARD CLOSELY OBSERVING THE GRAND OPENING OF THE SURE THING MEN WHO ARE BUSY ARRANGING THE FALL FAKE EMPORIUMS.

Never in the history of the city of Pittsburgh was it so ripe for a cleaning up of fakers masquerading under the guise of legitimate business men as there is at the present time. The town seems to be over burdened with operators of stores, the purpose of which is to deceive the shopping public, so that a general cleaning up is expected to take place almost any day.

There are fake furniture stores in Pittsburgh, the business of which is to defraud innocent shoppers by pretending to give bargains. But the alleged bargains are for no other purpose than to allure purchasers into the store—take from them their money and deliver articles of inferior value to the ones selected. There are jewelry stores doing business in Pittsburgh whose purpose is to deceive and defraud, and the junk which is sold by them for "genuine" or "warranted gold" puts them in the class of the worst criminals.

Shoppers should beware of cut glass which is on display in big windows and marked down at sacrificed prices. When the shopper enters the store to purchase the "cut" glass on display in the window,

(Continued on Page Eight)

ONE TRIBUNE 1354—Oct 10 No. 1

WAGE DISPUTE OF CAR MEN SETTLED.

The long drawn out dispute between the receivers of the Pittsburgh Railways Company and the 2,600 motormen and conductors over wages and working conditions, which for a time threatened to invoke the arbitration of the national war labor board, was settled yesterday through the conciliatory efforts of the war production committee of Pittsburgh. In accordance with the proposition submitted by the receivers, Charles A. Fagan, J. D. Callery and H. S. A. Stewart, the men agree ta accept a maximum pay of 48 cents an hour and will, in emergencies approved by the war production committee, operate certain new car schedules. The new proposition, which is a supplement to the agreement signed by the receivers and the men ffast May, was adopted unanimously by the men at two meetings, one in the morning for the night workers, and one in the evening for the day workers. It is effective September 16.

MORE MINERS KILLED

Washington.—Reports to the federal bureau of mines from every state except Kentucky show that 192 coal miners were killed in May of this year. In the same month last year there were 148 fatalities.

Boston, Mass.—Teamsters' Union No. 25 has secured an increase of $2 a week and an additional 10 cents an hour for overtime.

WANT TWO PLATOON PLAN

Portland, Ore.—The City Firemen's union has asked municipal authorities to install the two-platoon system. Portland is the only city on the Pacific coast that still clings to the old 24-hour idea of working its fire fighters.

BIG FOURTH LIBERTY LOAN LAUNCHED BY DIRECTOR NESBIT

PRESIDENT OF BANK OF PITTSBURGH, N. A., FIRES ORATORS WITH ENTHUSIASM FOR BIG DRIVE WHICH PROMISES A HAPPY AND SPEEDY CULMINATION OF $6,000,000,000 LOAN.

Harrison Nesbit, President of the Bank of Pittsburgh, N. A., has again assumed charge of the work in the great drive for the Fourth Liberty Laon, and under the title of Director he has whipped into shape one of the most enthusiastic and aggressive bureau of speakers that has been organized in this country for this character of work since the war began.

Director Nesbit is at the helm and he has hurled into his organization his phenomenal executive ability as well as his indefatigable force which is sufficient to inspire those with whom he has surrounded himself for another most successful Liberty Loan drive.

The Secretary of the organization is Alexander Dunbar, whose success in the past in planning the work for the speakers and aiding Director Nesbit is indicative of a most successful culmination of the Fourth Liberty Loan, which is now being pressed with an enthusiasm and determination that surpasses all others. At a dinner which was given the speakers who are to carry the messages to every nook and corner in the present drive Director Nesbit set aflame the three hundred orators by the inspiring message which he delivered in introducing other orators, the purpose of which was to give the members of the bureau of speakers a fresh vision of the atrocities being committed by the Hun and the necessity for an overwhelming success of the $6,000,000,000 loan into which the nation has been launched.

Director Nesbit says: "America's mind is firmly fixed—war is her chief business until complete VICTORY for the ALLIED ARMS shall have been attained." Both in volume of subscriptions and number of subscribers, our good old State of Pennsylvania proved to be second in the Third Liberty Loan, being exceeded by only New York State in both instances.

With the Fourth Liberty Loan confronting us, the Speakers' Committee hereby issues a "CALL TO ARMS" to its Honor Roll of well seasoned Patriots, to which a number of new Speakers have been added. We are counting upon our splendid workers to join with renewed will and vigor, to "put over" the **Biggest Loan Yet."**

The speakers were fired with a zeal which was as inspiring as an order from General Pershing to go "over the top" and the oratory which flowed during the dinner bore the smell of powder and brought most forcibly to those present the crash of the bursting of the shell, the roar of cannon, and the charge upon the enemy fresh from the first line trences and no man's land. Pittsburgh and the Pittsburgh district is now all aglow with energetic workers urging the immediate purchase of bonds and subscriptions which may be taken up at the convenience of the subscriber. On every crowded corner during the past week the orators have been pouring forth in golden eloquence the necessity of immediate purchase, while thousands of women enlisted in the cause, are waiting with subscription blanks which may be filled at once. Everywhere the booths are planted and subscribers need not look far for solicitors who are in every way prepared to take the subscription and turn it over to any bank which is ready to meet the convenience of the subscriber. The bonds are sold on the subscriber's own terms, so no excuse can be given for not purchasing. The speed with which the employees in the mills, factories, shops and mines are subscribing to the Fourth Liberty Loan gives promise that the industrial sections in the Pittsburgh district which includes of course the Allegheny Valley, the Monongahela Valley and the Ohio Valley, and a territory within a hundred miles of Pittsburgh, promises a hundred per cent showing. This is due to the compact organization which Director Nesbit and his secretary, Alexander Dunbar, has been so successful in planning.

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Orchard, Va.

Enclosed find renewal of your most excellent paper. Please credit it to my old friend, Bro. W. B. B.

Yours very truly,
PAUL SIMS.

Buffalo, N. Y.

You will find enclosed subscription to your paper, beginning with the first article on "Chronology," by E. E. Crouch.

JOHN STOBIE.

Mt. Forest, Canada.

As the dear old Tribune is not barred from Canada, please send mine as usual to old address.

Yours,
W. C. HALCH.

Aberdeen, Md.

I am very thankful for your continuance of paper. Enclosed find subscription for this and next year's.

Yours truly,
T. P. MITCHELL.

Beaumont, Texas.

Enclosed find renewal of subscription to the National Labor Tribune, also change of address.

Yours,
MRS. HANNAH LAMB.

Philadelphia, Pa.

Enclosed you will find money for which in return please send paper for one year.

Yours very truly,
LOUISA T. HILL.

Millville, Canada.

Enclosed you will find my renewal to the Tribune for another year. I don't want to miss one copy.

MRS. A. C. KNOX.

AN INTERESTING SERMON.

BLOOD-ATONEMENT—THE JEWISH ATONEMENT DAY AND ITS SIN OFFERINGS TYPICAL—THE ANTITYPES CONSIDERED—FAITH IN BLOOD-ATONEMENT IS NO LONGER POPULAR — UNBELIEF IN IT GROWING BOTH WITH JEWS AND CHRISTIANS.

ALLEGHENY, PA., October 7, 1906.—The following is the text: "Without the shedding of blood there is no remission (of sins)," (Heb. 9:22.) He said:

The Jewish Day of Atonement is at hand with its lessons, which are still more important and significant to true Christians than to Jews, because the true Christian claims and acknowledges all that Moses and the Jewish Law taught as being typical, and professes to see not only the type but also the antitype—the spiritual meaning and fulfilment in Christ of the sacrifices offered for sins according to the Jewish Law on the tenth day of the seventh month of each year, according to the Jewish calendar. The fact that both Jews and nominal Christians are losing faith in sacrifices for sins should stir us all the more to a careful examination of the subject, to ascertain whether the doctrine of atonement for sin, of the shedding of blood, is merely a legend of the past, unworthy of further acceptance by the enlightened, or whether it represents a foundation principle of divine truth and government, the ignoring of which would mean an abandonment of the faith once delivered to the saints and necessary to their acceptance with the Heavenly Father.

"Blind unbelief is sure to err" writes the poet, and we concur with him and perceive that the growing unbelief in the atonement for sin is the result of unbelief—the result of the rejection of the Word of God, which undoubtedly in most clear and explicit terms repeats this doctrine, our text being an illustration, "Without the shedding of blood there is no remission (of sin)." But there must be a reason for the rejection of a doctrine so prominent in the Scriptures. There are two reasons for it: (1) An error has been generally received which has discounted this statement of the Word of God, and led to its nullification and the substitution of another thing wholly opposed to it. The error was the eternal torment doctrine—that the wages of sin is eternal torment. That unscriptural proposition not only disgusts every intelligent conception of our Creator's justice and love, but it makes absurd the thought that the killing of animals in the past or even the sacrifice of Jesus at Calvary should be the price of torture.

As human thought has expanded and discerned the injustice of this doctrine of eternal torment, it has proportionately inclined to reject the Bible, which is supposed to teach that doctrine but does not teach it. And as people have rejected the Bible they have substituted for its teachings a human theory which is directly opposed to the Scriptural teaching—the Evolution theory—that men were not created but were gradually evolved from lower forms of animal life, that no Eden ever existed; that no perfect pair of the human family ever were on trial, or failed or were condemned by the Almighty, and hence that no one needed to be redeemed by the precious blood or anything else. The outcome of this theory is that if there is a God he gave evolution a start, and is merely watching how it will work itself out; and from this standpoint man's prayer should be, O Lord, let us alone until we have evolved ourselves, and wrought out for ourselves a great salvation, special uplift and human perfection.

A GREAT FALLING AWAY

Whatever we may say respecting the intelligence of our day and its many advantages and conveniences, we must agree with the Scriptures that so far as faith in the Bible and the God of the Bible is concerned a great falling away has occurred both amongst Jews and Christians. As a rule only the poor Jews any longer believe in an atonement for sin and enter into the celebration of the Day of Atonement. The wealthy and educated Hebrews almost without exception are known as Liberals, which is but another name for unbelievers. They have a spirit of patriotism which leads them to conform to circumcision and an outward form of godliness in the celebration of Sabbaths and festivals, but their celebration is more from the standpoint of keeping alive patriotism by remembrance on these occasions of the doings of the past by their forbears who had faith in these things—faith which now almost all except the poor and ignorant have lost.

Indeed every intelligent and thoughtful and honest Jew would surely find it difficult to commemorate some of their festivals, for instance and especially this one, the "Day of Atonement." Why? Because under the circumstances with them all that they can do will be a mere farce. How so? Because, according to the Law of the Day of Atonement, only a high priest of the lineage of Aaron could make the sin offering and secure to the people a covering of acceptableness with God for the year following. The Jews have no high priest to make such an atonement, to offer such sacrifices—they have no priests at all; not a Jew throughout the world could prove his lineage and right to the priestly office. All the records are lost, as every Jew must admit. Furthermore, the Day of Atonement could not be celebrated and its sin-offering presented to the Lord in any other place than the Holy Land, nor under any other arrangement than that of the Tabernacle or the Temple. Hence for these two reasons—that they have neither a place for making the sin-offering that God will accept, nor a priest that could make the sin-atonement—for these two reasons the Jews very properly make no effort to celebrate their Day of Atonement in the manner described in the Law.

What then do they do? Year by year, on the Day of Atonement, the sincere ones confess their sins and mourn for the Lord and pray; and then at the end of the day, while knowing that no sacrifice for sins has been offered, they put away their mourning and accept matters as though they had been forgiven. But in reality they have neither representative nor mediator before the Father, and therefore as a nation they have been under divine disfavor for more than eighteen centuries, although as a people they are still heirs of certain precious promises of the far past, which the Scriptures assure us they will come to inherit by and by at the second coming of Christ. Then they shall acknowledge him and mourn for their errors of the past and the present, and then he will be merciful to them and pour upon them the spirit of prayer and supplication and blot out their sins. This is God's covenant with them, as the Apostle points out in Romans 11:26-33.

Still more serious is the condition of those Christians who have once tasted that the Lord is gracious, who once realized that Christ died for our sins according to the Scriptudes, which once appreciated that he was a propitiation for our sins, the Church's sins, and not for ours only but also for the sins of the whole world, and that we are redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ, and that he was the antitypical Lamb of the Passover as well as the antitype of the bullock of the Day of Atonement sacrifice. To whatever extent the eyes of our understanding have been blessed and opened to this knowledge of the grace of God in Christ, to that extent has been our measure of responsibility, and in the same proportion is the guilt of those who, having once appreciated the blood of Christ, have turned from this precious faith and are now counting the blood of the Covenant wherewith they were sanctified a common thing, and are doing "despite unto the Spirit of grace."—Heb. 10:29.

For those who do this intelligently, with full knowledge, we can have no hope, for the Scriptures imply that there is a sin unto death—the Second Death. But we may hope that the majority of those who are now turning from Christ, from faith in him as the Redeemer, from faith in his blood as the sin atonement—turning to Evolution theories, Christian Science theories, etc—we may hope that many of these have sinned only in part, have understood and appreciated only in part, have been blinded in part by the errors of the past, and that their sin in rejecting the blood atonement is proportionately one of ignorance and therefore pardonable with stripes.

"CAST NOT AWAY YOUR CONFIDENCE"

The Apostle, when writing about how some would fall away, urges believers, "Cast not away therefore your confidence, which hath great recompense of reward." (Heb. 10:35.) Those Christian people who are still struggling to hold to the Word of God, to reject the philosophies and Science so-called respecting Evolution through human conceptions of salvation contradictory to the Bible, have need of a word of encouragement. Cast not away therefore your confidence, which hath great recompense of reward—hold fast to the faith once delivered to the saints. (Jude 3.) So far from rejecting God's Word let such begin afresh to search the Scriptures—to discriminate between the errors of the "dark ages," which have come down to us in the various creeds of Christendom, and the truth of the Lord's Word, which to some extent was mixed and intermingled with the errors in those creeds. Let us not make either mistake: (1) To cast everything away and lose our faith; nor (2) to hold on to everything of the creeds, Scriptural and unscriptural, and thus to confuse our minds and hearts with the errors. On the contrary, let us do a sifting work, rejecting everything contrary to the divine Word, however ancient and honorable, and accepting everything, every statement of the Word, whether popular or unpopular with our neighbors and friends.

Those who are taking this course are finding that at this very time, when many are falling away, the Lord is providing for the truth-hungry who are looking to him in prayer and in the study of the Word. For these he is now providing a feast of fat things, an opening of the eyes of their understanding, and an appreciation of the lengths and breadths and heights and depths of the love of God as displayed in the divine plan, such as they never before had dreamed of—such as but a little while ago they would have supposed too good to be true, a mere dream of human fancy. Truly the words of the Lord through the Prophet are fulfilled as our eyes are opened to see the beauties of his Word when stripped of human tradition we see that as the heavens are higher than the earth so are God's ways higher than man's ways, God's plans higher than man's plans; and thus seeing the riches of God's grace our hearts are more and more refreshed, and we are more and more enabled to follow the Apostle's admonition to stand in this evil day with our loins girded about with truth, having on the helmet of salvation, the breastplate of righteousness, the shield of faith, the sandals of preparation and knowledge, and the sword of the Spirit, the Word of God. Thus armed with all the divine panoply we are assured of victory, and that nothing shall cause us to fall. Mark how this is delineated by the Prophet David saying, "A thousand shall fall at thy side, and ten thousand at thy right hand: but it shall not come nigh thee. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."—Psa. 91:7, 9.

THE JEWISH ATONEMENT DAY

Let us glance at the Jewish Atonement Day and then at its antitype, that our faith may stand not in the wisdom of men but in the power of God. (I Cor. 2:4.) Whatever man's wisdom may say respecting Evolution, we are hearkening to the source of all wisdom when we hear from the Word of God the testimony through the Apostle, "By one man's disobedience sin entered into the world and death as a result of sin, and thus death passed upon all men, because all are sinners."—Rom. 5:12.

In this brief statement we have an explanation of the whole situation. The Apostle here reiterates the story of Genesis, that father Adam was on trial as the head of his race, and that all of his posterity have been involved in his fall, which came upon him in harmony with the divine sentence—a fall which affected him and his posterity mentally, morally and physically—even unto death. It should be noted that the penalty was not eternal torment, but death. Unless this be clearly appreciated and understood, the Atonement for sin which God provided can not be clearly understood. The Atonement was a life for a life—the life of Adam and his race was forfeited as a penalty for sin and the Atonement Day sacrifices offered the lives of the bullocks and goats as sin-offerings for the satisfaction of that original sin and the reconciliation to God of the sinners.

The Apostle, while acknowledging that under God's arrangement those Atonement Day sacrifices did cover the sins of the Israelites for the year following Atonement Day, points out that the fact that the forgiveness and reconciliation was only for a year, so that it was not a full atonement that was affected but only a partial one. His words are, Those sacrifices which were offered by the Jews year by year repeatedly could never take away sins nor make those coming to God under the efficacy of those sacrifices really and permanently acceptable to God. The whole thing was on a temporary basis and intended, as the Apostle explains, to be a type or foreshadowing of the real sacrifices for sins, which in God's due time would accomplish a complete cancellation of the sentence against Adam and his race and bring all mankind into harmony with God as the Jews were, only much more effectually, because Moses their Mediator, during their year of sin-covering, was unable to lift them up out of their degradation and imperfection to harmony with God. On the contrary Christ, under the covering of his sin-offering, is able as the better High Priest and Mediator to lift up and bless and bring back to harmony with God all those for whom he makes atonement—and it is refreshing to remember that he is to make atonement for the sins of the whole world.

THE BULLOCK AND GOAT OFFERING

It will be remembered that the typical sin-atonement under the Jewish arrangement was divided into two parts for two classes, and that there were two distinct sacrifices. The bullock was offered first, and was not for all the people, but merely for the priestly tribe, the tribe of Levi. Then the goat was offered, not for the tribe of Levi, but for the other eleven tribes, styled "all the people." As we have already seen, the bullock represented Christ Jesus, and the atonement made with the blood of the bullock for the tribe of Levi represented that the blood of Christ is now applied on behalf of the household of faith—believers—who are the antitypes of the tribe of Levi. In harmony with this, the record is that when our Lord Jesus ascended on high he appeared in the presence of God for us—the Church—"on our behalf." His sacrifice effected the cleansing of our sins, but not of the world's sins, not of the sins of the Jews—merely the sins of believers.

Forthwith the second part of the sacrificing of the Day of Atonement proceeded: the goat was slain, and its blood was offered as the blood of the bullock had been offered, but for a different class, for all the people. That goat represented not all believers, but merely the consecrated ones, the "Royal Priesthood," who presented their bodies living sacrifices, holy, acceptable to God, their reasonable service. (Rom. 12:1.) These are permitted by God's grace to become associated sacrifices with Jesus their Head, that they may also in due time be glorified together with him as his joint-heirs in the Kingdom. (Rom. 8:17.) The great High Priest, Jesus, does all the offering; he accepts us as members of his body, and counts our suffering for righteousness' sake as part of his own sufferings, so that the Apostle could say, as all other of the same body may also say, "I fill up that which is behind of the afflictions of Christ." (Col. 1:24.) When the last member of the consecrated priestly class shall have fully submitted his will to the Lord, and shall thus have finished his sacrifice at the hands of the great High Priest and as one of his members, then this second part of the Atonement Day work will be concluded, and then the blood of the goat shall be sprinkled upon the Mercy Seat, even as previously to our Lord's ascension the blood of the bullock was sprinkled in the Most Holy on our behalf.

Thus seen the entire Gospel age is the antitype of the Day of Atonement. The type occupied a few years, the antitype several centuries. In the type the sacrifices were the bullock and the goat, in the antitype, as the Apostle declares, we have the "better sacrifices" of Jesus and of those whom he accepts as his very elect, and who have the promise that, "If we suffer with him we shall also reign with him." These, by nature "children of wrath even as others," by grace have been saved from that state and adopted into the family of God as his children, assured that if they present their bodies living sacrifices they will be in God's sight "holy, acceptable sacrifices," and that if they thus follow Jesus their pattern now, they shall be heirs of God, joint-heirs with Jesus Christ; if so be they suffer with him that they may also be glorified with him. We can not at this time enter more fully into a discussion of these types but refer the interested to our small pamphlet entitled, "Tabernacle Shadows of Better Sacrifices," published by the Tract Society at a nominal price, or to be had free if so requested.

"THE LIFE IS IN THE BLOOD"

To understand why the blood is so frequently referred to in the Scriptures as the agency or channel through which sins are forgiven, and why the Jews were prohibited from using blood as food, we must bear in mind the Lord's word, "The blood is the life" (Deut. 12:23); and again, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul." (Lev. 17:11.) So, then, wherever we read throughout the Scriptures respecting blood atonement—as, for instance, the expression, "the blood of the cross"—we are to remember that the word blood is merely symbolical of life poured out or sacrificed. The blood being the life of every creature, the shedding of the blood in every case represents to that extent the death of that creature. So far as our Lord was concerned it mattered not whether a single drop of his blood had fallen to the ground as a result of the spear thrust and the nails; it was the blood of the cross in the sense of being the life that was given for us on the cross—this it was that constituted the merit on account of which our sins could be cancelled, and indirectly the sins of the whole world.

"THE SHAME OF THE CROSS"

The Apostle recognizes two classes of opposition to the Gospel message in his day, and now after eighteen centuries we may still see opposition to the Word of God from the same two directions. St. Paul said, "The cross of Christ is to the Jew a stumbling-block and to the Greeks foolishness." The Jew was so intent in his looking for the honors and glories of Messiah's Kingdom, and took so superficial a view of the typical atonement sacrifices of his own time, that he supposed no further sacrifices were necessary and that the glories of Messiah would at once be revealed. He did not realize the world's need to be redeemed by the precious blood—that in no other way could God be just, and yet be the justifier of him that believeth on Jesus. (Rom. 3:26.) He did not realize that a penalty for sin had been announced, and that such penalty was a death penalty, extinction, and that the divine Judge could not set it aside without compromising the righteousness, the justice of his own laws and government. He did not see that God's love proposed to meet the requirements of his own justice, and thus give to the Jews and to mankind in general an exhibition of justice and love co-ordinated in human redemption and restitution, and hence he "stumbled" at the message of the Gospel—that the blood of the cross was necessary and had been shed, and that only believers in this could be justified in God's sight.

The Greeks of the apostles' day were the worldly-wise followers of Plato; and we still have the same class in our day—people too wise to accept the simple statements of God's Word respecting the recovery of the Redeemer from the power of death by a resurrection. Worldly wisdom says, Not so; to us this story of the fall, the redemption and the resurrection is foolishness. We prefer to believe that

(Continued on Second Page.)

APPRECIATIONS.

ETERNAL HEALTH AND HAPPINESS

for Every Family on Earth an Absolute Certainty

Q. How can we know positively that God will bring Eternal Health, Happiness and Life in Perfection not only to the millions now living who ward off death until Christ fully establishes His Kingdom and will never die, but to the millions that have died and are dying.

A. Suppose the greatest ruler among men on earth today, our President Wilson, in whom we all have full confidence, were to promise on behalf of the Government: a beautiful home to each of "Our Boys" on their return from the battlefields as a token of our esteem for protecting our great country, we would believe it; but if the President would take oath in addition to his promise, we would be positively without a doubt. Just so it is with our Loving Creator in whom we must develop full confidence in order to please Him. (Hebrews 11:6.) Listen to God's promise in Genesis 28:14. "In thee (Abraham) and in thy seed (Christ and His Church of 144,000) shall all the families of the earth (those living at that time and prior thereto who are now dead, and those unborn) be blessed" (when Christ's Kingdom is fully established). God's oath in connection with this promise is spoken of in Hebrews 6:13, 16 to 19, as follows: "When God made promise to Abraham (about blessing all the families of the earth, living and dead, with eternal health and happiness in the resurrection time) because He could swear by no greater, He sware by himself. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability (unchangeableness) of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation (regarding the Grand Blessings just beyond the World War and what follows), Which Hope (for the World's Future here on earth and the Blessings in store for the Church) we have as an anchor of the soul, both sure and steadfast." There is no doubt about the resurrection on earth and the attendant Blessings of Eternal Health and Happiness. Let us worship and reverence such a wonderful creator!

Pages 527 to 537 of "Pastor Russell's Sermons" give further details ·ɯnsuɐɔ punoq-ɯɐs ɐ pop ʞnɯsuoɔ

CHARLES E. KEBNEY, Jr.
Secretary to the late Pastor Russell.
Berea Rd., West Park, O.

Charleston, S. C.

I am enclosing one dollar for another year's subscription to the Tribune, which I enjoy very much. Please continue to send to the above address and oblige.

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MISS E. J. G. MILLER.

Binghampton, N. Y.

Enclosed find one dollar for which advance my subscription one year as per label. I intend to take the Tribune as long as it stays by the truth as taught by our late pastor.

Respectfully,
C. B. NILES.

Wilkinsburg, Pa.

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Very kindly yours,
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Aberdeen, Md.

I am very thankful for your continuance of the paper so long overdue. Enclosed find two dollars for the past several months and for the year 1919.

Yours respectfully,
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I am enclosing you a money order for renewal to your most excellent paper. Send this to Mr. W. H. ——, of Orchid, Va., an old subscriber and one who appreciates your paper very much.

Respectfully,
PAUL SIMS.

Millville, Canada.

Inclosed you will find one dollar and fifty cents for my renewal to the Tribune for another year. I noticed today that it was time to renew. I don't like to miss one copy. Wishing you every success for another year, I remain yours in the Truth,

MRS. AMOS C. KNOX.

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TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

The supremacy of the church over the state was hastened by the belief that the Roman Empire had embraced Christianity as a diplomatic move and used her as a police system, very much the same as the American government, under the Roosevelt administration, has conceded certain privileges to the Catholic church in the Philippine Islands where the church alone could manage affairs without the expense of a standing army. Those among the Bishops who saw this new danger after the truce of the Church and State (referred to afterwards by Dante as "the fatal gift of Constantine"), had their fears confirmed when Hypatia, with the assistance of the Roman Prefect in Alexandria, attempted to revive the Greek philosophy as predominant and replace the Dogmatism of the Nicene Creed. This settled the matter. The fight was on and settled in Alexandria. In the West the Church got control of the State and the Western branch of the Roman Empire became the Papal Hierarchy with the Roman Bishops as its Popes who made and unmade kings at will.

Just when this counterfeit Theocracy got control of the State seems to be a matter of dispute. Some historians insist that it was founded by (1) Innocent I, (2) Leo I, (3) Gregory Great. Pastor Russell places the date at 535 A. D., which is deducted from Jewish prophecy dating back from 1799 when Napoleon broke the spell that the Pope held over Europe, by taking him prisoner to France. Others place it at the death of Hypatia, the exact date of which is said to be 530 A. D. The tragedy in Alexandria, in which three characters played the leading part—(1) Hypatia, (2) Orestes, the Roman prefect, and (3) Cyrlal, the Bishop, marked the turning point of the supremacy of the Church over the State in the East. Orestes knew that the soldiery would revolt had he vindicated the shameful murder of Hypatia by using them against the forces of the Bishop, so he made a report of the affair to Rome and resigned. Cyrlal nominated another and was confirmed. Shortly after this Cyrlal was condemned by a synod of the Church which was also ratified by the Roman government. This Cyrlal ignored, and maintained his patriarchate until his death. The army was being controlled by the bishops and was assuming authority in the Eastern Empire at the same time that Pastor Russell dates the beginning of the Papal Hierarchy in Western Europe. But the Eastern Church fell before the Mohammedan invaders, and the seeds were scattered Northward and we got the Greek Church in Russia with the Czar as its head. From this time on, fixed, formal and dogmatic Churchianity fettered the minds of men for a thousand years.

As to which religion gets control is a question of force—the one that controls the armies. Or, to put it differently, the religion of the soldiers is the religion that the army will protect—no matter what their rulers may say or will to do; this was proven in Alexandria. Kings and statesmen become as puppets tossed on the tides of time. Things are not what they seem. Dogmatic and formal religion were made secure by getting control of the army. It was this that made the Nicene Creed develop into the greatest of the seven great religions of the world. If the army soldiery get weak the religion falls before the armies of some other religion. Thus the Eastern branch of the Catholic church fell before the armies of the Mohammedan, but was saved from oblivion by the protection of the Czar of Russia and his forces. The Western church would also have suffered the same fate in Europe that the Eastern had experienced in Asia had not the armies of Europe been restocked with new blood. The Romans as a race had become weak through centuries of habit and thought in one direction, and were not capable of protecting Medieval Christianity which they had adopted with the same effectiveness that they kept their own mythology from outside contamination for centuries. The new blood that strengthened their armies were the Teutonic or Gothic tribes that invaded Europe at the same time that Paganism and Dogmatism were being fused—or about the time that Papacy got control of the State. Nearly all of the officers of the Roman army at this time were Goths. These were the vanguard of the main body that came, tribe after tribe, and swarmed Europe. They were a people that were not bigoted and were honorably distinguished for their toleration for other religions than their own (Scandinavian Mythology), they seldom persecuted others. These readily embraced Christianity and the restocking of the race that was formed by the union of the Roman, Latin and Sabine tribes averted the fate that befell the Eastern church in Asia.

THE NATURAL, CIVIC AND MORAL PHASES OF ROMAN FABLE AND THEIR ANTITYPE

With this brief sketch of the history of Europe before our minds, we now point out the parallel between (1) Rome Pagan and (2) Rome Papal and (3) the Greek Church. The three professions that enslaved the people, as we have seen, are (1) Kings, (2) Statesmen and (3) Priests; these tally with the three divisions of the Roman Mythology as heretofore presented. We outline them again with the origin of the three professions in the camp life of the races and compare both with the history of Europe just described:—

(1) The first division of the Roman religion which sprang from the (a) agricultural, (b) pastoral, and (c) domestic life of the Romans corresponds to the king who descended from the head of the families during the camp life of the world on the plains—like the Hebrew Patriarchs. Jupiter tallies with the head of the family who later evolved into the King.

(To be continued.)

PAGANIZED CHRISTIANITY.

The statements in this leaflet are endorsed by Frederic Palmer, A. M., D. D., of the faculty of the Divinity School of Harvard University.

The following extracts are quoted from a correspondence with the foremost scholar in America on the general subject of the attitude of modern scholarship toward the Bible:

Cambridge, Mass., April 1st, 1915.

Dear Dr. Eliot:

Mor than any other man in America you probably represent the scholarship of this period; hence you may be regarded, in a sense, as speaking for American scholarship.

The Jewish Sanhedrin was undoubtedly composed largely of the ablest Jewish scholars, and its attitude toward Jesus, no doubt, represented the attitude of the scholarship of the time toward those doctrines of which He was the exponent.

Do I understand that, in the main, the scholarship of today takes a somewhat similar attitude (modified, of course), regarding His teaching as conditionally instructive, but not authoritative?

Very truly yours,
Newton T. Hartshorn.

Reply from Dr. Eliot.

Cambridge, Mass., April 2nd, 1915.

Dear Sir:

I think it may be said with accuracy that modern Biblical criticism has shown that the records of the teachings and life of Jesus are to be accepted as "conditionally instructive but not authoritative."

"The greatest evils in the world, such as concubinage, polygamy, alcoholism, and war, find justification and sanction in Bible texts drawn from both the Old and New Testaments. For instance, the saloonkeepers cite in justification the story of the first miracle in Galilee.

Does your general state or mind warrant your using such a phrase as "the restitution of the human race to all that Adam lost by disobedience," as if you believed that archaic myth? * * David was one of the most revolting criminals that ever lived."

Sincerely yours,
(Signed) Chas. W. Eliot.

The foregoing reply, no doubt, accurately represents the mental attitude of a very large number, if not the majority, of the theologians and other scholars of today toward the Bible, including the doctrines of Jesus. Hence to them it stands on the same level as the essays of Plato, Emerson and other philosophers.

Indeed, they regard it as of doubtful literary value, and of doubtful value as a text book for ethical culture.

They claim that it is not in accord with scientific fact, whatever it may be a divine message; but all scholars know that in most departments of science text books ten years old are obsolete, hence science has been, and still is, largely speculative. Can a divine message be expected to agree with speculation?

An understanding of the prime purpose and authenticity of the Bible, we claim, has eluded these scholars.

If the basic record of Adam and Eve, as given in the first chapters of Genesis, is regarded as an "archaic myth," it discredits at once the authoritative standing of the whole Bible, for upon that record the whole fabric of the Scriptures depends. Unbelief in that first record destroys the very foundation upon which the whole superstructure is built; it all stands or falls together. If the story of Adam is an "archaic myth" then the atoning work of Jesus, as explained by Himself and by the Apostles, especially rests wholly upon that basic foundation. St. Paul explains it in perfectly plain terms: "As in Adam all die (return to dust), so in Christ all shall be made alive" (I. Cor. 15:22); "As by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned" (Rom. 5:12).

Frederic Palmer, A. M., D. D., of the Harvard Divinity Faculty, in "The Winning of Immortality," gives the following, and B. B. McConnell, D. D., in "God," corroborates and strengthens the same in "The Evolution of Immortality." Dr. Palmer says: "We come upon the fact that the belief which was counted orthodox in the first Christian centuries was different in one notable respect from that generally counted Orthodox now. For while we regard it as proper and Christian to hold that immortality, is necessarily inherent in humanity this was then regarded as improper and heretical. The only truly Christian view being that immortality was a victorious prize to be won through fellowship with Christ.

"I cannot but think that their Orthodoxy was wiser than ours" (pp. 9 and 10 of preface).

Dr. McConnell writes: "Augustine, the man who fixed the lines in which the thought of the civilized world ran from the sixth century to the nineteenth, took Plato's doctrine of the inherent immortality of the soul and gained for it that general credence which it has held to this day.

"As the Greek influence gained the domination in the early church the Platonic doctrine of a natural immortality, which it brought with it, came to be accepted. It was withstood as being subversive of the very essence of Christianity.

Theophilus, Irenaeus, Clement of Alexandria, Arnobius and Athanasius fought against it as a Pagan error which brought to nought the work of Christ; they were defeated and the conception prevailed which is vulgarly current today. It has confused and obstructed the work of Christ more than all other obstacles combined.

A Pagan speculation has masqueraded so long as an elemental Christian truth that now Plato stands across the path and is commonly mistaken for Christ.

After this Pagan theory was officially accepted as a fundamental doctrine by the Christian church, it became necessary to rearrange all Biblical and Christian doctrine to harmonize with it. This being an impossible task, as the Pagan speculation is fundamentally opposed to Biblical statement and the Christian doctrines based upon them, it strangely resulted that the latter came to be, and are now, merely nominally held, if held at all.

Hence the Christian church became practically Pagan, and every human being was considered to be possessed of inherent immortality, in flat contradiction of all Biblical statement, for example such statements as: "He only hath immortality"; "For dust thou art and unto dust thou shalt return"; "The soul that sinneth it shall die"; "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord"; "He poured out His soul unto death"; "Jesus Christ, by the grace of God, tasted death for every man".

Death is everywhere represented throughout the Bible as the curse—the penalty upon mankind for sin, and the only hope of any further life for the race rests in the payment of that penalty for us by the sacrificial death of Jesus, and the consequent guarantee of resurrection from death at the Great Day of Christ, when He shall come the second time to complete His work for man.

While holding to this Pagan doctrine, all Christendom claimed to believe in the doctrines of Jesus and the Bible, a position impossible to logically and sincerely stand upon. In the dark ages this was terribly demonstrative of moral character. Theological scholasticism sank so deeply in hypocrisy and crime that the world recoiled in horror and a reaction began. But even in modern times the results have been disgraceful as evidenced from the following census of England and Wales for 1873. Total number of Jews 57,000; Atheists 7,000,000; criminals to every 100,000 population.

Roman Catholic	2,500
Church of England	1,140
Dissenters	150
Infidels	5
Jews	0

Finally a company of men to whom bad logic was repugnant, but still believing in the inherent immortal life doctrine, courageously formed the Unitarian Association, declaring that there was but one God—no fall, and therefore no need of a ransom for man and no eternal torment, which latter was the necessary sequence of the attempt to hold both the inherent immortal life doctrine and the doctrines of the Bible.

Either the Unitarian position must be taken or Biblical statement and the doctrines of Jesus accepted; no middle ground exists,

Unitarians were branded as unorthodox by so-called orthodoxy while in fact, for thirteen centuries so-called orthodoxy itself has been not only unorthodox but grossly blind, illogical by St. Paul, must be a myth also, as it or insincere.

When we come to look back, in the light of historic record, at the result of this attempt of theologians to unite Paganism and Christianity we are amazed. The grotesque and repulsive images of the Pagans are amiable and harmless in comparison with the monstrous spiritual hybrid, neither Christian nor Pagan, which this union produced. It pictured and worshipped a Supreme God, who with Satanic ingenuity, constructed a destiny of eternal torment for billions of human beings. No wonder the worshippers of such a false, cruel God invented the Inquisition and tortured millions of human beings to death.

Owing to this misconception of the Deity and utterly at variance with the teachings of Jesus, but in His name, this so-called Christianity persecuted the Jews without mercy and deluged the world with blood. The total wave of fiendishness that is now sweeping over the world is the result of these Pagan adulterations of Christian truth.

That they might know the truth, Jesus promised the Holy Spirit to His followers. Could the Holy Spirit be given to anyone who consented to fellowship with any organization that directly or indirectly upheld or excused a union with Paganism and evil deeds? Without the Holy Spirit do not men walk in darkness?

Those to whom the Holy Spirit is granted are amazed at the resulting wide mental perspective and the perfect harmony shown in every detail, of all Biblical statement, excepting known interpolations. Without the Holy Spirit man cannot see any connected, underlying philosophy in the Bible and the doctrines of Jesus.

Without the gift of the Holy Spirit, to all, however highly educated, even in theology the Scriptures are a closed book.

Without the influence of the Holy Spirit education tends to crystallize the mind, depriving it of that plastic, humble, childlike attitude, essential to a vital faith in Christ and a complete surrender of the human will to the Divine Will. Hence, as St. Paul stated: "Not many wise (educated), not many noble are called." This was true in the days of the early church and it is so now.

Jesus for this reason was obliged to go to the uneducated to get a hearing and He said that the publicans and harlots went into the Kingdom of God before the Chief Priests and Elders—the theologians of that time. Other things being equal, however, it is plain that education is of the highest importance, but without humility—a sense of fitness of things—a sense of one's own proportion and relation to the Great Ruler of the Universe—education, polish, learning is abortive—a house built upon the sand.

As far back as the human record goes it is clearly demonstrated that those who made a business of theology—the priesthood gradually grew, with some exception, conceited, bigoted and arrogant. Corruption of truth began with them.

To what else could the great apostasy to Paganism possibly be due but to theological scholasticism? Jewish scholasticism killed Jesus and St. Stephen because they persisted in teaching without being ordained by it and for not preaching the traditions of the Elders who had corrupted truth.

What has a mere difference in shade of philosophical belief termed "Truth" to do with determining practical human affairs? Has it not all to do? Has not the civilization that sprang from the Christianity of the Pilgrims, Puritans, Quakers and Moravians, for instance, defective as it was, much to show in comparison with the civilization that sprang from the more defective Christianity of the conquerors of Mexico?

Unquestionably there have been theological scholars of high ideals self-sacrificing to the last, but if they pointed out the errors in doctrine of the Ecclesiastical Powers that they were invariably relegated to the rear or cast out entirely.

NEWTON T. HARTSHORN.

* Note—This pernicious method of using Bible texts, or groups of texts, to prove any view desired is the cause of the existing religious confusion. Only that view which harmonizes with all Biblical statement, except known interpolations, can be correct.

Appreciations.

Beaumont, Texas.

Am sending $1.00 in payment of my subscription to the National Labor Tribune for 1919, and am pleased to express my appreciation of it in every respect.

Please note the change in my address.

Yours very truly,
MRS. HANNAH LAMB.

Beaumont, Texas.

Please find enclosed $1.00 for my subscription to the Labor Tribune for one year, which I am sorry to have neglected to renew, and thank you very much for sending it the past several months.

I wouldn't want to be without the National Labor Tribune.

Sincerely yours,
T. P. Coppels.

An Interesting Sermon

(Continued from Page Three.)

man has been rising from a protoplasm up to his present status by evolutionary processes, and that there was no redemption because there was no fall, and that there will be no resurrection because, according to our theory, the dead become more alive in the moment of dying.

Thus the battle of the cross, the divine plan, the wisdom of God, and the power of God connected therewith, is an old story and still foolishness to the world; but the Lord declares that the time is coming when the wisdom of his plan shall be manifested and when the folly of the worldly wise shall be likewise shown. Then, the Lord tells us, he will remove the rebuke of his people; they shall no longer be called foolish, but shall be recognized as having declared the wisdom of God and the power of God as he himself revealed it in the cross of Christ.

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime."

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$158.00
Paid in	4.00
Total	$162.00
Paid out	$165.00

Lafayette, Ga.

Find enclosed post office money order to renew my Tribune for 1919. Thank you for sending the paper so long after my subscription had run out. I like the religious features of the Tribune all right and hope you will have the privilege of publishing them as long as necessary.

Yours for truth and righteousness,
J. W. McClure.

BUY 4TH LIBERTY BONDS

There must be a way to circumvent the submarines which are lurking about our coast and preying on the commerce of nations. The main idea is to find and stamp out this new menace with all possible expedition. American ingenuity, which has been equal to all the problems presented by the war so far, will not fail eventually with this.

England has organized a dye combine to render futile Teuton trade attacks after the war. When the kaiser's merchant minions consult him as to a good line for their first commercial offensive, Wilhelm will "never say dye."

The government will limit the size of all luggage, as a war measure. Now if she tries to make us carry the hat box and the bird cage in addition to the grips, we can pull the law on her.

Novel Wraps and Coats

Only a few of the coats and wraps for fall and winter lay claim to novel designing. For one thing, designers restrict the amount of materials to be used to definite lengths that do not allow anything for merely decorative addition to these wraps, and for another—simplicity is the fashion; the public generally likes it.

One exception to the rule that allows a great measure of novelty is the coat appears in the handsome model shown at the right in the illustration above. This is a heavy, caster-colored garment, of pom pom cloth, with a shawl collar and deep cuffs of otter. It is made with the approved double-breast, fastening to the left, near the waistline, with handsome buttons. These are square and match the coat in color, with rims in the dark shade of the fur. Four of them are set on each sleeve and one on each pocket. The coat is straight, but is drawn to the figure at the waistline by a soft girdle of the cloth. The designer might have considered the coat complete if nothing more had been added to it; but there was the temptation to add the charm of the straight panel and the smart suggestion of a military cape all at one and the same time—and it was alone. Therefore there is a long, narrow cape, banded with fur and finished with buttons, which puts this extravagant and beautiful coat in a class where it has few rivals.

For mild climates, or fall wear, there are some scarfs and capes suited to between-seasons that are often clever combinations of two accessories in one garment. The cape shown in the figure at the left of the picture contrives to extend itself into a broad girdle with sash ends that are finished with a handsome yarn fringe. Fringe is a much coveted decoration these days and these sash ends are further enriched by embroidered dragons that match it.

Julia Bottomley

Capes Are Stylish.

Capes are very desirable and very stylish. But if a girl can have but one wrap outside of the regular raincoat, a warm wool coat is the best choice. Those for this season are, for the most part, belted, double breasted, having patch pockets, collars which can be rolled high and the coat reaches the edge of the dress at the bottom. Materials are much the same as they have been in the last two seasons; wool velours, duvetyn or other woolly surfaces. Bolivia is a beautiful material, but its wearing qualities are somewhat doubtful.

On Parole

By Malida Frances Pfeifer

(Copyright, 1918, Western Newspaper Union.)

"You won't do it, Bertha?"

"I must, Aunt Martha. I promised my father before he died to do all he had planned out and I shall keep my pledge. This circumstance of the paroled convict he forgot to mention to me, but I must complete the matter."

"But to think of harboring a criminal! Why, he may get up in the night and cut our throats and rob us!"

"I am sure you are needlessly alarmed."

"Very well, Bertha. I will not interfere with your duty, but I shall be in mortal dread all the time this James Lapham is here."

Mr. Wordell had been a good hearted man. His interest in securing the parole of Lapham at the state penitentiary was along his usual line of benevolence. A mission worker had told Mr. Wordell that the fellow deserved a chance to reform, and Bertha's father had promised to give him work and look after him for a year. Just after her father had died Mr. Wordell's lawyer wrote to Bertha concerning the matter. She had at once authorized the attorney to sign the necessary papers in her name and send the man to her home.

One afternoon Bertha and Aunt Martha were seated on the porch when a man came up the graveled walk and lifted his hat politely. Both ladies arose to their feet, for there was something about the visitor which attracted attention and respect.

"I have a card for you, Miss Wordell," he said, and extended the same. Bertha looked astonished. The card was signed by the warden of the penitentiary and certified to the parole of James Lapham, convict. The bearer's head was slightly inclined as though under the sense of humiliation. A strange wave of emotion swept over the soul of Bertha.

In an unaffected businesslike way Bertha accompanied her visitor about the little farm. She pointed out what was to be done and mentioned the compensation they were able to pay. When they again neared the house she regarded her companion earnestly.

"Mr. Lapham," she said, "I am inclined to feel entire confidence in you. No one outside of my aunt and myself shall know of the circumstances under which you become our guest. There is my father's room in the house. He would have trusted you implicitly. I shall do the same. I will prepare it for you."

James Lapham put up a dissenting hand. "I thank you," he said, "but I shall get along comfortably in the barn room, where I can watch our things."

It was settled. James Lapham took hold of the duties with earnestness and interest. He won upon Bertha daily and Aunt Martha got to chatting with him at the table and the occasional half hour he passed evenings on the veranda.

One afternoon both the ladies went away and returned earlier than planned. From the front parlor echoed forth from the piano a melodious operatic selection in perfect tune and harmony. They could make out Lapham at the instrument. "Why, Mr. Lapham!" exclaimed Aunt Martha appearing at the window. "We never knew you could play!"

"Oh, picked up a few odd tunes," explained Lapham in an embarrassed way. Music, I suppose, was his only accomplishment. Bertha has spoken of retouching a faded oil portrait of her father. Lapham got the pigments necessary and the restored picture showed the master hand of a born artist.

Six months passed. One day Bertha glanced over the city paper and she started and re-read an item, telling how James Lapham, an ex-convict, had received a parole under false pretenses, had been arrested with a band of burglars and returned to the penitentiary. A vivid impulse sent her into the garden.

"Mr. Lapham," she said, in quite a flutter, "will you tell me what that means?"

He read the item and then flushed. He was silent for a few moments. Then he spoke clearly.

"It means that I am not James Lapham. I hope this discovery will make no difference in my position, for I have been contented and happy. I was half musician, half artist, disappointed in my ambitions and not earning much. I met a fellow in prison who was simply the real James Lapham. He told me his story and said he was going to South America. I took his name, I assumed his place. That's the simple story, Miss Wordell, and I deplore my deception if I should thereby lose your esteem."

He had not lost it; for Bertha's heart throbbing warmly was the thought of his going away. He did not go, and the discovery was a mutual secret until one day he said under the fair blossoming apple trees:

"Miss Wordell, dare I venture to say as Hector Valle, what I could ever say as James Lapham—that I love you?"

"You must not go away," she answered almost in a whisper. "We would miss you now. Wait until I know Hector Valle a little longer, and then—and then—"

He read in her lovely eyes a promise and patiently awaited its fulfillment.

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New York Public Library 476 Fifth Ave

SAY, LET US PUT THE FOURTH LIBERTY LOAN OVER THE TOP THIS WEEK

KAUFMANN & BAER COMPANY GUILTY OF FRAUDULENT ADVERTISING

MORRIS BAER, PRESIDENT, DECLARED IN CRIMINAL COURT THAT THE PUBLISHED OFFER AND SALE OF SOLDIERS' UNIFORMS "HAND-TAILORED IN EVERY RESPECT" WAS ONLY A MISTAKE.—SOME INTERESTING DETAILS BROUGHT OUT BEFORE THE COURT BEFORE SENTENCE WAS PASSED.

On Saturday, October 5, 1918, in the Criminal Court of Allegheny County, Kaufmann & Baer Co., conducting one of the large department stores in Pittsburgh, made a formal plea of nolle-contendre (guilty) to a charge of false advertising. They were represented in Court by Attorney Thomas Patterson, foremost civil lawyer of the Pittsburgh bar, having also had as counsel Attorney Rody P. Marshall, a leading criminal lawyer of the city.

Before passing sentence, Judges Joseph Swearingen and Ambrose B. Reid, sitting jointly on the Criminal bench, heard a brief statement of some of the details and facts on which the charges were based. The information filed on May 17, last, by Constantine E. LaVigne, of Washington, D. C., alleged that on the 19th day of April, 1918, and prior thereto and subsequent thereto, Kaufmann & Baer Company, knowingly made and disseminated certain statements and assertions in their advertising concerning the quantity, the quality, the value, etc., the manner and source of purchase, and the motives and purposes of certain sales of certain merchandise which were untrue and calculated to deceive.

Mr. LaVigne further alleged that all of this was contrary to an Act of Assembly of the Commonwealth of Pennsylvania in such cases made and provided.

Alfred M. Lee, Pittsburgh attorney, represented Mr. LaVigne in the successful prosecution of this case, which closed abruptly and unexpectedly owing to the decision of defendants to plead guilty. Mr. LaVigne was summoned from Washington by telegraph. His statement before the judges was essentially to the following effect:

J. B. Greenhut Company's department store, Sixth avenue, between Eighteenth and Nineteenth streets, New York City, closed its doors permanently in March, 1918. The stock was subsequently sold. Gimbel Brothers, in New York, Philadelphia, and Milwaukee, announced that they bought it all, the New York store advertising "a small portion resold to two stores in other cities."

Kaufmann & Baer advertised that they had acquired jointly with a large Eastern concern the entire stock of Greenhuts—a $2,500,000 deal. When the Greenhut Company filed its petition of dissolution in the Supreme Court, the directors stated that they realized $1,088,250 for the stock sold to Gimbel Brothers, adding that the price was "exceedingly favorable," advantage being taken of the present high price of merchandise to obtain the highest possible price.

Kaufmann & Baer stated that, on March 11, agreements were signed by the parties in interest, and $100,000 was paid by them to bind the bargain. Invoices covering the entire assortment of Greenhut merchandise bought from Gimbel in this transaction by the Pittsburgh store show a grand total gross of $114,285.11. These are original invoice figures, supplied by Kaufmann & Baer themselves, and secured by LaVigne through the co-operation of the United States Postal authorities.

Morris Baer was forced to admit, upon cross-examination in Court by Attorney Lee, that the $100,000 was not a payment to bind the bargain for further joint participation in a $2,500,000 deal as the

(Continued from Page Eight.)

Trouble Along the Hindenburg Line

WHAT OUR READERS ACROSS THE SEA THINK OF US

503 Keppochhill Rd.,
Glasgow, Scotland.

National Labor Tribune, Pittsburgh, Pa.

Dear Editor: I have for years been a subscriber to your valuable paper and duly appreciate the same.

I am cutting out and posting in a book some of the articles. I have all these except the issue of January 25, 1917. I wonder if you could supply me with a copy; also one published some months ago (sorry I cannot give the date), containing a lengthy article on Billy Sunday. I had a copy of this but it has disappeared. I enclose postal order for one shilling as payment of postage.

Your paper is a good one and is appreciated wherever it is known over here.

Hoping you can oblige me and wishing your paper a success,

Very truly yours,
Alexandra Hayworth,
503 Keppochhill Rd., Glasgow, Scotland.

LINEMEN ORGANIZE TO DEMAND MORE WAGES

WILL WAIT UPON MAYOR E. V. BABCOCK AND ASK FOR $6.70 A DAY AS SOON AS UNION IS FORMED.—SMALL HOME HOLDER PROTESTS AGAINST HIS TAXES WHICH ARE HIGHER THAN RENTING A HOME.

The linemen employed by the city of Pittsburgh are now forming themselves into a union, and as quickly as the organization is formed a demand will be made upon Mayor E. V. Babcock and coun-

(Continued on Page Seven.)

PRODUCTION ON INCREASE

(Special to the Tribune)
Essington, Pa., Oct. 10.

Production at the Essington Works of the Westinghouse Electric and Manufacturing Company, in South Philadelphia, is increasing in a most gratifying manner. The new men, who were neither familiar with the work when they were hired and were strangers to Westinghouse methods, are constantly improving, and today fewer men are turning out a larger output than was formerly accomplished by a larger force. The report for the month of September, which has just been tabulated, shows the largest volume of shipments made for any similar period, and includes the following more important deliveries: For the Submarine Boat Corporation at Newark, N. J., eight complete vessel equipments of ship-propelling machinery, consisting of steam turbines, floating frame reduction gears, with auxiliary apparatus. To the same shipyard have been shipped in addition 21 condensers, eight air separating tanks, five circulating pumps and fourteen complete sets of propellor shaftings. Shipments of similar apparatus were also made from the Essington works to the Merchant Shipbuilding Company at Bristol and to one of the United States Navy Yards, where the Westinghouse marine system is being installed on U. S. destroyers.

In spite of the fact that the effects of Spanish influenza are now somewhat interfering with keeping up production, the shops expect to establish a new high record for shipments during October.

LUMBER BARONS BLOCK WAR

Seattle, Wash.—The hoggishness of the C. A. Goodyear Lumber Company is blocking the government's efforts to secure spruce lumber for the building of airplanes, and Uncle Sam has started condemnation proceedings against this concern. The company rejected every reasonable price offered by the government.

PITTSBURGH'S BIG MEN LEAD IN DRIVE FOR LIBERTY BONDS

COMMANDER IN CHIEF H. C. McELDOWNEY PICKS BIG ACES FOR PHENOMENAL AND UNIQUE DRIVE.—THE HUN FLU SPRAGS DIRECTOR NESBIT'S GAS ATTACK AND VALUABLE TIME IS LOST WAITING ON THE HEALTH DEPARTMENT TO LIFT THE EMBARGO.

The heavy artillery in the big Fourth Liberty Loan drive began a most violent barrarge during the latter part of the week and the indications are that whenever the smoke clears away the objective will be far in the rear.

Pittsburgh's multi-millionaires and captains of industry buckled on the armor for this momentous occasion and the people of this industrial section are confident that the report to be given to the public by "Commander in Chief" H. C. McEldowney will be as encouraging to the anxious multitudes in the district for the purpose intended as those handed out by our brave soldiers in the field. The plans were well formulated and a big Ace, B. F. Jones, Jr., was made chairman. Associated with him is President A. L. Humphrey, of the Westinghouse interests, J. B. Rider of the Pressed Steel Car Co., E. R. Crawford of the McKeesport Tin Plate Co., John M. Phillips of the Phillips Mill and Mine Supply Co., J. F. Byers of A. M. Byers and Co., I. W. Frank of the United Engineering Co., W. B. Shiller of the National Tube Co., Joseph C. Trees of Benedum Trees Co., W. C. Costin, president of the Pittsburgh Screw and Bolt Co., Frank J. Lanahan, Fort Pitt Malleable Iron & Steel Co., J. J. Flannery, D. L. Gillespie, G. C. Graham, H. H. McClintic, W. L. Mellon, E. W. Mudge, H. W. Neely, W. L. Rodgers, H. B. Rust, Ralph Theopolis, H. J. Heinz, and others.

All business matters were set aside and the big guns were thrown into action, the woods were thoroughly shelled by a house to house canvass and the dollars were rattling along with the harmony of a pit car of coal rushing over inch and one-quarter streams. It is hard to estimate the spoils netted in this majestic sweep, but it is safe to say that by the time the values are placed upon the clean-up that the apportionment allotted to the Pittsburgh district will not be far behind. Already many of the industries in the Pittsburgh district have come through with their hundred per cent quota. Honor flags are floating to the breeze in the Allegheny Valley. The Allegheny Steel Company is on top of the heap, the Heidenkamp Plate Glass Co., of Springdale, also came through with flying colors and the Edgewater Steel Co. has safely landed its hundred per cent quota. The West Leechburg Steel Co. is up in the front ranks and the Westinghouse Electric and Manufacturing Co. goes over the top. The Pressed Steel Car Co. is leading the Ohio Valley and A. M. Byers Co. heads the list of the hundred per cent sweeping up the Monongahela Valley.

The Pittsburgh idustries are being tabulated and every one of them will be under the wire with a hundred per cent before the curtain falls on the last day. Some lagging was experienced, probably owing to the influenza scare and the Hun peace bluff. This caused some to stop and look up for a moment or two, but the big drive has swept everything before it and it is hard to estimate when this will stop or how far beyond the objective the heavy artillery has gone.

There is but little question regarding the position of the Pittsburgh district in the big Fourth Liberty Loan and while some delay has been experienced yet the men in the mills, shops, factories and

(Continued on Eighth Page.)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence.

Huntsburg, O.
Enclosed find renewal of subscription. I very much enjoy your paper and thank you for continuing it.
Yours,
MRS. C. M. ENSIGN.

Tokio, Japan.
We away over here have hears of your paper. Will you be kind enough to send us a few sample copies?
Yours truly,
Y. OKURA.

Waynesboro, Va.
Please find enclosed check for the continuation of your wonderful paper, both religious and otherwise.
Yours respectfully,
JOHN T. CLARK.

Blairsville, Pa.
Once more I am pleased to renew my subscription to the good old Labor Tribune. Yours very truly,
REYNOLDS NEAL.

Cattlesburg, Ky.
I am pleased again to forward to you by subscription for the years 1918-19. Accept my thanks for prompt delivery.
HENRY GRAY.

Camp Lee, Va.
I receive my Tribune every week and hardly anything escapes me. I pass it along to the other boys.
Yours,
HARRY LOUGHRY.

Dawson, Okla.
The Tribune is surely a blessing to me away out here in the far west in Camp Sill. Yours very truly,
B. W. HORNE.

AN INTERESTING SERMON.

"AFTER THIS THE JUDGMENT"—NEW LIGHT ON AN OBSCURE TEXT.

DALLAS, TEXAS, October 14, 1906.—A convention of Bible Students, Believers in the Atonement of the Precious Blood, representing Texas, Alabama and Indian Territory, opened here yesterday. Amongst its speakers was a man from Allegheny, Pa., whose discourse we report. His text was, "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Heb. 9:27, 28.) He said:

Our text has long been misunderstood: to the majority of minds it signifies, Beware of doomsday, and bids humanity quake at the thought of inexpressible agonies awaiting all who have not made their peace with God through Christ. We quite agree that the Scriptures do teach "a just recompense of reward to every soul of man that doeth evil:" we agree that none of God's laws can be violated with impunity, that "Whatsoever a man soweth that shall he also reap;" but we dissent strongly from the usual thought that the divine Creator purposed from before man's creation an awful and unjust torture, inconceivable in its severe and prolonged sufferings. This erroneous view has come to us from the "dark ages," and we thank God that gradually the eyes of our understanding are opening, so that some of the features of the nightmare of horror which once engulfed us are fading away, and our minds are attaining a saner view of the Almighty and a better understanding of his Word.

Error is frequently inconsistent, as in the case before us: it claims, on the one hand, that the sufferings of the ungodly, the unregenerate, begin in the very moment of death and last through all eternity, without change or abatement; then it takes the text before us and contradicts itself, saying that the whole world of mankind will need to wait until the Day of Judgment, and that then and there they will enter upon their hopeless torment. If the one view be right the other one must be wrong, all will admit; but we hold that both these conceptions of the future are erroneous, that both of them are inconsistent with the divine testimony. Scripturally considered, the judgment of the Church takes place during this Gospel age, while the world's judgment will transpire during the Millennium. Scripturally considered, the Church, the Elect, now on trial for eternal life, will receive their reward, be glorified, fully empowered, and will then constitute the "judges of the world." It is in harmony with this that the Apostle declares, "God hath appointed a day (the Millennial day—a thousand-year day) in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31.) That "Man" is the great Christ, the antitypical Moses—the antitypical seed of Abraham—Jesus the Head, and the Church, the members of the body.—Gal. 3:29.

JUDGMENT INCLUDES TRIAL

We are not now discussing our text; we are merely considering first the erroneous views which generally prevail respecting the Judgment. What Christian does not recognize the fact that he is now on trial as a member of the body of Christ, to determine whether or not he shall be counted worthy to maintain his blessed relationship and to have it confirmed and extended into the future glory, honor and immortality which God has promised to the faithful. By faith and consecration we join the Church of Christ at the present time on "probation," as our Methodist friends illustrate. The probationary period is our earthly life; and our Lord declares that if we are faithful to our covenant of sacrifice we surely shall have the full and blessed reward of permanent membership in his Church, his body, by participation in the First Resurrection. He tells us that our names are written in the Lamb's book of life from the moment of our accepted consecration. He tells us that a crown of life was set apart for us at that moment, and assures us that if we are faithful he will not blot out our names and will not give the crown to another—implying that unfaithfulness would result in the blotting out of our names from the elect class and the giving of the place and the crown to another who would prove unfaithful. Surely all can recognize, then, that this probationary period is the Church's judgment time, and that the rewards at the end, at the second coming of Christ will be merely such as are warranted by our course while on trial—in a word, that our trial is a testing of our faithfulness, loyalty, in harmony with our covenant of sacrifice, by which we entered the Lord's family and on account of which we received the begetting of his Spirit.

In the Scripture we have quoted the Apostle shows clearly that the world's day of judgment is future, and he confirms this when he says, "Know ye not that the saints shall judge the world?" (I Cor. 6:2.) Since it requires all of this Gospel age to predetermine who are the real saints who shall reign with Christ a thousand years (Rev. 20:4), since it requires all of this age to determine who shall constitute the elect judges of the world, it must be manifest to every thinking person that the world's judgment or trial-day can not come until after the Church's judgment or trial is completed. Moreover, the character of the Church's judgment or trial during this age should furnish such an illustration of the subject of trial or judgment as would forever set aside as foolish the ordinary view that has come down to us from the "dark ages," that the world's day of judgment would be a twenty-four hour day in which Christ would merely deliver sentences against the race, ignoring all opportunities for trial, for testing them in the knowledge of the truth.

Most explicitly and most reasonably the Scriptures show that the Millennial day, a thousand years long, is to be the world's period of trial, of judgment; that during that day the Sun of Righteousness will arise, and cause the mental illumination of the whole world with the knowledge of God, of truth, of righteousness. Then all the blind eyes shall be opened, much after the manner that the eyes of our understandings are now opened to see the Lord and to understand his Word. The veil of ignorance that is now spread over all things, the Lord assures us, will be abolished, will be removed during that Millennial day, when his Kingdom shall take control of the world's affairs, banishing its sin and ignorance and superstition, and binding Satan, the prince of darkness and error. Thus will the Lord grant a trial to the world of mankind somewhat similar to the trial for everlasting life or everlasting death. The Church, now on trial, will then, by obedience, have proved loyal to the Lord and to righteousness, and therefore worthy under the Lord's terms of life everlasting.

But during this Spirit dispensation all those who are recognized as the Church and thus placed on trial are first begotten of the Spirit; hence, if their trial pass successfully, it means that they will be born of the Spirit in the First Resurrection and have eternal life as spirit beings and no longer as human beings. The world, on the contrary, will not be begotten of the Spirit and be on trial for eternity as spirit beings, but under the terms of the Lord's promise their trial will be for worthiness or unworthiness of eternal life as human beings—as inhabitors of the earth, restored to Paradisaic conditions during the Millennium. The trials are alike then, in that they mean either life eternal or death eternal. Whoever of the Spirit begotten, Spirit-enlightened ones now sins wilfully and deliberately, passes under condemnation of the Second Death, the Apostle assures us. (Heb. 4:6; 10:29-32.) Whoever of the world in the next age, after having attained a full enlightenment, a full opportunity of reconciliation with God, shall then wilfully and deliberately reject and neglect divine mercy shall die the Second Death—or, as the Apostle Peter declares, such shall be "destroyed from amongst the people"—"punished with everlasting destruction."—Acts 3:23; II Thess. 1:9.

OUR TEXT MISUNDERSTOOD

Having glanced at the erroneous views respecting the Day of Judgment and briefly presented the Scriptural view, we now turn to our text to consider it. We have already noticed the erroneous light in which it is generally viewed, and now call attention to the fact that it is not referring to the death of mankind in general nor to the judgment of mankind in general. The entire text clearly demonstrates that the Apostle is discussing the typical priests of the Jewish people and their typical sacrifices, and is fitting to these types their antitypes. After describing the sin offering of the Day of Atonement, he tells us that the earthly priests who made these sacrifices typified our Lord Jesus. Their going into the Most Holy represented the going of Jesus, our High-priest, into heaven itself, their sprinkling of the Mercy Seat and thus making atonement typified his presentatiin of the merit of his own sacrifice to the Heavenly Father, his application of his own blood of atonement. The coming out of the earthly priest from the Most Holy represented the Second coming of Christ, the gorgeous robes typifying the divine glory, honor and power of Messiah. As, then, the earthly priest proceeded in his glorious robes to bless all the people, to assure them of divine forgiveness and reconciliation, and to give them comfort, encouragement and assistance during the ensuing year, so the Christ will bless all the families of the earth, encouraging, helping, uplifting them, and bringing so many as will back to the full perfection of God-likeness.

This is the picture which the Apostle lays before our mental vision in the context. Then he proceeds to show that there was a special trial or testing upon those earthly priests before they could enter the Most Holy and make the atonement there; in order to be the officiating priests in the Most Holy they must die—not literally, not actually, but in a typical manner. They did this under divine direction by taking an animal, a bullock, to represent the priest. When he had laid his hands upon it it signified that it was his representative, and when he smote the bullock and killed it and took of its blood and went into the Holy and Most Holy it illustrated how Christ, begotten of the holy Spirit, a New Creature, sacrificed his human nature and then presented his human life (represented by the blood) as a ransom price to justice for the life of Adam and all of his posterity who died through his disobedience. Thus in type every year the Jewish priests represented the antitypical sacrifice of Christ Jesus. The Apostle declares that in doing this year by year continually, repeatedly, they illustrated the fact that it was not the real atonement for sin that was effected, but merely the typical one, reckoned good for the year. But the Apostle explains that Christ, having become a high priest of a higher order, enacted all of these things on a higher plane—on the antitypical plane. His sacrifice was not that of a bullock but of himself. The blood, the life, which he took into the Most Holy, even heaven itself, when he ascended on high to appear in the presence of God for us, was the real merit of his own sacrificed life. It needed not to be repeated ever, because it fully met the requirements of divine justice.

"AFTER THIS THE JUDGMENT"

The Jews repudiated the cross of Christ—as the Apostle says, they "stumbled over it." They were looking for a Messiah who would enter upon his glorious career as the emperor of the world, the seed of Abraham, to bless all the world, and who would associate their nation with him in this work. They were too proud and boastful of heart to accept the message that Messiah must first die, must first redeem the world, and must present the redemption blood to divine justice before he could be just and the justifier of them that believe—before he could accomplish the work of blessing Israel and all the families of the earth. The Apostle in our context demonstrates the fact that the death of Christ as the High Priest of the world was taught by Moses in the Law during the entire period of Jewish history—that every high priest of the family of Aaron who killed the bullock thus represented his own death, his own consecration to death. And then he points out that even after passing into the Holy and partaking of the bread and enjoying the light of the candlestick and offering incense upon the golden altar, the high priest had the great test of all before him, for, according to the Law, if he had not performed the entire work correctly his attempt to pass under the second veil into the Most Holy would have meant his death, his extinction.

This is the judgment of our text—the crisis—the test that came upon every Jewish high priest as he attempted to serve in the office of the high priest on the Day of Atonement. As thus in the type God appointed to those men, priests, first to die figuratively in the killing of the bullock, and after this to have a judgment or trial or decision respecting their worthiness or unworthiness to be priests in attempting to enter the Most Holy, so, says the Apostle, it was also with Christ. Christ fulfilled all those things in the antitype. He was offered once to bear the sins of many: he not only consecrated at Jordan when he was baptized and received the Holy Spirit, but during the three and a half years of his ministry he carried out that offering or sacrifice and finished it at Calvary—there he passed under the second veil. According to the type, if his work had in any measure or degree been defective he would never have risen from the dead, he would have perished in death. But his resurrection on the third day on the other side the veil, a spirit being, was evidence that his work of sacrifice had been thoroughly done, that it was acceptable to the Father.

The Apostle sums up his argument by pointing out that as Jesus had thus died, had thus passed his judgment, and had the evidence of divine acceptance in his resurrection, we all who believe the record and trust in him may know that the next feature in order will be the coming forth of this great High Priest in his due time to bless the world. The Apostle emphasizes this by saying that he will appear the second time without sin. This does not signify that at his first appearing he had sinned, for the Scriptures quite to the contrary declare that "in him was no sin," but he appeared the first time as a sin offering—to take the place of the sinner, to suffer in the sinner's stead; and the Apostle would have us understand that our Lord at his second advent will not be manifested as a sin offering—he has already accomplished that in the sacrifice of himself—but his second coming in power and great glory will be

"WITHOUT SIN, UNTO SALVATION"

The Scriptures everywhere point us to the fact that while believers in the present time may properly enough claim to be saved, nevertheless, as the Apostle says, "We are saved by hope" (Rom. 8:24); the actual salvation is to be brought unto us "at the revelation of our Lord and Saviour Jesus Christ." (I Pet. 1:13.) In other words, those who accept the Lord's message by faith now have their probationary trial now, and must wait for the salvation until the second advent of our Lord. The salvation of the elect class will be the very first item connected with the Lord's second advent. His promise is that he will come again and receive them unto himself, that he will grant them a share in his resurrection, or, as the Prophet mentions the matter, "God will help her (the Bride of Christ) right early in the morning." (Psa. 46:5.) The salvation of the Church will be immediately followed by granting the world its opportunity of salvation—the forgiveness of all sins of heredity, the punishment with stripes of every wilful sin, administered in such a corrective manner and with such encouraging assistances as will be most helpful to the world to lift whosoever will out of sin and death conditions up, up, up gradually during the Millennial age to the full perfection, full salvation, full attainment of all that was lost in Adam and redeemed for us by the precious blood. This is the salvation which Christ brings at his second coming, the salvation which only the Church knows how to anticipate and appreciate now, the salvation of which the Apostle speaks when he says, "God will have all men to be saved, and to come to a knowledge of the truth."—I Tim. 2:4.

"THEM THAT LOOK FOR HIM"

The Apostle declares that the Lord will appear at his second advent "unto them that look for him." He is here very evidently not referring to any manifestation to the natural eye, for in that event our Lord will appear to those who are not looking for him as much as to those who are looking for him. But the Apostle wrote under inspiration and phrased his language properly. Our Lord's second advent is not to be in the flesh, for as in the type the high priest put on the glorious garments when he came out to bless the people, so in the antitype our Lord will be clothed in the glories of the divine nature during the time of his pouring out blessings upon the human family. As no man has seen God at any time except as God was manifest in the flesh, so none will be able to see the glorious High Priest except as he shall be manifest in the flesh, for the Scriptures declare that he is the express image of the Father's person. If, therefore, the Father's person can not be seen neither can the Son's person be seen. As the Apostle declares, the King immortal, invisible, dwelling in the light which no man can approach unto, whom no man hath seen or can see, is a description which fits both the Father and the glorified Son.—I Tim. 1:17; 6:16.

Hence those who will recognize the Lord at his second coming must be those who will look for him, and they alone. And only the enlightenment of the eyes of the understanding will enable any one to look for the presence and power and blessing of the Invisible One—not seen to the eye of flesh. The truly consecrated of the Lord's people will, therefore, earliest be ready to recognize the presence of the Son of man—to recognize manifestations of his glorious reign begun. And when these shall have passed beyond the veil to be with him, the great time of trouble will manifest to the world the change of dispensation, the consummation of this age. Then, quickly following that manifestation, will come the Lord's manifestation to the world through his ancient worthies in the flesh, and gradually, as the eyes of understanding shall open to the situation, every eye shall see him—shall recognize that he who died on Calvary is indeed the great King through whom all the families of the earth are to be blessed in proportion as they will render obedience to the righteous requirements which then will be clearly discerned by every creature, because then the knowledge of the Lord shall fill the whole earth as the waters cover the great deep, so that none shall need to say to his neighbor, Know thou the Lord, for all of them shall know him from the least to the greatest of them.—Isa. 11:9; Jer. 31:34.

In conclusion, then let us have right views of the judgment or trial time of the world in the next age—right views of our own, the Church's trial time in this age, and correct views of our text, which points out to us that the judgment or trial which came upon every priest every year when he attempted to take the blood of atonement into the Most Holy was a type or picture of the sacrifice of Christ and its acceptableness to the Father, and of the test which was upon him by which his resurrection was demonstrated, that his sacrifice as a whole was perfect and acceptable, and therefore the basis of the reconciliation for the sins of the whole world.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$162.00
Paid in	6.00
Total	$168.00
Paid out	$171.00

Miles, Texas.

Enclosed find $1.00 to pay for my subscription to your valuable paper. We enjoy the religious features, especially the sermons.

May the Lord bless you in the stand you have taken for the Truth.

MRS. F. G. ROGERS.

Paterson, N. J.

The Labor Tribune has been a welcome visitor to my home for a number of years, so please discontinue sending it as I am not able to subscribe for it. Your work and labor of love will not be in vain in the Lord (I Cor. 15:58).

Yours truly,
A. MITCHELL.

APPRECIATIONS.

Plymouth, Mich.

Enclosed please find Three Dollars to pay for the paper you are sending me. Please change the date on the tag.

Yours truly,
ROBERT BIRCH.

Philadelphia, Pa.

Enclosed please find renewal to your paper. We are glad to lend our support to your paper while the reasons are many. We do so especially on account of publishing the sermons. And as we continue on may the friendship continue. The memory of this man of God continuing to inspire us on until the goal is reached and the summit attained.

"Forever with the Lord!" Amen. So let it be. Life from the dead is in the word; 'tis immortality.

All hail Sister Kendall's noble defense of the truth in a recent issue of your paper, especially the chronology features, as taught by Bro. Russell.

WILLIAM LAKE.

Canton, Ohio.

I believe the time of my subscription for last year has nearly expired, so I will enclose herewith one dollar in currency for the renewal of my subscription for another year.

My chief interest in the Tribune is the religious features and another is its promptness in arriving. Through the Tribune I hear much that happens among Pastor Russell's followers and their appreciation of the Truth.

Yours with much love,
WM. HERRICK.

Linfield, Pa.

I see by the label that my subscription to the Labor Tribune expired August 18. I thank you for so kindly sending the paper after so long overdue. I thank you for continuing to publish dear Pastor Russell's sermons.

Enclosed please find post office money order for $3.00 for one year's subscription for myself, and remember some hungry souls with balance.

May the Lord reward you for your good work for others.

Most respectfully yours,
CHARLOTTE E. KENDALL.

Huntsburg, Ohio.

I thank you for continuing my paper. I very much appreciate the reprint of the sermons and all writings in harmony with them. May our King reward you.

Sincerely yours,
C. M. ENSIGN.

Muncie, Ind.

I see my subscription to the Labor Tribune expires on October 6, 1913. I ask you to please discontinue it for the present. Have enjoyed your paper for several years and wish you continued success, and may Our Father's richest blessings be with you in publishing the Truth.

Very truly yours,
A. SCHAUFELBERGER.

Vine, Va.

Find enclosed money order for one dollar to renew my subscription to the Labor Tribune for one year.

Yours with best wishes,
T. J. CARTWRIGHT.

Beatrice, Nebraska.

I certainly do enjoy the religious features of your paper, and pray God to bless you for your good work in upholding the Truth.

Yours by His grace,
MRS. C. L. PALMER.

MY GUEST

Speechless sorrow sat with me;
I was sighing wearily;
Lamp and fire were out; the rain
Wildly beat the window pane.
And a hand was on the lock,
One in waiting spake to me,
Saying sweetly,
"I am come to sup with thee."

All my room was dark and damp,
"Sorrow," said I, "trim the lamp,
Light the fire and cheer thy face,
Set the guest-chair in its place."

And again I heard the knock,
In the dark I found the lock,
"Enter, I have found the key,
Enter stranger,
Who art come to sup with me."

Opening wide the door he came,
But I could not speak his name;
In the guest-chair took his place,
But I could not see his face.
When my cheerful fire was burning
And my little lamp was gleaming,
And the feast was spread for three,
Lo! my master
Was the guest that supped with me.

CHEAP EGG SUBSTITUTE

"NOEGGS"—A cheap, wholesome substitute for both eggs and baking powder. Send fifty cents for formula, which you can sell again, or any housewife can easily put up for her own use. A. E. Stokes, Mohawk, Fla.

SLIDELL, LA.—Colored stationary firemen have organized and affiliated with the International Brotherhood of Stationary Firemen.

The Cooper's Union of La Crosse, Wis., has established the Minneapolis-St. Paul wage rate of 50 cents an hour. Former rates were 41½ cents.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

(2) The second division of Roman fable which sprang from the city life of that people corresponds to the Statesmen or cabinet of the king that managed the affairs of state of the families or tribes when they united against a common foe for mutual protection from bands of robbers which were auxious of their arms that formed later. This cabinet managed all internal and interstate affairs, such as controlling armies and industry and commerce, etc. The correspondence is remarkable in that the Roman Mythology styles them "defending" gods which were divided into two classes, but both divisions were for protection. The first had Jupiter, Mars, and Quirinus—all male deities—which seems to represent the function of the King and his cabinet primarily in protection from external foes. The second had Jupiter, Juno and Minerva; the last two female deities or goddesses which represented industry and interstate commerce that followed the nations formed under the protection of the armies.

(3) The third division of the Roman fables—the moral—relates to the Priests, or prophets and men of mystery who volunteered to answer questions that came from the people concerning the Great Unknown, when the conditions brought about by Statesmen in eliminating savage warfare gave time for leisup and thought. The ones that had personality plus and a gifted imagination were the ones who fared best at the profession, and the names of these were handed down from generation to generation through tradition and were eventually deified and became the gods of tradition. The nature of the mythology depends more on the surroundings than the temperament of the priest; hence the different departments of Roman fable sprang from the priest of rural, communal and industrial life of Rome during her first stage of existence or Mythic Rome. In short Mythic Rome passed through three distinct stages of existence during which she developed her mythology as just presented. This introduces us to another period of Rome's existence which follows, it is called Political Rome.

Political Rome, her second stage following her mythical period, is the Rome that is known in history—not mythology. During this period Rome rose to her height and conquered the world. During this period she jealously guarded her mythology—her only religion. During this period a more rational philosophy was developed—Stoicism and Epicurianism—and this supplanted the mythology developed during her first stage of existence amongst her most advanced people and produced their high state of civilization. Reason began to give place to the phantoms of fables. But both of these—their philosophy and mythology—are the product of their God-given endowment from Adam, transmitted to them through heredity; they both came from the same source—phrenologically—the difference was due to education and environment. The mythology was the product of her untutored people of her Mythical Age and the Philosophy was the product of the same people in her more advanced period in education and culture. But both sprang from the same source—man's intuition—they have many things in common, hence the phantoms and gods of mythology are both symbols of their philosophy and also are symbols of the Greek philosophy developed under more favorable conditions. Modern philosophers still use the deities of mythology to illustrate their teachings. This introduces us into another period of Rome's existence which follows: Papal Rome or the third period of which we just gave a brief sketch ruling western Europe for a thousand years.

Vesta and Jupiter Typifies Roman and Greek Churches

Now we come to another feature of Roman Fable. The pedigree of the deities shows that they are all of one family—all had a common ancestor—Jupiter, who was supreme until one of his descendants, the goddess Vesta, succeeded him. This distinguishing feature of their mythology—dualism—can be traced independently of the triunity in more than this one feature of Jupiter and Vesta being the supreme gods of the three departments and their three sets of deities ruling over these departments. This dual feature of their mythology typified the two great divisions of the Roman Empire following the age of Constantine represented by the cities, Rome and Constantinople, or Eastern and Western branches. Jupiter, the oldest of the gods, representing the rule of the Roman emperors prior to the age of Constantine or Civil Rome which ruled the whole world. The pre-eminence of Vesta above Jupiter later typified the Catholic priesthood represented by the pope of Rome which got the control of Western Europe during the declining days of Civil Rome. Jupiter was a male god and this corresponds to Civil Rome when it embraced the Church and the Greek Creed, whereas Vesta was a female goddess and fitly represents the church getting the supremacy of Civil Rome, or Pagan Rome changing to Papal Rome. The three gods of the third division of Mythic Rome's mythology under the supervision of Vesta and which came into being after she became supreme: Virtus, Fides and Pietas, correspond numerically to the triune alloy of Papacy's theology that was blended after she (Vestapacy) became master: (1) the Nicene Creed, (2) Paganism, and (3) Platonism.

Another feature of the mythology that seems to fit in subsequent history of Europe is that after Vesta became supreme Jupiter was still worshipped. The Eastern branch of the Roman Empire (Byzantine) was subjucated by the Mohammedans, but the state church survives in Russia with the Czar as its head—the Greek Catholic Church; this combination—the state controlling the Church—would represent a male, just as the Roman Empire when it embraced the church under Constantine and was represented by the male god Jupiter. The fact that Jupiter was still worshipped after Vesta became supreme (as in Rome Papal) would typify the Greek Czar as the head instead of the Roman emperor Constantine or his successors, had the Eastern branch of the empire survived.

These two great divisions of the Catholic Church—Greek and Roman is suggested by the mythology of the Greek and Roman people. The mythology of the Romans and the Greeks had a common origin, they both emanated from the same source. They came from the mythology called Pelasg—Pelasgic Mythology.

THE ONE-THOUSAND-YEAR DAY OF ATONEMENT BEGAN WHEN CHRIST RETURNED

Q. When did the Day of Atonement begin?

A. In 1874, the very year our Lord Jesus Christ returned to "execute judgment" (John 5:27) and on the "assembled nations" (Zephaniah 3:8) gathered together by the wonderful means of communication invented in the day of his preparation for the resurrection, fully proven in the Bible, Matthew 25:31, 32, where we read, "When the Son of Man (our Lord Jesus as the Mighty Michael spoken of in Daniel 12:1) to whom our Loving Creator has given all power in heaven and earth and the right to rule the nations (see Matthew 28:18 and Revelation 2:26, 27), shall come 'as a thief,' Revelation 16:14 to 16; 2 Peter 3:10; 1 Thessalonians 5:2, 3) in his glory (the Glory of Power and Authority bestowed upon Him by His Father who is mightier than He—See John 14:28), then (from 1874 onward) shall he (our Lord Jesus of whom it speaks in Acts:21 as being retained in heaven 'until' the times of restitution of all things when all the dead will be resurrected in a World-wide Paradise on earth, all of this being pictured in every Fiftieth Year (Levitious 25:10 to 15), celebrated by the Israelites as the Year of Jubilee, in which restitution to lost homesteads was made, the chronological feature of which is wonderfully explained in Pastor Russell's book, "The Time is At Hand," in the chapter "Earth's Great Jubilee," which clearly indicates the year 1874 as the date of the return of the great restorer, our Lord Jesus, to inaugurate the times of restitution, the 1,000-Year Jubilee), sit upon the throne of His glory: And before Him (our Lord Jesus) shall be gathered all nations."

Q. Did any of our great men realize that the Day of Judgment was near before it commenced?

A. Yes. President Lincoln shortly before his assassination in April, 1865, wrote to an Illinois friend: "Yes, we may all congratulate ourselves that this cruel war (the Civil War) is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been a trying hour indeed for the Republic. But I see in the near future a crisis (the Greek word krisis means judgment) approaching that unnerves me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, an era of corruption in high prices will follow, and the money-power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the republic is destroyed. I feel at this moment more anxious for the safety of my country than ever before. Even in the midst of war."

Q. If President Lincoln could see so much of this day of judgment before it began, would it not be reasonable that our great President sees a great deal more now that we have progressed over forty years into this time of trial which will last 1,000 years?

A. Yes. President Wilson in impressing upon Congress last December the danger of just such a crisis, said: "Recent experience has convinced me that the Congress must go further in authorizing the Government to set limits to prices. The Law of Supply and Demand, I am sorry to say, has been replaced by the Law of Unrestrained Selfishness. While we have eliminated profiteering in several branches of industry, it still runs impudently rampant in others."

Q. What does the Bible say will result if conditions are not immediately righted as President Wilson is manfully striving to have accomplished in the elimination of profiteering?

A. Malachi 4:5, 6. "Behold, I (the Great Jehovah, who holds the nations in the hollow of His hand) will send you Elijah the Prophet (the remaining Members of the 144,000 who will bring everlasting health, happiness and life in perfection to all mankind after they shall have been glorified with Christ in the first resurrection—Revelation 14:1; 20:6), before the coming of the great and dreadful Day of the Lord. And He (the Elijah Class) shall turn the heart of the fathers to the children, and the heart of the children to their fathers (by their Message of our Great Creator's Loving Provisions for the Supreme Happiness of the whole world, which as a message should 'convert' profiteers and all other oppressors of the people from their 'impudently rampant' and 'unrestrained selfishness' to a love for their neighbors as themselves' in increasing the wages of the poor and needy and lowering the wonderfully inflated prices of necessities and luxuries so that all, both rich and poor, may enjoy the blessings which God has determined shall be the portion of every family—Genesis 28:14), or else I come and smite the earth with a curse." Revolution and Anarchy such as now obtain in Russia, Germany and Austria-Hungary, and which our martyred President, Abraham Lincoln, feared, and our worthy President, Woodrow Wilson, is trying to avert by his untiring efforts, is in the hands of our power to make this Revolution a bloodless one and as patriots of the greatest nation on earth today follow the Lord's instruction given in Zephaniah 2:3, "Seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" against the oppressors.

CHARLES E. KERNEY, JR.,
Sec'y to the late Pastor Russell.
Berea Road, West Park, O.

BUY 4TH LIBERTY BONDS

COAL OPERATORS PLAN LARGE PRODUCTION

A committee to have direct supervision over all the mine production committees in this district was named yesterday at a meeting of the executive committee of the Coal Producers' Association with R. W. Gardiner, production manager of the fuel administration in the Pittsburgh district, and Philip Murray, president of District No. 5, of the United Mine Workers.

It was appointed to further the production campaign in the coal regions, by appealing to every man, whether he be a miner or an operator, a tribunal to which he might have recourse from the decisions of the production committees at the mines.

Mr. Gardiner is chairman of the new "general advisory committee." Its other members are: J. H. Sanford of the Carnegie Coal Company, J. M. Armstrong of the Pittsburgh Coal Company, W. M. Chase of the Union Coal & Coke Company, Mr. Murray, Robert Gibbons, vice president of District No. 5, and William Hargest, secretary of District No. 5.

WIN EDUCATIONAL FIGHT

LONDON, Ont.—The opening of the new technical school building marks the end of a long fight by organized labor for improved educational facilities. Local trade unionists have been demanding this school for the past five years.

QUALITY AND ECONOMY

NOT only the saving of money, but of wool and man power as well, must be considered by the citizen who seeks to clothe himself at the least possible cost to himself and to his country.... And the secret of this triple economy is quality.... Quality which increases the wearing life of clothes and decreases the number of suits each of us requires.

Kirschbaum Clothes

$25-$27.50-$30 UP TO $50

Copyright, 1918, A. B. Kirschbaum Company

This is the only store in Pittsburgh where you can purchase Kirschbaum Quality Clothes

THE ROSENBAUM CO.

"THE STORE AHEAD IN THE CITY AHEAD"

Security Discount Stamps Redeemable in Merchandise or Cash

Painting the Town

By RALPH HAMILTON

(Copyright, 1918, Western Newspaper Union.)

"Sorry?"

"That goes without saying."

"Ashamed?"

"Very much. See here, uncle, I have pulled myself over the coals until all the shabby peel of the conventional sackcloth. My big mistake was in going to the reunion of my old college chums. They let loose like a pack of wild Apaches. I don't remember much after we hired a taxi-bus and proceeded to paint the town.

"Humph!" snorted old Colonel Warburton.

"They won't catch me again," pledged Roland Lee earnestly. "I'm no tippler, and was easily affected."

"I should think, for the sake of Miss Marshall, you would have retained your self-respect," growled the aroused relative. "Firing a haystack, changing signs, tying up the watchmen to lamp-posts and turning off the town lights and water! Suppose there had been a burglar raid, or a fire!"

The wild escapade had taken place in his old college town a hundred miles away, but Blanche had heard of it. Just as Colonel Warburton had. A dainty, tear-stained missive, signed "Blanche" and broken-heartedly informing Roland that her parents would resent any further visits on his part had resulted.

"It's all my fault," declared the irate colonel. "When you left college I should have kept you away from idleness by putting you at some trade. Want my flat?"

Roland bowed his head submissively. "All right, here it is," pursued the colonel. "I'm going to shut up the house for a month here, so you will have to board somewhere else. I give you that period to demonstrate your working abilities and to prove that you're good for something. In the meantime no allowance. When I come back, if I hear favorable reports of you, I may go over the situation with you. Pack up your grip, face the world and let us see what you are made of. Good-by."

Roland secured cheap board and lodging and started out the next morning to find work. He put on his plainest suit, and he went to prospective employers, willing to accept anything from clerking to digging post holes.

"You're joking!" smiled the leading grocer in the town. "We need husky, iron-handed fellows to roll the hogsheads and lift bales and barrels."

"Maybe I'm huskier than you think," submitted Roland, with a spice of boastful pride, recalling athletic prizes in his college career.

"Well, you would be too much of a curiosity around in jumper and overalls. People would think it a job, or a bet. Try the new town commissioner. He can place you in some light, easy position."

But, much as the commissioner liked Roland, he declared there was nothing open except street improvement work. "Exactly what I want," insisted Roland. "What have you got?" And the next morning he had a job.

Colonel Warburton had gone to a summer resort. It was at the beginning of the second week of his sojourn that, glancing over the paper sent him from his home town, he stared, stared, sprang to his feet and tore around like a mad bear. What had excited the old tyro was a brief item among the local notes, which read: "Roland Lee has been painting the town red. Notice it?"

"I'll drive him from town, so he won't be a constant reproach to me!" roared the colonel, and forthwith started on his wrathful journey.

He reached the home depot just before dusk and could not help but notice a change in the street pavement. Every lamp post, formerly rusty and flaked, rose up black and shiny. The most conspicuous, however, were the fire plugs. Down the street a symmetrical row of these marked every half block, glaring red.

"Humph! nobody will miss the water supply," growled the colonel. "The new commissioner's work, I suppose?" he questioned his chauffeur.

"No, sir," came the reply. "Young Mr. Doland did that, sir."

"Eh!" gasped the colonel.

"Yes, sir. It was the only job the town had open. That isn't all of it, sir. Haven't you heard about the bank robbery?"

"Why, sir, it was this way," explained the chauffeur. "Your nephew got the paint and carried it to a shed, near where he boarded. He mixed a pot of the red and the next morning painted the shed broken into and a hatchet and ladder gone. The night before the bank was entered by a rear unbarred window and a lot of valuable papers taken. Two days after that your nephew noticed a tramp with a patch of red paint on the hind part of his shoe. It struck him as a clew. He followed the fellow to a hangout of his crowd and—got back the papers and reward of two thousand dollars. He's quite a hero, sir."

"Take me to this wretched boarding house of his at once," ordered the colonel. "Roland may not be a hero, but he's got sense, and grit, and luck." So after a magnanimous readoption of his erring nephew, the old tyrant went to see the parents of pretty, mourning Blanche Marshall, and induced them to restore the wandering exiled lover to their good graces.

Doctor Hirschberg says poison ivy is peculiar more to the southern states than elsewhere. If the Doc had ever wandered around in the brush anywhere from New England to Minnesota without looking where he was going he would know better than that.

Don't make a hero out of a boy who merely does his duty. It is better to fan the seat of his pants off if he doesn't. The hero is the chap who steps beyond the confines of duty and strives courageously and nobly in an altitude of unselfishness.

It is possible to get a patriotic thrill in Paris, they say, by taking a stroll on the Rue de Weel Song. Well, that's the way they pronounce our president over there.

There is going to be a heavy tax on chewing gum. Oh, well; we do our own typewriting, anyway, and it won't come out of our pockets.

Some of the French tanks are run by alcohol, says an exchange. Well, there are American tanks that couldn't run any other way.

Movie stars are organizing an indignation meeting to protest against the ruinous tax on incomes exceeding $1,000,000.

CANADA IN THE WAR.

How many soldiers has Canada furnished? The question has been asked many times during the past four years. It has not been difficult to answer approximately from visible evidence on the battle fronts, and in the training camps over the border. But for some reason the Dominion government has not made an official statement about it until now. Canada's contribution to the fighting forces, at the end of June last, amounted to 456,566 men. Of this number 383,023 were overseas, most of the units being on the west front, says Providence Journal. The maximum effort was in the year 1916, when 165,553 crossed the ocean. Considering that the Canadians were at the front in large numbers when battles that worked havoc in the entente ranks were being fought, it is not surprising that the aggregate of casualties is heavy—150,664, fully one-third of all the forces and more than 40 per cent of those actually in the field. The dead alone number 42,918, more than 10 per cent of the forces in the field. It is customary to consider a casualty list of 10 per cent embracing killed, wounded and missing, as virtually destroying the fighting capacity of the unit that suffers it until the losses can be made up. Canada's army has lost more than 30 per cent, and by killed alone has been decimated.

We have a right to glory in the magnificent spirit of our men at the front. But we owe it to them to understand what they are doing, not to go into hysterics over it, says Chicago Tribune. Soldiers are already writing home to say, "Don't exaggerate what we are doing." To our brave men nothing could be more distasteful than to expose them to the disregard of their veteran comrades by blowing about them in the fashion said to be American. The splendid fighting they have just done needs no oratory to advertise it. We can glory in it intelligently, and that means that we shall let no flag-waving demagogue fill us with poison gas for his own profit.

The frequent fatalities reported from the airplane training camps of the country have given to some people the impression that personal carelessness and faulty construction have prevailed to an inexcusable extent. But the facts now given out tend to modify such a judgment greatly. It has failed to take into account the large number of men engaged and the extraordinary measure of their combined effort. A world's record for safety in air training for war is established that from September 1 last year to July 20 this year there has been but one fatality to every 3,300 hours of flying.

The more the 800-mile flight of d'Annunzio's airplane squadron to Vienna and back is considered the more remarkable it seems both as a physical feat and a military stratagem. Can the Prussian mind conceive of flying 800 miles at an elevation of 15,000 feet merely to bombard an enemy city with paper manifestoes? Not a house was wrecked nor a child killed, and the fact gives the Viennese something to think of which is of serious moment to Berlin.

MAUD MULLER MAKING GOOD.

The formal report of the Woman's Land Army of America tells only part of the story of women's contribution to the food production program of the nation, but it is significant because of the wide range of women's activities in this field which it reveals. The land army is organized in 17 states and has numbered some 15,000 recruits. These have been pitching hay, hoeing corn, shocking grain, bagging corn, plowing, picking and canning fruit, feeding stock, driving tractors, hauling manure and even sawing wood. This is but a partial list of the things they are doing, and doing well. A good many farmers at the outset scorned the help of women in the field who wholly forgot that women's work in the past has not been much less arduous than that of men, even in the busiest seasons, says Portland Oregonian. There is not a great deal of difference between plying a broom and wielding a hoe, and housewives who cut their own wood have had no concerns of recent. About the only revolutionary aspect of the situation in many instances has been that as members of the Land Army they have been receiving wages for their work.

It is not strange that foreign visitors to this city, as well as many inhabitants, look with wonder at the tattered and dirty flags flying from public as well as private buildings night and day. The purpose is patriotic, but the red, white and blue are ill-fitted by such neglect. The excuse that flags are costly is no excuse at all. The warmest flags should be taken in even if they are not replaced. They would not be worn out in many cases if the army regulations for their display had been followed. In the service the flag is raised at sunrise and lowered at sunset, says Philadelphia Ledger. It is not permitted to touch the ground or to gather dirt. Naturally with this careful and reverent treatment it is not so quickly torn or discolored. If those who wish to put out flags cannot take the trouble to care for them properly they had better remove them from their desires. The flag should be an inspiring, not a depressing sight.

The specter of revolution is frightening the German leaders. The German nation is generally considered too thoroughly in the grasp of organized militarism to attempt to revolt, and the idea of subordination to authority too deeply ingrained in the Teutonic nature for revolt to get the slightest hold. But other nations supposed to be happy in autocratic systems have suddenly arisen, for human nature has its limits, and the German people may see the end of endurance of practically intolerable conditions.

LEAVE OFFICES FOR MUNITIONS WORKS

Several hundred Toledo business men have volunteered to work four hour shifts in munitions plants beginning after business hours. Several similar instances have come to the notice of the Department of Labor.

They have formed a volunteer munitions workers' association to speed up production during the war and are going to devote their spare time to making shells instead of playing golf. The Toledo plants require 1,500 men to fill their capacity.

The 46th Year

ESTABLISHED 1872

The Oldest and Most Conservative Labor Paper in America

NATIONAL LABOR TRIBUNE

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 45. PITTSBURGH, PA., THURSDAY, OCTOBER 24, 1918. ...s payable in advance.

New York Public Library 476 Fifth Ave.

HARRISON NESBIT'S FINAL ORDER—"OVER THE TOP WITH THE FOURTH LOAN"

WOMEN IN THE METAL TRADES IN WAR TIMES

THEIR EFFICIENCY DEMONSTRATED IN MACHINE SHOP WORK—METHODS OF TRAINING VERY ESSENTIAL TO PRACTICAL AND SKILLED WORKMANSHIP.

Distinctly favorable results from the wartime employment of women in the metal trades are shown in a report issued by the National Industrial Conference Board. The report summarizes information obtained from 131 establishments employing 335,015 men and 49,823 women, and treats of the comparative wages and output of men and women, the hours of work, and numerous other matters of general interest and of practical value to employers contemplating the introduction of female labor.

The work done by women in the metal trades embraces a great variety of processes from the operation of ordinary drill presses and lathes to coremaking, inspecting and assembling mechanical parts, and many precise machine operations. In the main, however, their work has been confined to the lighter processes in which rapidity and dexterity are more important than technical skill acquired by long training. The report emphasizes that work of a "repetitive" character is exceptionally well adapted to the utilization of female labor.

Comparing the output of men and women, the report shows that in 64 establishments of the 97 furnishing specific information on this point and where men and women were employed on the same processes, the output of women was equal to, and frequently greater than, that of men. In only 15 establishments was the output of women less than that of men on all operations on which both were employed. In the remaining 18 their production, although less in some operations, equaled or exceeded that of men in others.

A highly favorable account of the efficiency of women comes from an automobile plant where they are employed in 23 departments on assembling and inspecting materials and on many types of machine work. In this case the comparative output of women on identical processes was almost invariably greater than that of men and in some cases quite disproportionately so. This establishment reported an instance where a woman employed on a nut tapping machine turned out at the end of her first week about double the output of the man working next to her. "After endeavoring to equal her speed for a few days," the report continued, "the man quit and was replaced by another woman who is now very nearly the equal of the first."

A gear-manufacturing establishment where women do sandblasting, grinding, drilling, and broaching gives their output as from 15 to 25% higher than that of the men.

In a munition plant manufacturing fuses, women operatives on drill presses and milling machines were found to be from 25 to 35% more rapid than men. A manufacturer of small metal parts for munitions states that women drill press operators finish 196 parts an hour on day work, while men on the night shift finish only 146 an hour. Although day and night work are not exactly comparable, the output difference is enough to indicate the superiority of the women in this case.

Employers generally commended women as being more thorough and conscientious, as producing less spoiled work, and as being more careful with tools. Even where the quantity of work produced is less than that of the men, the quality is frequently better. Women were also reported as more regular in production, and did not show the tendency to restrict output which is sometimes characteristic of men.

Successful utilization of women depends very largely on the methods of selection and training as well as on the adaptation of plant organization and equipment.

Of the three methods of training ordinarily resorted to, namely, by trade schools, by foremen, or by special factory training departments, the latter is undoubtedly the most effective.

(Continued from Page Eight.)

His Destination

SALOONS TO REMAIN CLOSED SIX WEEKS MORE

GOVERNOR BRUMBAUGH SAID TO BE THROWING HIS INFLUENCE TO BONNIWELL — REPUBLICANS EMBARRASSED BY DEMOCRACY — INFLUENTIAL CORPORATIONS AND SINECURES NO LONGER REACHED BY POWERFUL POLITICIANS.

There is excitement in the camp of William C. Sproul, candidate for Governor, over the tactics of Governor Martin G. Brumbaugh, who is charged with throwing his influence to the aid of Eugene C. Bonniwell, Democratic candidate for governor of Pennsylvania.

Governor Brumbaugh is charged with being peeved over an apparent rebuke that seemed to have been administered to him by certain politicians who have refused to accept the governor's volunteered efforts in behalf of Candidate Sproul. Since having received the jolt Governor Brumbaugh has been turning the tide in the interest of Democracy, and the order closing the saloons throughout the state is regarded by the politicians as retaliation for the insult the supporters of Candidate Sproul attempted to administer to Governor Brumbaugh. There is being circulated in Allegheny county an alleged meeting between Candidate Sproul and Governor Brumbaugh at which time Governor Brumbaugh offered to tour the state in the interest of the Republican standard bearer, but the latter refused to recognize the governor and since that incident the wets have had cause to rejoice.

The influenza plague sweeping over the State brought to the Governor a splendid opportunity to resent the stinging rebuke which he received at the hands of Sproul or his friends, or both, and in the order closing public places was included the saloons, this has given rise to a propaganda that elicits sympathy from the "rummies"

(Continued on Page Eight)

VALENTINE BARIE DEAD.

Valentine Barie, 48 years old, labor leader and executive head of the molders' union in half a dozen counties of Western Pennsylvania, died Tuesday in his home, 3815 Howley avenue. He had been ill three weeks, but continued at his work for a time, until pneumonia developed.

Mr. Barie was affiliated with the old Knights of Labor. Virtually all his work as a molder was done in foundries in or about Pittsburgh. About 15 years ago, he was elected business agent of the Molders' International Union of America in the Pittsburgh district. Since that time, he had continued in the position, conducting all the business affecting the molders in Allegheny, Mercer, Lawrence, Beaver, and adjoining counties.

MILLS OPEN EMERGENCY HOSPITALS TO FIGHT "FLU"

Almost all the large industrial concerns in the Pittsburgh district have laid out plans of action for the handling of an epidemic outbreak of influenza among their employes.

Entire plants have been fumigated, and workmen are being moved out of the more crowded of the "barracks" which have come to be used in housing contract labor and imported workers.

New emergency hospitals were opened yesterday in several steel mills and munition works, and a broader system of medical supervision is contemplated in every plant of consequence. A uniform policy for the precautionary battles against influenza in the plants of the Monongahela and Youghiogheny valleys was determined upon at a meeting of the physicians of those districts last night. Similar moves toward united action by the physicians in other industrial districts are predicted.

RICHMOND, VA.—The Virginia state court of appeals has upheld the validity of the election which established the city manager plan of government for Roanoke.

THE PENNSYLVANIA FAKE ADVERTISING LAW

DECLARES THE MAKING OF FALSE OR MISLEADING STATEMENTS A MISDEMEANOR AND PROVIDES PENALTY OF FINE NOT EXCEEDING $1,000, OR IMPRISONMENT IN COUNTY JAIL NOT MORE THAN SIXTY DAYS, OR BOTH.

The recent plea of nolo contendere to a charge of false advertising entered in Criminal Court by Kaufmann & Baer Co., of Pittsburgh, has aroused some curiosity in the layman mind as to its meaning. In legal practice, nolo contendere is of precise effect to the plea of guilty. It means, literally, "We do not care to defend," or "no defense." All the facts of evidence to sustain the charge are therefore not brought out by trial.

The fine of $100 and costs of prosecution, imposed by Judges Swearingen and Reid upon Kaufmann & Baer in this case, arouses further inquiry as to the wording of the law for the protection of the public, and the maximum penalty it provides for violations.

For such readers as are interested, the Act of General Assembly of March 20, 1913, Commonwealth of Pennsylvania, which is the present statute in force, is published in full herewith:

Act No. 8

"Section 1. Be it enacted, &c., That whoever, in a newspaper, periodical, circular, form, letter, or other publication, published, distributed, or circulated in this Commonwealth, in any advertisement in this Commonwealth, knowingly makes or disseminates, or causes to be made or disseminated, any statement or assertion concerning the quantity, the quality, the value, the merit, the use, the present or former price, the cost, the reason for the price, or the motive or purpose of a sale, of any merchandise, securities, or services; or concerning the method or cost of production or manufacture of such merchandise; or the possession of rewards, prizes, or distinctions conferred on account of such merchandise or securities,—which is untrue or calculated to mislead, shall be guilty of a misdemeanor, and on conviction be sentenced to pay a fine of not more than one thousand dollars, or by imprisonment in the county jail not exceeding sixty days, or by both such fine and imprisonment.

"Approved—The 20th day of March, A. D. 1913."

The power of the press is recognized in the writing of the above law to greatly influence the public concerning merchandise offered for sale as well as to formulate public opinion on the vital subjects of the day. The responsibility of the publisher is therefore twofold.

As the Pittsburgh Sun so aptly advertised in its issue of April 30, 1918, "Come Clean" is a patriotic call thundered to the boundaries. "Come Clean" is a demand made of every bit of reading matter placed before your family. Never before have advertisements concerning doubtful investments been so alluring and so plentiful. The paper that comes into my home must "Come Clean."

The work of making advertising clean is developing over the country and newspaper responsibility in this direction is becoming more and more recognized, at least in some sections of the country, as evidenced by the following article quoted from the New York Tribune:

"The New York division of the National Association of Advertising Managers, in compliance with a report made by a special committee, consisting of Hal Fink, of the New York Herald, and Robert E. Cornell, of the New York World, has adopted a standard of practice governing the advertising ethics of the association. To quote from their report:

(Continued on Eighth Page.)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

Valencia, Pa.

Excuse my carelessness in renewing. I always appreciate its visits. Enclosed find renewal for another years.

MRS. M. BOICE.

New Orleans, La.

A friend loaned me the Tribune, and I liked your stand for right. Enclosed find a year's subscription.

T. G. VAN POSSEN.

Los Angeles, Cal.

Enclosed find check to pay for your paper for another year. I surely do appreciate your stand for the Truth.

WALTER LEUSCHNER.

Portland, Oregon.

I herewith enclose money to renew my subscription to the National Labor Tribune.

Yours very truly,

ANDY WEIGERL.

San Francisco, Cal.

Enclosed find renewal of my subscription. I appreciate the good work you are doing, and hope you continue.

MRS. J. M. KEELEY.

Mendag, Arkansas.

We have missed two copies of Tribune. Please send them, as we do not want to miss a single copy.

Yours,

AMOS J. KEMP.

Butte, Montana.

Please change my address frot Spokane, Wash., to Butte, Montana. I don't want to miss a copy.

E. A. WELCH.

AN INTERESTING SERMON.

"BEHOLD, I COME AS A THIEF."—"THE KINGDOM OF GOD COMETH NOT WITH OUTWARD SHOW; NEITHER SHALL THEY SAY, LO, HERE! OR, LO, THERE!"

Scranton, Pa., October 21, 1906.—Two discourses were delivered here today, the one his celebrated anti-infidel sermon entitled, "To Hell and Back." His evening discourse was from the text, "The Kingdom of heaven cometh not with observation: neither shall they say, Lo, here! or, Lo, there! for behold it is in the midst of you."—Luke 17:21.

Many of you I know keep track of our discourses through the public press. I remind such that our published discourse of last Sunday was on the second coming of Christ in power and great glory. This evening we direct your attention to Scriptures which, in our judgment, clearly indicate that the power and great glory of Christ as a glorified Church will be hidden from the world except as they shall gradually get the eyes of their understanding opened to appreciate the affairs of the new dispensation. This is a new thought to many. It is not surprising that our first thought should be of an earthly glory and public display in connection with the inauguration of the heavenly Kingdom. All our experiences in this connection with the coronation of earthly monarchs and the establishing of earthly dominions have been along this line from the dawn of earliest history. Moreover, many Scriptures bearing upon the inauguration of the Kingdom might be understood to refer to an outward glory unless we took into consideration other Scriptures which unmistakably indicate that the glory of the Lord which will be revealed to the world, and which all flesh shall see together, will be a glory which will be comprehended not by their natural eyes so much as by the eyes of their understanding, just as now the Lord's people are exhorted to look unto Jesus, to behold his glorious character, to recognize him as the one altogether lovely, as the Light of the world, as the glorified Son of God, as the King of glory, as the Prince of the kings of the earth, the Lord of Lords. Although as Christians we recognize our Lord in all these aspects, the physical sight has nothing whatever to do with the matter, it is a revelation purely to our mental vision. To us who believe, he is precious, the one altogether lovely, although we have seen him not except with our hearts.

We wish now to show from the Scriptures that the revelation of the glorified Christ to the world will be, similarly, to the eyes of their understanding and not to their natural sight. True, the glorious changes in the world's condition, the new order of things, the new reign of righteousness and love and peace, etc., will be very different from present conditions and will be visible to the natural eye; but the spiritual forces by which these changes will be introduced to the world and maintained—namely, the glorified Christ, Head and body—will be invisible, not seen by men, just as Satan, who is now according to the Scriptures the prince or ruler of this age, is not visible to men, though his evil works are everywhere manifest and his servants are everywhere in evidence, for as the god of this world he now worketh in the hearts of the children of disobedience, who certainly are much more numerous than the children of light, the children of God. (Eph. 2:2.) Similarly, our glorified Lord and his glorified Church, his Bride reigning in power and great glory, will be personally visible to men, but the grand results of their rule of righteousness will be everywhere manifest and the knowledge of the glory of God shall fill the earth. It will be by their knowledge that the world will see the glory of the Lord, and not by any shining visible to their natural eyes. We will consider various Scriptural statements bearing upon this subject, first taking up some which treat the matter directly from this standpoint, and afterwards considering others which might appear to some to be contradictory to this thought.

"NOT WITH OUTWARD SHOW"

Our text, when rightly understood, is very conclusive testimony on this subject. But it is generally misunderstood, and we must therefore first show the inconsistency of the usual interpretation. It is generally explained to mean that God's Kingdom comes in the hearts of his people, and hence that we are not to expect any setting up of God's Kingdom in the sense of a world dominion or authority. We are told that when we pray, "Thy Kingdom come," we should understand it to mean the conversion of hearts to the Lord, and thus the reign of Christ begins in the hearts of the converted, and that when this reign of Christ has become universal—when all the world shall have come to this condition where Christ is reigning in their hearts—then our Lord's prayer will be fulfilled, God's Kingdom will have fully come on earth as in heaven. We heartily sympathize with the good thought of the dear friends who hold this view, which we consider to be very erroneous, unscriptural and contrary to facts. As we look into our own hearts, and as we judge of others about us after the Master's standard when he says, "By their fruits ye shall know them, Men do not gather figs of thistles nor grapes from thorn bushes" (Matt. 7:16), we can not believe that God's Kingdom has very fully come into many hearts. And as we see that this is the condition of things in Christendom, we ask ourselves—"How is it in heathendom?" and the answer is that it is very much worse there; very few indeed have hearts in which Christ is the King. More than this, we find that, according to statistics, the number of heathen who have absolutely no knowledge of the Lord is double today what it was a century ago. From this standpoint we see that any hope of a Millennium coming from such an establishment of the Kingdom of God in the hearts of his people is utterly impossible. In the light of facts it is a foolish expectation, and any of us who ever held such a position should at once begin to look for some better interpretation.

We are ready to grant that those who become fully the Lord's by a complete and thorough consecration have indeed what might be termed a reign of Christ in their hearts. Christ is King to them whatever he may be to the world—they are his subjects to do his will. But, dear friends, this does not cover the Scriptural proposition on the subject. It is not the Lord's proposition that his Church shall become his subjects. On the contrary, the promise to the Church was that they should "reign with him"—"To him that overcometh will I grant to sit with me in my throne."—"If we suffer with him we shall also reign with him." (Rev. 3:21; 20:6; Rom. 8:17.) So, then, for you and me to acknowledge Christ as the King of our hearts and that we are his subjects is still not at all the grand hope set before us in the Gospel. We must look for something more than this.

FULL OF CORRUPTION

Glancing at our text and context we find that our Lord did not address the words to his disciples and hence not to us. He addressed the Pharisees—those who did not believe him, whose hearts, he said, were not right, in whose hearts he was not acknowledged to be King. Of this same class of people he previously said that they were whited walls and sepulchers full of all manner of corruption. Now, could he mean that the Kingdom of God was within those hearts full of corruption? Surely not. Surely therefore that is not the proper interpretation of the Lord's words—not what he meant this statement to teach us. Let us note the full context: Jesus and his followers were despised by the wise and great and learned of the day, but the common people heard him gladly. His principal topic was the Kingdom of God, with the intimation that he was to be the King and that his followers were to be associated with him in his throne and dominion and power and glory. To the learned Scribes and proud Pharisees and Doctors of the Law such expectations were merely deceptions. They said, This man Jesus can never have a Kingdom, these his disciples are being deluded, and the people in general are hearing his words and falling into this delusion. We will prick the bubble—we will demand of him when and where and how his Kingdom that he talks about will be established. As he begins to reason the matter out and to show us what are his hopes of raising an army, or how he expects to take over the rule of Israel and ultimately of the whole world, then his followers will see the fallacy, the weakness of the position, and thus we will destroy his influence with them—they will see that there is no hope in his direction.

It was in harmony with this line of reasoning that, seeking to entrap him, they asked—"When will the Kingdom of God appear?" Our Lord's answer to this question headed off all the other questions along the line which they intended to ask him. His reply is our text, and in substance might be paraphrased thus: "You ask me when my Kingdom will appear. I answer you that it will never appear in the sense in which you are expecting it. I tell you that the Kingdom of God, in its power and great glory, is not to be introduced with outward display, outward show. I tell you, further, that when it is established in the world men will not be able to point to this locality or that locality and say, There is the Kingdom of God; they will neither point to Italy or Palestine or any other part of the world saying, Lo, here is the Kingdom! Lo, there is the Kingdom! because the Kingdom of God does not come in such a manner.

"You ask, then, How will it come? I answer you that the Kingdom of God will be in your midst, present but unseen—a power in the world, but not a power that can be definitely located in any one spot as a center of authority. It will be a heavenly power, a spiritual power, invisible to the natural eyes of men. They must come to know about this heavenly Kingdom and its power by its effects, and not by what they may see of the Kingdom itself—they will not even see the rulers. They will see Abraham, Isaac and Jacob and the prophets as its representatives amongst men, through whom the mandates of the Kingdom will be expressed, and who will act as agents of the Kingdom in establishing law and order and in uplifting and instructing the people. But the Kingdom itself will be invisible; it cometh not with observation; you cannot see it, will never see it. When, under its power and guidance and direction, the whole earth shall be filled with the glory of the Lord, mankind will indeed become each and all like Abraham and the prophets, full representatives of the Kingdom, fully in harmony with its arrangements and principles, fully the exponents of that Kingdom—until finally when all who will shall thus under the reign of that Kingdom have been brought into heart unity with the Lord—those who would not come into that condition being cut off in the Second Death—then God's will shall be done on earth as it is done in heaven."

"BEHOLD, I COME AS A THIEF"

In harmony with our Lord's presentation of the manner of the coming of the Kingdom without outward show is his declaration, "Behold, I come as a thief"—stealthily, unawares. Again, heed his declaration through the Apostle that the day of the Lord so cometh as a thief in the night, and when the world shall be saying "Peace and safety," then cometh destruction—the trouble at the end of this Gospel age shall be upon them unawares; but the Apostle, speaking of the Church, and referring to the information they will have through the eyes of their understanding and not with their natural sight merely, says, "But ye, brethren, are not left in darkness that that day should overtake you as a thief"—although it will come as a thief upon the whole world, and without any outward manifestation that the world could discern. (I Thess. 5:2-4.) Those who are the Lord's and guided by the Lamp of his Word will not walk on in darkness, but will have information upon the subject through the Word, through the Scriptures. The day of the Lord will not come upon them as a thief and as a snare—they will know of the times and the seasons as they become due.

True, at the first advent the Apostles inquired of our Lord concerning when shall these things be, and he answered, "It is not for you to know the times and seasons which the Father hath put in his own power." (Acts 1:7.) More than this, he declared that of that day and hour knoweth no man, no, not the angels of heaven, neither the Son, but my Father only." (Mark 13:32.) This, then, should not be understood to mean that the Son of man would never know, nor that the Lord's faithful people would never know. To the contrary we have the assurance that in due time they will know, that they will not be left in darkness with the world, and that these things will be revealed to them—not to their natural eyes, but to the eyes of their understanding, as our Lord expressed it in his great prophecy of Matthew 24, "When ye see these things (certain things foretold in the Scriptures which would be outwardly manifested) then know (draw the inference, understand that other things will be in course of fulfilment which are not visible to the natural sight) that your deliverance draweth nigh."

THE SECRET HARVEST WORK

Some of our Lord's parables clearly teach that in the end of this age a work will be in progress of which the world will be totally unconscious. For instance, in the parable of wheat and tares we are told that in the time of harvest the Lord will send his messengers and gather the tares into bundles and gather the wheat into the garner. And this work will be done while the world is totally unconscious of it. The world, indeed, will see matters progress, but they will not understand what they signify. Only those who are enlightened by the Word and Spirit of the Lord will comprehend the true situation.

In harmony with this our Lord declared that in the end of this age, in this harvest time, it would be as it was in the days of Noah in certain particulars, namely, that the world in general would be ignorant of what was progressing right in their midst. As in the days of Noah they were eating, drinking, building (things right enough, proper enough in themselves, but things which implied that they did not realize the true situation, did not realize that the harvest was in progress), so shall it be also in the days of the Son of man—at the second presence of Christ. The world will be eating and drinking, planting and building, and know not, realize not his presence and the work which he is doing amongst men—the binding of the tares and the gathering of the wheat into the garner.

RECKONING WITH SERVANTS FIRST

Two of our Lord's parables—the parable of the talents and the parable of the pounds—call attention to the responsibility of the Lord's consecrated people throughout this Gospel age. These consecrated ones have in their hands certain talents and gifts of the Lord consecrated to his service, which they should be using with diligence, thereby seeking to glorify his name and to forward his cause. In these parables he tells us that at his second coming he will come first to these and reckon with them before he deals at all with the world. This is entirely in accord with the general testimony, to the effect that the Kingdom class of this Gospel age are to be made rulers and priests of the world in the next age—the Millennial age. It would be necessary therefore that the work of this Gospel age should be brought to a consummation first before the general work of ruling and judging, chastising and uplifting the world of mankind should take place.

Since the Church is represented as being in the world at the second coming of Christ, and he comes again to receive us unto himself and reward the faithful, it follows that his inspection of his followers, his Church, the approval of the faithful and the casting into outer darkness of those who are unfaithful will take place while the affairs of the world run on just as usual, and the world will know nothing about the matter. Hence most evidently the Lord will be present in the world as a thief, secretly, invisible, unknown to the world, making selection amongst those who are nominally his and taking away by a "change" the faithful "overcomers." We remember the statement of these parables that the faithful were told to enter into the joys of their Lord, thus clearly intimating that the Lord's followers have not been thus judged at death and have not all along been entering into the joys of their Lord, but that this judgment will take place, be fulfilled, in the end of this age, at the second coming of Christ. Moreover, the statement is that the rewards given will be that one may have rule over two cities, another five cities, another over ten cities. Surely no such ruling or reigning has been set up in the great past nor is it set up at present. It is a work that belongs to the Millennial age, and this gathering of all the faithful of the age and their entering into the joys of their Lord, entering into the Kingdom privileges by the change of the First Resurrection and by the work of the Kingdom as joint-heirs with Christ, is all in full accord with the whole testimony of the Word of God. Yet, evidently, all this matter will be without any outward show or manifestation to the world in general. They will know not. As in the days of Noah they were ignorant of what was doing, so in the days of the Son of man they will not realize the facts of the case until the Church class shall have been gathered, and the great time of trouble, anarchy, confusion, by which the present institutions of the world will be overthrown, and by which the world of mankind will be prepared for the reign of the Kingdom, will be upon the world.

ERRORS OF PRE-MILLENNIALISTS

It will be generally admitted that amongst those who oppose the thought of the Millennial Kingdom are some of the brightest minds of the Church. We believe that these have been turned aside from the proper Scriptural view of the Millennial Kingdom by reason of the erroneous views presented by so-called pre-Millennarians. There is a small and distinctive class throughout Christendom, and generally good people, too, who hold fast to the Scriptural teaching of the second coming of Christ, but who have failed to notice that the Kingdom cometh not with outward show. These represent Christ and his apostles and all the saints in glory in the Millennium as men in the flesh, living under earthly conditions, with an earthly throne, court, ambassadors, forms, ceremonies, etc., etc. These presentations have repelled some equally sincere minds, who declare with propriety that they cannot think of the heavenly Kingdom which the Lord has promised as being so gross, so earthly—that they cannot think of the Lord reigning on earth as a man, however glorious he might appear.

We quite coincide with that thought, as we remember that the Scriptures declare that our Lord is no longer a man, no longer in the flesh. He took the flesh indeed, but took it for a purpose—not to keep it to all eternity, but that he might present himself as the man Christ Jesus, a ransom for all. He made that presentation, he gave all that he had, he gave up his human nature entirely, he has never taken it back. To take it back would be to take back the ransom. God forbid that this should ever be! Furthermore, for the Lord to take back the human limitations, which are certainly lower than those of the angels, as the Scriptures declare, for we read that man was made a little lower than the angels. (Psalm 8:5.) On the contrary, our Father raised the Lord up from the dead, not by giving him back the sacrificed human nature, but by giving him the divine nature, with its glory, honor and immortality. And thus, as the Apostle declares, "Though ye have known Christ after the flesh, yet now henceforth know we him no more." (II Cor. 5:16.) We now know him as the glorified Lord, whom we cannot hope even to see until we are changed and made like him, spirit beings. And this is his promise to us, not that he will come again to be a man, but that we shall be changed and be like him, and the Apostle explains why this change is necessary, saying, "Flesh and blood cannot inherit the Kingdom of God."—I Cor. 15:50.

THE SON OF MAN IN GLORY

True, our Lord will also retain in his glorified condition the many names which are applied to him in the Scriptures. We still speak of him as the Son of David, although, now highly exalted, we recognize him as David's Lord and David as his Son. In harmony with the Scriptures he declares that, "Instead of fathers, they shall

(Continued on Second Page.)

IMPORTANT NOTICE

The Tribune has had from time to time inquiries whether we intended to continue publishing the sermons. In answer to all these inquiries we desire to say that the sermons will appear regularly every week, unless something that we have no control over stops us. So, friends, send in your new subscriptions, also your renewals, at once. Now is a good time to send the paper for a year to a friend for a Christmas gift. Will you be one to gladden the heart of some one? Here is a sample of letters we get almost every day. Just imagine how this sister would appreciate the paper if you sent it to her:

Newport Beach, Cal.

I notice that my subscription to the National Labor Tribune expires on the 13th instant, and as I do not feel able to renew it, I write to have it discontinued. I regret doing so, as I have enjoyed its weekly visits very much, especially the sermons of Pastor Russell and other religious writings in your very excellent paper. Praying the Lord's blessing may continue with you always, I am,

Sincerely yours,
HELEN M. LEMON.

Appreciations.

Los Angeles, Cal.

Enclosed please find check to pay for your paper for a year. I value the Tribune on account of the stand you take with respect to present truth.

Wishing you success, I am,
Yours truly,
WALTER LEUSCHNER.

Cleveland, Ohio.

You will pardon me for not forwarding my subscription before now as it is long overdue. You will find enclosed $1 for a renewal for another year. I appreciate your kindness in sending it so long after it had expired. May the Lord continue to bless you in the good work that you are doing through the columns of the Tribune.

Yours for the truth,
S. L. HILL.

Mendag, Ark.

Please send to us a copy of the Tribune for September 12 and 26, for they have failed to come and we do not want to miss getting a single copy. You will please change our address from Pearcy, Ark., to Mendag, Ark.

Yours truly,
AMOS J. KEMP.

Westfield, Ill.

Enclosed find $1 for which kindly send me the Tribune for one year. I am especially interested in the articles of W. M. Stanborson of Brasil, Ind.

Very truly yours,
MRS. CLIFFORD JONES.

San Francisco, Cal.

Enclosed please find $1 for renewal of my subscription to the Labor Tribune from August 15, 1918, to August 15, 1919. I very appreciate the good work you are doing in publishing our dear pastor's sermons. Wishing you continued success and God's blessing.

Sincerely yours,
MRS. J. M. KEELEY.

Lecompton, Kansas.

I have left the Lansing prison and am very happy just now. I was for 10 years in that place. Oh, Lord, bless us. Say, brother, will you please send my paper to Lecompton, Kan., instead of the prison. May the Lord bless you for your kindness. Hope not to miss a paper.

Yours truly,
GEORGE W. LANG.

Gardena, Cal.

Enclosed please find $1 for the renewal of N. L. T. for the coming year. Have taken it for several years, and would feel lost without its weekly visits. It is a good paper generally, but our interest is in its religious features.

We appreciate the privilege accorded the Bible students of communicating in its columns, and hope you may get your reward for the cup of cold water.

We are deeply interested in the timely and much-needed article on "Who Shall Be Able to Stand?" (we believe it was), by Sister Marie Catherine Kendall in Labor Tribune of September 26, 1918.

We have great sympathy and love for those suffering for righteousness' sake, and rejoice to share their ignominy. But our deepest concern is for those who are finding it difficult to make straight paths for their feet.

Sincerely,
MRS. J. WRIGHT.

Valencia, Pa.

Enclosed find money order for which please renew my subscription to the Tribune. Please pardon my not renewing sooner. Will say I always appreciate its visit and the sermons seem always fresh and new. Thanking you for past favors in continuing to send it after its expiration, I remain,

Very truly yours,
MRS. MARGARET BOICE.

STOMACH TROUBLES

Stomach troubles may be easily overcome by the use of a pleasant root, chewed in the mouth like gum; stimulates and strengthens the stomach to do its own work. It is also nature's antidote for tobacco habit. I'll gladly send necessary particulars. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

THE REIGN OF THE STATESMEN

There is another feature of the Roman life and the life of Europe that has been duplicated in the experience of modern civilization. Christendom is but the shattered remnants of the Roman world divided into many nations forming one great family, dating from Civic Rome where her history becomes authentic—leaving out Mythic Rome. This gives us a new starting point. Beginning here we note another triple division of the world's history. (1) Civic Rome constituting the first division in which the oldest profession developed from the camp life of the world had full sway, (a) the King; this was followed by (2) Papal Rome where the last profession developed from the communal life of the world reigned as supreme, (b) the Priest; modern civilization is developed under a (3) new political regime: governments consisting of Constitutional Monarchs, Republics, and Democratic Institutions, all of which displaced the power of the Priest as ruler and limits the power of the King and is under the supervision of the second profession developed from the communal life of the world, (c) the Statesmen.

The supremacy of the Statesmen dates from the age of Napoleon, whose efforts to establish a fifth universal empire was really the King trying to get control of the Priest again as in the declining days of Civil Rome. This last period resembles Civil Rome in that the state regulates the affairs of the church instead of the church the affairs of state. (Modern civilization and Roman civilization resemble each other in another respect: The product of man's reason in Civic Rome we noted to be (1) Stoicism with (a) Epicureanism which went to the opposite extreme in its principle of philosophy and served as a blast for Stoicism. The product of man's reason in American civilization consists of (1) Rationalism in all of its various forms with (a) Christian Science which goes to the opposite extreme, and serves as a blast for Rationalism. Just as Stoicism was developed after and supplanted Roman Mythology so we note that Rationalism follows and supplants Roman Catholicism and her by-product Protestantism.)

The story of present civilization in Europe cannot be told without mentioning the name of Napoleon Bonaparte. It was Napoleon who demonstrated the teachings of Rousseau and Voltaire, the fallacy of the doctrine of Divine right of Kings and Priests, when he made the Pope prisoner and carried him to France. This act broke the spell that Papacy held over Europe. His armies carried the teaching of Voltaire and Rousseau all over Europe, and demonstrated that neither King nor Priest reigned "by the grace of God," by dethroning them at will. This extraordinary character was necessary to awaken priest-ridden and king-ridden Europe from the stupefying effects of the doctrines of Papacy.

Victor Hugo dates the dawn of political liberty in Europe with the fall of Napoleon at Waterloo, for no real progress towards freedom was effected by the influence of the atheistic literature of Voltaire; it was too radical, it produced the French revolution, which almost plunged Europe into a state of anarchy. Napoleon finally recognized that France was not ready for the freedom enjoyed by the American Republic. He reinstated the Pope and used him for the base purpose of furthering an ambition to establish a new Divine Right Monarchy—with himself as the head. Had he succeeded in becoming Dictator of Europe he would have put a stop to progress. The "Holy Alliance" formed after the fall of Napoleon, preserved order in Europe and became the frame work upon which statesmen weaved their carpet of liberty—a Constitutional Government, which limited the power of Kings, as well as Priests. Russia was a member of the "Holy Alliance." The Czar was always the recognized head of the Greek Catholic Church and never did recognize the Pope. This circumstance, together with the Pope's humiliation at the hands of Napoleon, led to his being ignored by this alliance.

(To be continued.)

Duquesne, Pa.

Being a reader of and contributor to your religious department, I feel constrained to write a few lines of appreciation of your services in the interest of truth and righteousness. There has appeared much in your columns which does not meet with my approval and I especially indorse the criticism of some in your issue of September 26 by Sister McC. Kendall, of Washington, Pa. There is so much good along with the otherwise appearing in your columns, especially the back sermons of our late pastor, that contributes to making your paper good material to pass on to others and thus spread the truth through this medium. Especially is this true since other avenues have been closed since the war.

I was especially inspired to write since reading the article, "Paganized Christianity," by Newton Hartshorn. His quotations from scholastic sources prove Pastor Russell's deductions from the Bible on the question of immortality. It is so refreshing to have the truth proven by outside sources, and these make good means of assisting those who put their trust in educated scholars.

We wish to emphasize one feature of the article of Mr. Hartshorn, "Without the gift of the Holy Spirit education tends to crystallize the mind, depriving it of its plastic, humble, childlike attitude." The history of the Reformation proves this statement true. Those who were productive in theology were the less scholastic reformers. Modern theology of Pre-Millennianism was created principally by Miller, Moody, and Russell, none of whom were educated in the institutions of learning. It is specially true in theology that none but those "begotten of the Spirit" can appreciate spiritual things, as St. Paul declares: "The natural man receiveth not the things of the Spirit. . . . neither can he know them for they are spiritually discerned." Since it is impossible for a "natural man" to fully appreciate this fact, we draw an analogy which he can appreciate, for the same principle is measureably true in other departments of research—that only the humble, plastic minds can absorb and create. It has been well said, "History instructing the youth;" yes, none but the young can be taught. "Suffer little children to come unto Me," said the Great Teacher. The following account of the experience of Mr. W. W. Ellsworth in the publishing business as supplied by the Literary Digest (August 15, 1916) is to the same import:

"If you feel you have a spark of the divine fire of creative literature in you, keep away from college, unless you are content to have its glow reduced to the ember-heat of the merely critical mind. Thus might one summarize for all literary aspirants the views of a retired publisher, Mr. William W. Ellsworth, late president of the Century Company, who is convinced after 37 years of experience that the spread of higher education has been accompanied by a decrease in the number of authors of genuine importance. The statement of this "indisputable fact" is reported by Joyce Kilmer in the New York Times, who found the publisher rather more inclined to talk about the possibilities of the future than the closed book of the past. Yet when pressed to say whether he believes we have more or better American authors now than we had 20 or 30 years ago, Mr. Ellsworth declared that he did not think "anyone conversant with the situation can say that we have as many writers of real significance today." So he feels doubtful of the value to literature of "our enormous machinery for higher education," and confesses that the connection between college education and authorship "puzzles and depresses" him. He has known a number of young people, we are informed, who in school had an apparent faculty for creative literature, and who came out of college "familiar with the writings of Addison and Browning," but "utterly unable to express an original thought." . . . . In an effort to establish the connection between college education and authorship, Mr. Ellsworth compiled a list of 59 leading American authors of the nineteenth century from the "Brief Chronology" of Brander Matthews, and found that 31 of them are in the non-collegiate class. Moreover, he points out that—some of the collegians did not graduate, and many others graduated very young. This list surely proves that the authors who produced some of our most original literature did not get their inspiration from college halls. In fact, at no time in their lives could many of these man have passed an examination for admission to the freshman class of the humblest of American colleges. Surely this is true of Walt Whitman, Mark Twain, James Whitcomb Riley and Frank Stockton. Consider the mortification of William Shakespeare if he knocked today at the gates of Cambridge or Oxford! Would the world have had "Leaves of Grass" if Whitman had been trained to accept the standards of Harvard University? If Mark Twain had been graduated from Yale, would he, could he, have written 'The Innocents Abroad,' and thrown stones at all the idols set up by George William Curtis and Irenaeus Prime? No, Mark Twain acquired what training he had in a printing-office and a pilot-house and a mining camp. And, having in his soul the divine gift of authorship, he practiced writing until he could tell the world something to which it was worth while to listen. And he never was influenced in the slightest degree by the writings of Dr. Addison." Literary Digest, August 5, 1916.

Yours in Him

M. E. NELSON.

LIBERTY BONDS FOR CONSECRATED CHRISTIANS WHO FOLLOW JESUS' EXAMPLE

Q. Will the Great Jehovah sanction the purchase of Liberty Bonds by His Consecrated Children who have been taught that even brother-hating is murder? 1 John 3:15. "Whosoever hateth his brother is a murderer." A. Our Loving Creator will sanction the purchase of Liberty Bonds; for we have the example of our Lord Jesus regarding the paying of tribute, the Pharisees, on the contrary, secretly teaching that as the People of God, the Jews at that time ought never to pay tribute to other rulers. Matthew 17:24 to 27: "When they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus questioned him, saying, What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto Him, of strangers. Jesus saith unto him, Then are the children free. (By this Jesus referred to the attitude of the Pharisees.) Notwithstanding, lest we should offend them (the parallel in this, our day, being, lest any truly consecrated, conscientious Christians out of all denominations, Catholic and Protestant, should offend) go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: (As it is impossible for Christians of today to perform miracles like our Lord Jesus did, their money must be obtained by the labor of their hands) that take, and give unto them, for Me and Thee."

This request made by our Lord Jesus who at all times had the sanction of His Heavenly Father, should be followed by all devout Christians without fear of Transgressing His Law of Love and thereby incurring our Loving Creator's displeasure. Our Lord fully realized that the tribute money given at His request would be used in supplying the Roman army not only with the necessities of life, but also with implements of war for the protection and preservation of the Roman Government to the extent of taking human life, and as Jesus could conscientiously do that for the Government under which He lived, how much more readily can all loyal Christians perform such a service for our Grand Republic and its Rulers, as for the emancipation of the world from the ferocious rule of Autocracy even though we know, as did our Lord Jesus each there. That a part of the money would be used in making implements of war to take human life! What a Wonderful Hope is held before the Whole World when Christ's Kingdom on Earth is fully established, which is the Hope of the Resurrection of all mankind's loved ones including "Our Boys" from the condition of death up to Everlasting Health, Happiness and Life in Perfection!

Pastor Russell's Sixth Volume clearly details the "Sundry Earthly Obligations of The New Creation," Pages 563 to 598, which all true and loyal Church Members should re-read at this time to assist them to properly follow Jesus' Example in all things.

CHARLES E. KERNEY, JR.,
Secretary to the Late Pastor Russell.
Berea Rd., West Park, Ohio.

One important service which the press does for the public is incidentally emphasized in the address of the Hungarian premier on the state of affairs in Budapest when he said that the nonappearance of the newspapers had resulted in a regrettable spreading of false rumors which had a bad effect upon the agitation among the working classes. With the regular and reliable channel of news suppressed or hindered, the easy manufacture of alarming or incendiary reports spreading rapidly becomes the inevitable result.

A distinguished Russian visitor told the Seattle Post-Intelligencer that the easiest language to master is the English. Maybe so, but nobody can say that about the American language. There are aged men in this country who have studied both English and American all their lives and don't know yet what "Atta boy!" means.

Somehow or other it is hard to be patient with a man who has to go to great lengths to defend his own loyalty.

A lot of gray-haired old bluffers are now pretending to be afraid they are going to be caught in the draft.

It is safer to imitate the birds by singing than by flying.

QUALITY AND ECONOMY

NOT only the saving of money, but of wool and man power as well, must be considered by the citizen who seeks to clothe himself at the least possible cost to himself and to his country .... And the secret of this triple economy is quality .... Quality which increases the wearing life of clothes and decreases the number of suits each of us requires.

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An Interesting Sermon

(Continued from Page Three.)

be children" to Messiah, "whom he will make princes in the earth." Amongst these precious names which will continue to be his was one which he so frequently applied to himself, namely, "The Son of man," or, more literally, "The Son of the man." By this he identified himself with the man Adam, and pointed out that he was the one through whom father Adam and all of his race and all of his inheritance were redeemed and are to be restored. We are glad that this name continues to be one appropriate to our Lord, as it continually calls to our mind what great things he has done for our race in harmony with the divine arrangement. This title, Son of man, will always, we understand, be his, and will aptly appropriately show who bought father Adam's inheritance and rights. The whole world must recognize this fact, and to all eternity, we believe, he will be honored as the great Redeemer of our race. To think of our Lord as now a man in heaven is very inconsistent with all the declarations of the Word. Man is not adapted to heaven—he was God's creation intended for the earth. Spirit beings are adapted to heavenly conditions. Our Lord was a spirit before he became a man, and as the taking of our nature meant his partaking of flesh and blood, so his return to the spirit nature, to the divine nature, meant his leaving of flesh-and-blood conditions, because "flesh and blood cannot inherit the kingdom of God." If the Bride could not be flesh and blood, neither could the heavenly Bridegroom be flesh and blood; and since all spirit beings are invisible to men, it follows that Christ is invisible now, and if present in the world would no more be seen by the natural eyesight than would be the angels, of whom we are told that they are messengers, spirits, sent to minister to those who will be heirs of salvation. (Heb. 1:14.)

We see the angels not, yet we believe there are such messengers, angels. Similarly we can grasp the thought of our Lord at his second coming being present in the world and doing a work and yet being invisible; and similarly we can grasp the thought that ultimately, with his glorified Church, he will be present in the world as the King of Glory, and his Kingdom of righteousness will soon cause the earth to shine with the knowledge of the glory of God, and to be resplendent with the works of faith and obedience and God-likeness. Thus gradually, as the Sun of Righteousness shall arise, the world will be filled with the light and knowledge and blessing of that time, and the glory of the Lord shall thus be revealed to all flesh, and flesh shall see it with the eye of faith. Our Lord declared of the world, "Yet a little while and the world seeth me no more," and that was a true statement; but it was also true as he said to his followers, "But ye shall see me." We shall see him because, begotten again by the Spirit to a new nature, we in our resurrection shall be changed from earthly nature to heavenly or spiritual nature. Then we shall see him as he is, because we shall be like him—spirit beings.

"EVERY EYE SHALL SEE HIM"

"Every eye shall see him, and they also that pierced him." (Rev. 1:7.) The eyes that will see the glorious Lord will not be the natural eyes, because the Scriptures assure us that "no man hath seen God at any time, that he dwells in a light which no man can approach thereto." (I Tim. 6:16.) In other words, natural human beings can not see spirit beings. Whenever spiritual beings would manifest themselves to men they have assumed bodies of flesh for the purpose; but seeing such bodies of flesh would not be seeing spirit beings. We understand that no such arrangement is made for the Millennial age—that the ancient worthies, Abraham, Isaac, Jacob, the prophets, etc., as perfect men, will be perfect exponents and representatives of the Lord of glory amongst men. When they see these they see the Lord Jesus representatively; as the disciples saw the Father in Jesus, as our Lord said to his disciples, "He that hath seen me hath seen the Father." (John 14:9.) As it was impossible for them to have a better representation of the Father than that manifested in the Son, so in the Millennial age it will be impossible for men to have a better representation of the glorified Christ than will be granted them in the perfect Abraham, and others, his representatives amongst men.

But, says one, is it not promised that this same Jesus will come? Yes, we answer, and although changed in nature he is the same Jesus: the same love, the same interest that he had when with us is still his. And so we, when we are changed from human to spirit conditions, will be the same persons but under new conditions. But does it not say that he shall come in like manner as he went away? Yes, we answer, and he will. As we have just been showing, he will come quietly, unostentatiously, unknown to the world, just exactly as he went away: no blowing of trumpets, no general commotion throughout the world when the Master went—only his followers knew of his going. Similarly at his second advent only his followers, his closest disciples, his little flock, will know of his presence, until later on his glorious power will be revealed in flaming fire, in the fiery judgments that will be put into operation throughout the world as against all unrighteousness—for all unrighteousness is sin, and all sin is to be destroyed, consumed, and all the willing and obedient are to be lifted up from its power, and those who refuse to be uplifted will be destroyed from amongst the people in the Second Death.

So, then, dear friends, let us more and more seek to take the Scriptural standpoint of expectancy, and to look for Jesus with the eyes of our understanding and faith with our natural sight. In proportion as we learn to do this our blessing will be increased, and by and by when changed we shall see him as he is, for we shall be like him.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$162.00
Paid in	6.00
Total	$168.00
Paid out	$171.00

From a boy's letter: "Believe me, mother, a great battle is a wonderful thing. When I got started—I was in the first wave—I only thought of one thing, and that if certain figures in familiar gray-green uniforms got in way we had to kill them. Bullets and shells did not worry me at all." Gorgeous picture of the will in action, of the man oblivious to everything on earth but his own goal, of the soldier's pride of craftsmanship! Bullets were nothing, Huns were almost nothing—merely things that got in the way.

An American division in France, composed entirely of German-born men, did excellent service in one attack. This is a complete answer to the kaiser's dream of controlling events in America through the agency of the German citizens there. In the majority, the love of liberty given by their adopted country made them, to his astonishment and dismay, only too eager to fight for its flag.

McAdoo has opened a complaint bureau where travelers on the railroads may send their kicks. A small thing, apparently, but yet significant, for it is likely to result in imparting attitudes to those who may be indifferent to the success of federal operation of the railroads.

There's nothing to equal the Yankee sense of humor. One of the boys in the trenches, who has evidently been greatly troubled by cooties, says he knows now why the pictures of Napoleon always show him with his hand inside his shirt.

A man sues his dentist because he can't eat corn off the cob with a set of false teeth for which he paid $250. He sifould recover heavy damages. Life isn't worth living if you can't eat corn off the cob.

Every day the dispatches are telling us of the growing coal shortage. Sing little grasshoppers, the summer days are fine. But it will be cooler in November.

The manufacture of baby carriages has been hard hit by the necessities of war. Now what can we carry our marketing home in?

The Americans do not intend to annex any territory abroad, but they just can't help grabbing off a lot of No Man's Land.

Bartending is not an essential employment in the view of the government, which has a singularly dry eye.

The 46th Year

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NURSES WANTED IN MINING TOWNS TO CARE FOR AFFLICTED MINERS

CHARLES B. LENAHAN A STRONG CANDIDATE

LEGAL CHAMPION OF UNITED MINE WORKERS IN THE GREAT ANTHRACITE STRIKE OF 1903 AND PERSONAL FRIEND OF JOHN MITCHELL BECOMES POWERFUL FACTOR AS A CANDIDATE FOR JUDGE OF SUPREME COURT.

Charles B. Lenahan, of Wilkes-Barre, one of the most brilliant members of the Luzerne county bar, regarded as one of the most prominent lawyers of the state, is making a remarkable campaign for the Supreme Court bench and his candidacy in the Western part is attracting exceptional interest.

The surprise is the strength which Attorney Lenahan's candidacy has gained in the last week and everywhere the citizens are beginning to inquire about the source of his prominence as well as

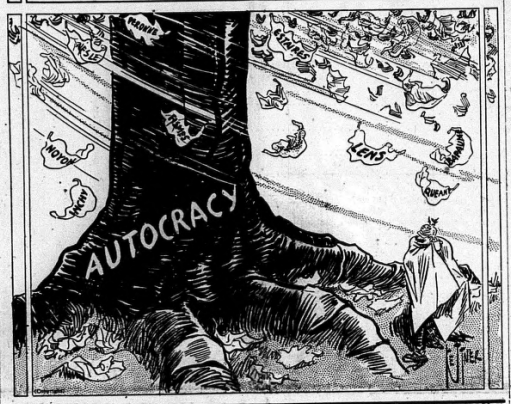
CHARLES B. LENAHAN

Candidate for Supreme Court of Pennsylvania

seek more information as to his legal qualifications. It was not known until recently that he virtually started his campaign with not only the endorsement of the Luzerne County Bar Association but that this endorsement was quickly followed by an inforsement given by each of thirteen other bar associations in Northeastern Pennsylvania, and all were unanimous. This candidate for a place on the Supreme Court bench comes from a family of brilliant lawyers, all of whom have state-wide reputations, but of the other members of the family none seem to have been more popular and won more fame among the people than Charles B., the candidate for the Supreme Court, whose elevation seems to be almost certain.

(Continued from Page Eight.)

The Leaves Begin to Fall



MANUFACTURERS PROTEST AGAINST WAR LABOR BOARD

SMITH & WESSON COMPANY DISPUTE CAUSE—EMPLOYERS TO SEEK REDRESS AT HANDS OF SECRETARY OF WAR—DEPARTMENT WANTS PRODUCTION RATHER THAN RADICAL THEORIES, SAY INDUSTRIAL CAPTAINS SEEKING FAIR PLAY

The employers of labor have been unable to reconcile themselves to the action of the National War Labor Board in the case of Smith & Wesson Co., Springfield, Mass. The manufacturers of the country implicitly believe the board committed a grave injustice in denying the company and its employees their legal right to contract with each other for what the employers regard their mutual protection as to terms of employment.

Employers are not alone in this protest, as it is contended that many of the employees join the employers in resenting this injustice.

The opinions of the employers are summed up in a protest to the Secretary of War which bears the signatures of 19 of the foremost manufacturers, all engaged upon war work. The protest is as follows:

"As practical manufacturers of long experience we believe the recommendation of the National War Labor Board that the Smith & Wesson Company introduce collective bargaining and shop committees to have been unwise. If maximum productivity is to be obtained

(Continued on Page Eight)

SCHOOL CHILDREN ENLIST IN NEW ARMY.

With the opening of schools a new army of industry has enlisted, in which the soldiers range in age from ten years upward. The commander of this youthful army is F. W. Boland, head of the Department of Industrial Education of the Schenley High School, Pittsburgh, Pennsylvania, one of the principal manual training institutions in the United States, who has been chosen by the Surgeon General's office of the War Department and the American Red Cross.

Every school boy in the country, aged ten or older, has a chance to win the war with hammer, plane and saw. The youngest, just starting shop work, will make such simple things as plain wooden splints to be used in the hospitals, while the older boys will build furniture and equipment for hospitals, Red Cross convalescent houses and work rooms, and other places to be fitted up for wartime uses.

JURY SYSTEM UNDER FIRE.

EASTON, PA.—In an address here, George W. Geiser, former district attorney, said that the practice of "cheap politicians furnishing the names of jurors to the jury commissioners was all wrong." He suggested that questionnaires be sent to all voters, who would return them to the county seat, under oath, with their names, ages, occupations, physical condition, and state the periods when they could serve on juries without inconvenience.

This plan, he said, would keep out of the courts "the deaf, dumb and bail" and those who are unable to understand the English language, and that farmers would not be called upon to serve during the planting and harvesting season, and business men during the holiday season and the inventory period.

UNIFORMS AT COST.

WASHINGTON—The House has passed a bill which provides that the government shall furnish uniforms to navy officials at cost.

INFLUENZA GRIPS MINING COMMUNITIES

COAL FAMINE THREATENED UNLESS PLAGUE IS STAYED IN MINING TOWNS—NURSES WANTED TO CARE FOR VICTIMS ALREADY SUFFERING.

Influenza has been sweeping through the mining regions and the mining industry is badly crippled and production very materially curtailed owing to the number of employees confined to their homes with the dreaded plague.

A call has been made for nurses to go into the mining towns and care for those who are afflicted, but the scarcity of women capable of doing this work is such that the afflicted ones must struggle along the best they can. In this hour of exceptional need there are those who are inquiring what has become of the army of young women, who, as Red Cross nurses, paraded the streets of our great cities in recent Red Cross demonstrations.

Of course it is understood that these young women are not all trained in the work of nursing sick and, too, they are engaged in other lines of employment during the day but give of their time during the evening hours to making bandages and doing other work which is essential to winning the war. There are, however, it is said, thousands of young girls who could do nursing rather than spend their time shopping or gossiping, and this would be a work worthy of the highest praise; besides it would be a patriotic duty, exhibiting on the part of those who undertake it a gallantry that would measure with soldiers in the field. The whole mining industry is now seeking more Nightingales, whose services are badly in need. It is said that considerable surprise is manifested in the tardiness of some one of the organizations doing relief work in not throwing the doors open to enlisting nurses for voluntary aid when the demand at this time is so urgent. It is true that many of the female sex were interested in putting over the Fourth Liberty Loan, but this being out of the way there is a demand for work in a field that has been opened up since the Pittsburgh district has been swept with influenza.

The mill sections in which opportunity is given for perspiration has not felt the need so much as the mining sections. Men working about the furnaces, near the converters or about the rolls are given ample opportunity to cast off the germ by sweating freely, but where men work themselves into a perspiration and get into the cold quickly are the ones who are suffering the most. In homes where there is a wife or mother not afflicted the patient is amply provided for, but the growing need for aid is where no women are in the household to look after the patient.

The curtailing of the coal production is a serious problem and the Pittsburgh District may suffer intensely this winter owing to the shortage of gas. The shipments of coal to the northwest have not been sufficient by many millions of tons of coal to supply the demands, while the New England towns are already crying aloud for more coal if the population is to be provided with anything equal to the demands necessary to keep the dying embers within reach of what might be regarded as comfortable. The afflicted miners must be cared for and gotten back to work as quickly as possible in addition to providing against others being afflicted.

MUCH FOOD WASTED IN U. S.

NEW YORK—Startling figures on the amount of food wasted each year in this country has been published by Dr. L. M. Steckel of New York university. Dr. Steckel placed the loss at $2,000,000,000. The causes assigned by the educator are varied, depending largely on the section of the country. In the west and southwest prairie dogs and other predatory animals are one serious menace. Contagious and infectious diseases, however, are the chief menace.

"The milk and egg wastage in the United States," said Dr. Steckel, "is sufficient to feed the people of Belgium and Serbia for more than a year. We produce annually 1,500,000 dozen eggs, and it is estimated that one-fifth of these are spoiled or wasted on the farms and on the way to the consumers."

For the first time in its long history the Dundee Royal infirmary in Scotland has women alone as house physicians and surgeons.

EL PASO, TEX.—Eectrical workers employed in local railroad shops have organized.

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

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I enclose money order for one year's subscription to the Tribune. I am a little late. Yours,

W. R. CLARK.

Algiers, La.

A little late in renewing my subscription, but I can't get along without the good old Tribune.

HOWARD GATHER.

Greensburg, Ind.

Enclosed you will find money order to renew my subscription for the National Labor Tribune for the coming year.

B. A. POWERS.

Woodsfords, Me.

I am sending money order to renew my subscription, for I appreciate right stand you take for the right of free speech. Yours,

MRS. E. A. HAYES.

Paterson, N. J.

Enclosed find money order for one year's subscription to the National Labor Tribune. Yours truly,

JOHN LANSER.

Rocky Mount, N. C.

I enclose my renewal to your valuable paper. I appreciate several features, but most especially the religious feature.

C. F. BULLARD.

Anacortes, Wash.

Please find money order to renew my subscription to the National Labor Tribune. Yours very truly,

JOS. N. SHOEMAKER.

AN INTERESTING SERMON.

THE SECOND COMING OF CHRIST—THE HOPE OF THE CHURCH AND OF THE WORLD—THE PRINCE OF DARKNESS TO USHER IN THE MILLENNIAL DAY

BRANTFORD, Ont., October 28, 1906.—The morning topic was the Second Coming of Christ, from the text, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31.) We quote as follows:

The entire race of Adam has gone down into the great prison house of death as a penalty for sin, but that in God's due time, in mercy, he has sent forth his Son, who 1800 years ago, presented himself as a sacrifice for man's sins, on account of which that original sin which overwhelmed the race in death will be completely cancelled, and the Redeemer will become the Deliverer to call forth all that are in their graves at the time for blessing the world in general through the Millennial Kingdom, for which we are taught to pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," a special work was being done—God was electing or selecting from amongst the condemned race a "little flock," peculiarly zealous and obedient, who through faith and obedience, under divine guidance, have been developing the character likeness of Christ, to the intent that these may constitute a special class to be exalted with their Redeemer in his Kingdom. These have the promise that suffering with him now, through faithfulness to righteousness, will mean for them exaltation to joint-heirship with him in his great Kingdom shortly to be established for the blessing of the world—the Millennial Kingdom.

We invite your attention at this time to the fact that the Scriptures consistently throughout hold up before us the Kingdom of Christ as the hope of the world for its uplift and blessing, and show us that it is not to be established by the conversion of the world by the preaching of the Gospel, but is to be established by the second coming of Christ, not as a man, not as a sacrificer again, but clothed with power to overthrow sin and Satan and to grant the needed help to every son and daughter of Adam to rise out of present sin-and-death conditions. This is the great social uplift which the world begins to realize is necessary, but which it is unable to accomplish for itself. The preaching of the Gospel was not designed to convert the world, but merely to call out of the world a comparatively small number who would have the hearing ear, the attitude of faith and obedience, of readiness to receive the Lord's instructions and to follow him at the cost of self-sacrifice. Totally different agencies will be necessary for the conversion of the world as God has purposed it and outlined it in the Bible. More than eighteen centuries have passed and there are today only a comparatively few real followers of the Lamb, who have taken up their cross to follow him. The remainder, as we have already seen, the majority of whom never even heard of the Saviour, are none of them in eternal torment, but all of them in the great prison-house of death. They must wait there until the elect number of the Church has been called and chosen and tested and proven faithful and glorified with the Lord their Head. Then the Kingdom will come in power and great glory, and then the blessing of all the families of the earth will ensue. This is the story of the Bible from Genesis to Revelation, and no other book presents such a hope, and no other writings covering centuries show the same consistency and unity and oneness. To those who see the matter from the Scriptural standpoint this becomes one of the surest evidences that the Bible is indeed divinely inspired, written by holy men of old, who spoke and wrote as they were moved by the Holy Spirit and not according to their own vain imaginings. Let us delve into the matter more fully.

"THE HIDDEN MYSTERY"

Throughout the Old Testament the prophecies of the coming glory of Messiah and the blessedness of his reign commingle with other prophecies which refer to him as the Lamb before her shearers dumb, with transgressors in his death, bruised for our iniquities. The two thoughts are distinctly there, but purposely so misarranged that the Jews could not clearly understand them. They might have expected the glory first, and by some calamity the sufferings afterward. The visions of the prophets were not intended by the Lord to be understood until the time of their fulfilment. The Apostle Peter tells us that even the angels did not understand them. He says, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ did signify, when it testified beforehand of the sufferings of Christ and the glory which should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Spirit sent down from heaven; which things the angels desire to look into."—I Pet. 1:10-12.

If it was not for the angels to know in advance neither was it for the Jewish people to know in advance, and of course the heathen nations had no conception whatever of such matters. The test came upon the Jewish nation, therefore, with all the greater subtlety, only the Israelites indeed being in that humble attitude of heart that was ready for instruction on the subject, and to learn that their expectations of immediate glory were to be disappointed; that first the Son of man must suffer many things and be sacrificed, that he might thus attest his faithfulness to the Father's will in the redemption of the purchased possession, and thus demonstrate to mankind his love, and ultimately enter into the glories of his Kingdom, which shall yet bless every creature in the same proportion as he was injured by the fall through the first Adam.

Another feature of the divine plan which was not understood prior to our Lord's first advent is what the Apostle calls the "hidden mystery," which is "Christ in you the hope of glory." It had not been surmised in olden times that the Messiah was to be composed of many members, of which Jesus would be the Head, the Lord. The long interim between our Lord's sufferings at Calvary and his entering upon the glories of his Kingdom at the dawning of the Millennial age is by the apostles marked out as the period in which the faithful, the "very elect," will walk in the footsteps of Jesus, suffering for the brethren's sake and for their loyalty as members of the body to him as their Head. Thus the whole Gospel age has been the time for the calling, the testing and the perfecting of the Church, which is the body of Christ—its preparation to enter into the glorious joys of the Lord. And the second coming of Christ is appropriately deferred until all the members of the Church, his body, his Bride, have had their necessary lessons in discipline and obedience and can be accepted and approved by him.

"I WILL COME AGAIN AND RECEIVE YOU"

As our Lord at his first advent broke to the little company of his disciples the information respecting his death and his departure to heaven and the necessity for these things, he did it gradually—for, like all Jews, their minds and hearts had grasped the glories of the coming Kingdom to such an extent that they had overlooked the testimony respecting the sufferings of Christ, of his glory, saying, "If I go away I will come again and receive you unto myself; that where I am there ye may be also." (John 14:3.) "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." (John 16:7.) When he talked to them they were not yet Spirit begotten. For this begetting they must wait until Pentecost, and hence our Lord could not explain to them as he would have done had they been Spirit-begotten—he must of necessity speak to them as natural men, without going into details, which without the begetting of the Spirit would have been foolish to them. The further details he left for a further revelation, assuring them that when the Holy Spirit, the Comforter, would come; he would through the Comforter bring all things to their remembrance which he had previously stated, intimating that they would then be able to understand the deeper things of the divine plan. As he said again, "I have many things to tell you, but ye can not bear them now."—John 16:12.

Notwithstanding all that our Lord told the disciples respecting his death, and his resurrection on the third day, their minds were so fixed upon the usual Jewish sentiments on the subject of the Messiah's glory that they could not receive the matter. Only a few days before the Lords' crucifixion, Peter, the spokesman of the twelve, had remonstrated with Jesus, saying, "Far be it from thee, Lord; these things shall not happen unto you." (Matt. 16:22.) No wonder then that after his resurrection it was necessary for our Lord to be with his disciples for a while to set them straight in the matter, appearing for this purpose in various forms, as did the angels in times preceding, creating bodies of flesh and bones with clothing for the various occasions, thus to indicate two things—first, that he was alive from the dead; and, second, that he was changed and no longer a human or flesh being, but now a spirit being, with all the powers of spirit beings.

When talking to Peter and his companion on the way to Emmaus our Lord said, "O, slow of heart to believe all that the prophets have spoken." They believed part of what the prophets had spoken, but they had neglected other parts which they should take heed to and apply. Our Lord continued, "Ought not Christ to have suffered these things and to have entered into his glory? And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself." (Luke 24:25-27.) The essence or spirit of those expositions of the prophecies have come down to us through the apostles, and it is our privilege through the guidance of the Spirit to have the deepest and clearest possible views of the same.

"MOSES WROTE OF ME"

Going back to the writings of Moses, we find that he clearly delineated the sufferings of Christ as well as the glories that were to follow. Thus he taught the first advent of Christ as the great sin-offering, and the second coming of Christ as the glorious Prophet, Priest and King through whom the blessings should be bestowed. We see this in the typical sacrifices of the day of Atonement; the priest first offered a bullock, which represented himself and constituted the great foundation sacrifice for sins; and secondly he offered the goat, which represented the Church associated with him because accepted by him as members of his body. The antitype of that Atonement day was this entire Gospel age, in which we have the sufferings of Christ completed—first, the sufferings of our dear Redeemer; secondly, the sufferings of the Church, his body, made holy and acceptable through his merit.

With the close of the Atonement day in the type of the High Priest, having made the atonement, came forth to the people clothed in all the glorious garments of his priesthood, representative of the exceeding great and precious promises of God fulfilled in him, and representative of the power and great glory and honor conferred upon Jesus and indirectly upon the Church, his body. As the High Priest then lifted up his hands and blessed the people who were prone in the dust, so here in the antitype, in the near future, at the conclusion of this day of Atonement, when the great High Priest, Jesus, and the Church, the members of his body, his Bride class, shall be clothed upon with the glory, honor and immortality of the divine nature and heavenly powers, there will be a manifestation of the Messiah as the Prophet, Priest and King in the blessing of the multitudes of earth who are now groveling in the dust, in mental, moral and physical decrepitude and ignominy. As in the type, after the blessing of the people they arose and gave a shout, so in the antitype, when the blessing of the Lord shall have reached all the people during the Millennial age, the result will be the uplifting of the world, and great shouting of praise to him who loved us and bought us with his own precious blood, and to the Father of all, the great Author of the plan of salvation.

"ENOCH PROPHESIED, SAYING:"

"Behold, the Lord cometh with myriads of his holy ones." (Jude 14.) We have no original record of Enoch's prophecy; we merely have the Apostle's quotation of it; but this is quite sufficient. It demonstrates to us the unity of God's book, the oneness of the message which God gave through his various porphets in so long a time. For he is remembered that from Enoch's time to the time when the Apostle quoted his words approvingly a period of over two thousand years had elapsed, during which this same message had been reiterated in types, in symbols and in plain statements. How evidently the Spirit of God inspired and directed these as his mouthpieces! What an internal evidence is here respecting the inspiration of the Bible! And it is in this, as in other matters, unique, separate and distinct from all other religious books. The writers of the Bible did not copy in any maner or degree from the heathen. No heathen books would present a Messiah who would first suffer and redeem the people and then, after having selected from amongst the redeemed ones a little flock to be his special joint-heirs, would come again and complete his work by blessing all the families of the earth. The Bible alone tells this wonderful story with consistency and persistency from beginning to end.

This was the theme of all the apostles. They continually exhorted the Church, saying, "Be patient, brethren, the coming of the Lord draweth nigh," "Avenge not yourselves"—leave all your trials and difficulties and the rewards of your enemies in the hands of the Lord. You are his, your interests are his, the whole work is his; allow him in his own time and way to accomplish the divine will. You can not thwart it if you would, but endeavoring to do so would hinder you from enjoying the peace of God, which he intends you may enjoy even under trials and difficulties of this present time.

"IN POWER AND GREAT GLORY"

Although the Scriptures have much to say respecting the second coming of the Lord, the errors which crept into the nominal Church during the Dark Ages have so vitiated these blessed declarations in the minds of the Lord's people, so diluted them, so rendered them meaningless, that a comparatively small number realized that all the hopes of the Church as well as all the hopes of the world according to the Scriptures waited for and are based upon the second coming of him who redeemed us with his precious blood.

Of the comparatively few who have learned how important a place the second advent of our Lord has in the divine revelation, the majority apparently have been sidetracked by a total misconception of the manner of the second advent. They have taken too low, too earthly, too fleshly a view of the matter. They are expecting Messiah to come again in the flesh to sit upon an earthly throne and that his Church will likewise be associated in the earthly glory, and that the whole world will look to an earthly Jerusalem as its capital, in much the same way as we look to Washington City as the acpital of this nation, or as th French look to Paris as their capital city and seat of government. This wrong view of the second coming of our Lord, this misconception of the power and great glory, putting it upon an earthly plane is responsible in great measure for the repulsion against the doctrine of the second coming of the Lord in the minds of a good many spiritually minded people. These reason correctly that such expectations are contrary to the general tenor of the Scriptures, which inquire: "Having begun in the spirit, are ye now made perfect in the flesh?"—Gal. 3:3.

On the contrary, we know that the Apostle's testimony is that since his resurrection our Lord is "that spirit" (II Cor. 3:17), and that when he comes again in power and great glory it will not be in the flesh, but in spiritual power and glory resembling that which the Apostle himself caught a glimpse of when on the way to Damascus, and under the influence of which he was smitten to the ground—a brightness above the sun at noonday. The Apostle assures the Church that before the Kingdom conditions and glories could be entered upon, we must all be "changed," changed from human to spirit conditions, from human or earthly nature to the perfection of spirit nature—"to be partakers of the divine nature," as the Apostle Peter points out. (II Pet. 1:4.) That this is what the Apostle really meant is evident from his subsequent statement that we must all be changed, "because flesh and blood cannot inherit the Kingdom of Heaven." (I Cor. 15:50, 51.)

"WE SHALL BE LIKE HIM"

The Apostle Paul adds his testimony contradicting the thought that in the Kingdom the Lord will be as he was in the flesh, and that his Church will be as they are now in the flesh. "It doth not yet appear what we shall be." (I John 3:2.) From this it is evident that we shall be different from what we are now, and evident also that our Lord will be very different from what he was. He took the flesh for the suffering of death and not to keep it eternally. The taking of it was a mere expedient necessary for our redemption. The Apostle declares that having accomplished the work which the Father gave him to do, our Lord was highly exalted, far above angels, principalities and powers, and every name that is named. He is now, therefore, the Lord of glory, the express image of the Father's person, a spirit being of the very highest order, of the divine nature.

In harmony with this is the Apostle John's further statement that although it doth not yet appear what we shall be, we do know that when he shall appear we shall be like him. His change took place in the resurrection, for he was "put to death in the flesh and quickened in spirit." (I Pet. 3:18.) Our change as his Church, his body, will take place, so far as those who sleep in Jesus are concerned, in the moment of their resurrection, for they, as the Apostle declares, shall be raised incorruptible—sown in weakness, raised in power; sown in dishonor, raised in glory; an animal body, raised a spiritual body. Putting all these things together, then, we see that the change of the living and the resurrection of the dead members of the body of Christ will bring all the Church of the Lord to the same glorious spirit condition that he has had since he was raised from the dead by the glory of the Father. We shall be like him, and although we do not know what that condition is, although it is beyond our comprehension, we are satisfied, for we shall be like him.

The second advent, then, means first of all that in the due time, at the end of this age, our glorious Redeemer will return to earth to take charge of its affairs and interest, not again assuming an earthly body, a fleshly body, for he does not come to die but to reign. He therefore comes a spirit being, invisible to mankind as angels are invisible, and the power and glory that he will have will not be an outward shining brightness, but such power and glory as he illustrated at his first advent in the miracle which he performed, as we read, "These things Jesus did and manifested forth his glory." (John 2:11.) The glory of the Lord will not consist in a bright and shining personal appearance, but in the glorious work which, invisible to the world, he will perform in the exercise of the power of God, in the restraining of sin, in the blessing and enlightenment of the world, in the arrangement of the various processes by which the weaknesses and imperfections of the fall will pass from the world and all the willing and obedient be uplifted mentally, morally and physically from the degradation and sin of the present time to perfection and God-likeness. The entire Millennial age is devoted to this work of putting down sin and every evil thing opposed to righteousness, and the uplifting of the willing and obedient of the race, "the restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

(Continued on Second Page.)

APPRECIATIONS.

Sharpsburg, Pa.

Please find enclosed one dollar for renewal of my subscription for Labor Tribune. Thanking you for past favors and loyalty to the Truth.

Your very truly,
LOUIS KEIFER.

Paterson, N. J.

Find enclosed a money order for one dollar, for one year's subscription to the Labor Tribune.

Yours truly,
JOHN LANSER.

Atlanta, Ga.

I guess from the sign on my paper, Mar. 17, 18, signifies my time is about up. I guess I won't take any more until I give you further notice. So stop it now. I have a lot of the old ones on hand, which will keep me busy with reading matter that I have on hand. I may let you hear from me again some time.

Respectfully and kindly, etc.,
J. D. GOULD.

Buffalo, N. Y.

You will please find enclosed one dollar ($1.00) as subscription to your paper, beginning with the first article on Chronology, by E. E. Crouch, and oblige,

JOHN STOBIE.

Waynesboro, Va.

Please find enclosed check for $2.00 for the continuation of your wonderful paper, both religious and otherwise. Pardon me for my negligence in remittance. Thanking you for past favors, I am,

Yours respectfully,
JOHN T. CLARK.

Greensburg, Ind.

Enclosed you will find a money order to renew my subscription for the National Labor Tribune for the coming year. I have always enjoyed the religious features of your paper, and pray the Lord may bless you for publishing the Truth.

Yours truly,
BELLE A. POWERS.

Brockton, Mass.

Enclosed find renewal of my subscription to your paper. I appreciate it very much for two reasons, for the high standard you take upon what is just and right on labor questions, and for the religious Truths you are giving us from the pen of the deceased Pastor Russell. I am sure the Lord is not unmindful of your good works, and will bless you now and even more so when He takes his power and begins to rule.

Yours truly,
ERNEST L. WHITE.

RUSSELLITES' JURY DISAGREES; NEW TRIAL PLANNED.

(From Express Tribune, Los Angeles, Cal., Oct. 6.)

The 26 followers of Pastor Russell charged with a violation of the espionage act, whose trial in the United States district court ended last night, must stand trial again. The jury failed to agree.

After 10 hours of deliberation the foreman, at 9:15 o'clock, announced that an agreement was obviously impossible. They had stood seven for conviction and five for acquittal since they first went out.

When it was made plain that there was no possibility of a verdict, the court dismissed the jurors, announcing that the case would be set for trial on the November calendar.

Counsel for the defense thanked the judge and jury for the fair trial. He said that each defendant, even before any had an idea how the case might end, had asked that his appreciation be expressed no matter what the outcome might be.

"They certainly will be tried again," was the comment of the United States district attorney when asked about rumors that a disagreement would mean that the Government would drop the case.

The jury foreman said they disagreed merely on the motive of the defendants in circulating the Kingdom News.

"Some of us believe they circulated it to interfere with the Army and Navy; others that there was no such thought in their minds—that they merely wished to extend their church creed," he told the court.

The defendants were charged with having circulated copies of The Kingdom News, a pamphlet alleged to have been circulated by the International Bible Students Association as a protest against the Government's suppression of The Finished Mystery, a so-called posthumous work of Pastor Russell which was declared to contain German propaganda. The trial started Sept. 27.

The defendants are: E. D. Sexton, Eliza P. Hallaferro, Gebhard L. De Press, Walter L. Manny, Fred Gallicher, Julius Festner, Alexander Pestner, Fred Pletsch, Harry Ware, Edward McCleery, James G. Boase, Ethan Scheidler, Frank P. Sherman, Thomas Embleton, W. A. Vonburg, Edward A. Jurd, Arthur W. Sibley, H. M. Byers, Allen McGuire, C. Russell Sigin, Frank M. Watkins, B. W. Metcher, Jacob Halvajsin, A. B. Schaeffer, Harry Van Till and Sam W. Wann.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

This was at the opening of the nineteenth century. It marked a new era. Pastor Russell, viewing this part of history through the lens of Jewish prophecy, calls it the beginning of the "time of the end." Victor Hugo noted the marked change in the political world—that statesmen were taking charge of affairs that priests once controlled through kings and that politicians are now the guardians of religious liberty. Hugo places the turning point of the change of hands at Waterloo in 1815; Russell at 1798, when Napoleon invaded Egypt, Napoleon's fall properly dates with his invasion of Egypt for it was then that the famous battle of the Nile was fought. Bonaparte met defeat on water at the hands of Admiral Nelson and ended his military career with his final stand at Waterloo against his old enemy—England, in the person of Wellington. Russell takes special note of the beginning and Hugo of the ending of the career of one of the most remarkable characters of history—a military genius.

Says Hugo concerning Waterloo: "Was it possible that Napoleon should win this battle? We answer—No! Why? Because of Wellington! Because of Blucher? No! Because of God! For Bonaparte to conquer at Waterloo was not in the law of the nineteenth century. Another series of facts were preparing in which Napoleon had no place. . . . It was time that this vast man should fall. The excessive weight of this man in human destiny disturbed the equilibrium. . . . The plethoras of all human vitality concentrated in a single head, the world mounting to the brains of one man, would be fatal to civilization if they should endure."

Hugo's thought is that to concentrate the life of the world would be retrogression. In fact it would be duplicating the Dark Ages, for mediaeval life consisted of the rule of the priest through the king, who was literally supreme until Luther's day when political barriers divided nations and kept them from being a compact. Progress is in exact ratio to individual thought and conduct in social life as well as national life. The reformation not only split national life, but also the individual. Luther's principle, "the just shall live by faith," broke the compact life of the people with the priesthood effected by the doctrine of indulgence, which held them together through common interest. But in modern life the function of the priest is parcelled out to Preachers, Doctors, Lawyers. The clergy volunteers to take care of your soul, the doctors your body, the lawyers your property, and all three profess to take charge of your intellect—for a consideration. The privilege of assuming this responsibility yourself is what constitutes Liberty. Our enemies being now scattered (Satan divided against himself), the task is much easier, and humanity is breaking the shackles—the clergy are now regarded as a sort of a poor relation who must be cared for, the doctor is being regarded with suspicion, but the lawyer still ministers his dose of "law" in allopathic proportions—whether you like it or not. These are the men who rule today, for 75 per cent of modern statesmen come from the lawyer profession.

Statesmen have charge of affairs that the priest once possessed through the king. The constitutional feature of the old monarchies, and of the republics, which provides for the slow process of legislation, and the fact that it is done in the limelight of publicity, blocks the efforts of the priesthood to fetter the mind, a tendency that still lingers with the Protestant clergy. The theologian and the scientist express themselves freely without fear of the terrible persecutions inflicted upon the pioneers of the Reformation.

The antipathy of modern agnostic thinkers towards the theology of the Dark Ages, which they erroneously suppose the Bible to teach, has kept them from appreciating the many beneficial effects the Bible has had upon civilization in promoting the humanitarian spirit of our day. The Bible has contributed more to this end than did the purely political reformers of the type of Voltaire, or the work of Napoleon, or modern science. This fact will develop in a study of the British religious reformers for the Christian polity they developed became political and emerged into democratic institutions.

The most important political ideals of America had their origin at Pilgrim mouth. Mark you these men were God-fearing men. The Pilgrim Fathers were Dissenters and Separatists, the Puritans from England, the Huguenots from France, the Scotch Covenanters, the Dutch Reformed church, the Quakers, the Swedish Lutherans, the Unitarians, the Baptists and Anabaptists, all combined fused into a composite, from which our American political ideals were incorporated by Jefferson and others into the Constitution of the United States—for the individual, potential social equality and inalienable rights of life, liberty and happiness, for the free state, independence and all the powers which empires and monarchies have ever exercised. Truly, "The Bible is the torch of civilization."

"OUR BOYS" WHO HAVE BEEN KILLED WILL LIVE AGAIN ON EARTH."

Q. "If a man die, shall he live again?" Job 14: 14.

A. Isaiah 34: 16: "Seek ye out of the book of the Lord (the Bible) and read; no one of these (promises) shall fail." Isaiah 26: 19: "Thy dead men (including "Our Boys" and all our loved one who have died) shall live"

Romans 4:24: "We believe on Him (our Almighty, Loving Creator) that raised up (resurrected) Jesus from the dead, and become the first fruits of them that slept. (The Great Jehovah looks on death as a sleep.) Since by man (Adam) came death, by man (our Lord Jesus) comes also the resurrection of the dead. For all in Adam die (as we have funerals every day) so all in Christ shall be made alive (so there will be awakenings from the dead every day when Christ's Kingdom is fully established world-wide until all shall have been resurrected.")

Q. When our Lord Jesus was here over 1,885 years ago, did he leave an example of His power to awaken those in the sleep of death so we might have full confidence regarding our loved ones and their future?

A. Yes. Matthew 9:18, 23 to 26: "Behold, there came a certain ruler, and worshipped Jesus, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. And when Jesus came into the ruler's house and saw the people making a noise, He said unto them, Give place: for the maid is not dead but sleepeth (in view of God's power to awaken people from the sleep of death). And they laughed Jesus to scorn (not because He told them the maid was in either heaven, hell or purgatory, for he told them nothing of the kind, but because He informed them that in God's sight her death was merely a sleep.) But when the people were put forth, Jesus went in, and took her by the hand, and the maid arose. (The power of the resurrection from the sleep of death was proven.) And the fame thereof went abroad into all that land." (Just like it will when the ancient prophets are resurrected at Jerusalem when Christ's kingdom shall have been established in power and great glory to bring to all the obedient everlasting health, happiness, and life in perfection!) What a blessed hope for the future!

Console yourself by reading Pages 693 to 729 of Pastor Russell's Sixth Volume entitled "The New Creation," the subject of the chapter being "Its Resurrection Inheritance."

CHARLES E. KERNEY, JR.
Secretary to the Late Pastor Russell.
Berea Road, West Park, Ohio.

THE NIGHT AND MORNING.

(Weeping may endure for a night, but joy cometh in the morning.) Psa. 3:5.

The Millennial day approacheth,
Blessed age of joy and song,
When all nations, tribes and peoples
Shall Jehovah's praise prolong;
When the wilderness shall blossom,
As the fair and fragrant rose,
When from out the "New Jerusalem"
The crystal river flows.

But before the golden sunlight
Shall dispel the heavy clouds,
Which envrap themselves about the earth,
Like dismal, gloomy shrouds,
Comes a night of deepest anguish,
Retribution and distress,
When the wrath of God, like living flames,
Consumes unrighteousness.

Tis the time foretold by prophets;
Time of vengeance and of fear,
When the risen King of Glory
Smites the nations far and near;
When the seventh trump is sounded,
And the long sealed scrolls unfold,
When the gems of night shall fall to earth,
And the sun and moon grow cold.

Like a rushing, mighty whirlwind,
Swiftly sweeping o'er the land,
Speeds a storm of flaming judgment,
Guided by Jehovah's hand;
'Tis the great day of his battle,
Fierce and terrible to see;
When before His shining countenance
The heavens and earth shall flee.

When the rich shall howl with terror,
Cast their gold into the street;
When before the high and mighty,
Men of valor shall retreat;
When the hidden things of darkness
Shall be brought unto the light,
When the Truth o'er mount and valley
Shall be shining clear and bright.

Like the voice of many waters,
Like the thunder's rumbling tone
Shall an angry God command His host,
Till vice be overthrown;
As the swift descending lightning
Wings to earth its rapid night,
Shall Emmanuel's sword of Justice
Cleave the enemies of right.

It is coming, sure and sudden;
Let the righteous lift their heads;
Soon their thorny paths of trials
Shall be changed to flowery beds;
Soon shall be the royal marriage,
Of the Bride-groom and the Bride,
Christ, the "Head," the Church, His Body,
Faithful Virgin true and tried.

Listen then, ye Scribes and Teachers,
Trying to convert the world,
Ye who say the Christless heathen,
Into endless flames are hurled;
Ye who sing Jehovah's praises,
And His wondrous love relate,
Yet ascribe to Him the sins,
Of fiendish jealousy and hate.

Know ye not the Plan of Ages,
Have ye read your Bible right?
Blindly grope ye in the darkness,
Or rejoice ye in the light?
Are your lamps all trimmed and burning,
Dying daily do ye die,
That ye might reign with the Master,
In His throne above the sky?

Have ye not read in the Scriptures,
Of earth's coming jubilee,
When the deaf ears shall be opened,
And the blind eyes shall see?
When the Lord shall take onto Himself,
His power great, and reign
From the prison-house of Satan;
Calling forth all the ransomed slain.

Thou are glorious, O Jehovah;
Who can tell thy matchless worth?
From the world's remotest corners,
From each clime and zone of earth
Myriad voices, glad, exultant,
Praise to Thy dear name shall sing,
'Till salvation's joyful message,
Shall speed the whole world 'round.

Hearken, O earth's wicked rulers,
Listen to the righteous Lord:
Stay your bloody hands of slaughter,
All ye who take up the sword.
Bend the knees to God Jehovah,
In the dust your proud heads lay,
Lend your might to noble purpose,
Hail the glad Millennial Day!

Cleveland, Ohio. J. M.

CHEAP EGG SUBSTITUTE

"NOEGGS"—A cheap, wholesome substitute for both eggs and baking powder. Send fifty cents for formula, which you can sell again, or any housewife can easily put up for her own use. A. E. Stokes, Mohawk, Fla.

An Interesting Sermon

(Continued from Page Three.)

Lord will be revealed to be a literal flaming fire. To those who have the time and inclination to study into the nature of this flaming fire we have much more to say than would be possible at this time. Such have or may have, at comparatively little cost, a full explanation of this subject in one of our Bible studies, entitled, "The Day of Vengeance," sold at cost price by the Watch Tower Bible and Tract society, or supplied free to those unable to purchase. Briefly let us say that the flaming fire in which **Emmanuel will make known to the** world his second advent and the establishment of his Kingdom is nothing short of the great time of trouble, in which all the institutions of this present evil world will go down and give place to the age to come, the Millennial age, the Millennial Kingdom.

Another statement respecting the manifestation of the Lord's glory at that time is that he comes to be glorified in his holy ones, and to be admired in all them that will believe during that Millennial day. (II Thes. 1;10.) The invisible Kingdom, composed of Christ and the elect Church, invisible to men but all powerful for the suppression and punishment of evil doing, will very speedily manifest who are the holy ones who love righteousness and hate iniquity. And the rewarding and blessing of these will be illustrations to the remainder of the world of how they also may learn righteousness and that, failing to respond to this great Teacher, they shall be destroyed from amongst the people—in the second Death.—Acts 3:23.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$162.00
Paid in	6.00
Total	$168.00
Paid out	$171.00

A Vote of a Party Ticket is NOT a Vote for any Judge

HOW TO VOTE FOR
JUDGE JOHN W. KEPHART
FOR THE SUPREME COURT

(1) Put an X in the square opposite the party of your choice.
(2) Under the NON-PARTISAN Column Judicial Ticket, Non-Partisan. Put your MARK as follows:

For Judge of Supreme Court
Vote for One

EDWIN A. ABBOT	☐
JOSEPH W. BOUTON	☐
HENRY BUDD	☐
AUGUSTUS V. DIVELY	☐
EDWARD J. FOX	☐
John W. Kephart	**X**
JOSEPH J. KINTNER	☐
CHARLES B. LENAHAN	☐
ALEXANDER SIMPSON, Jr.	☐

Judge Kephart was born at Wilmore, Pa., in 1872; left an orphan at the age of four; at five went to the McAllisterville Soldiers' Orphan School; a telegraph operator on the Pennsylvania Railroad at sixteen, earning money for college; spent two terms at Allegheny College; followed by two years at Dickinson Law School. Admitted to the Bar in 1894. A practicing Attorney for over nineteen years, ten of which he was Solicitor for Cambria County. Five years ago, without the support of any political party, was elected a Judge of the Superior Court of Pennsylvania.

Judge Kephart's experience in the Superior Court Bench and his knowledge thus obtained, qualify him for promotion to the Supreme Court.

Take this to the Polls Nov. 5, 1918, and use as a guide in voting.

And yet there will no doubt be some gents interested directly or indirectly in booze who will forget that the date for J. Barleycorn's passing was set for June 30, 1919, and when that date comes will holler for more time in which the innocent investors can unload.

Ninety-five per cent of the rural women are helping to win the war. It is in the cities that indolence, luxury, extravagance, frivolity, sensuality, worldliness and wantonness paralyze the nobler traits of womankind and make so many women serviceable only to the enemy.

A profiteer is a scoundrel who had an opportunity to help the country win the war by making a hard situation as light as possible for the people who patronize him, and instead of doing so he robbed them.

The Secret of Saving Money

CONSISTS in putting aside **regularly every payday** a fixed amount, say 10% of your wages. **If that is too much, make it five per cent or any other proportion** which you can spare and keep on sparing; whatever the amount, deposit it *before any other expenditure is made.*

Most people do not get very far saving money because they do not keep it up, **and they fail to keep** it up because they do not give it **FIRST consideration.** They do not regard their savings as a monthly debt they owe to themselves, just as they owe rent to the landlord. They save whatever is left in the pay envelope after all other expenditures have been made—much or little or nothing at all.

In this way they lose the main **incentive to save,** they do not see the progressive bank balance compounding at 4% interest, and they miss the pleasure of looking forward with assurance to the possession of a substantial sum which can be figured in advance.

In a war crisis when every dollar is needed to finance the Government and to keep business going, is it asking too much of any patriotic citizen to lay aside at least 10% of his or her income EVERY PAY DAY?

Incorporated 1849.

Society for Savings
in the City of Cleveland
PUBLIC SQUARE

"Stop! Look! Loosen!

By GEORGE ELMER COBB

(Copyright, 1918, Western Newspaper Union.)

Old Darius Boyd, keeping the extreme outside edge of the sidewalk, so as to keep out of the way of the uniformed Salvation Army lassies lying in wait for contributions to their "Coffee and Doughnut" war fund for the boys at the front, half paused to glance at a sign.

It was an imitation of the usual railroad crossing semaphore, secured to a shallow booth behind which stood a pretty sunbonneted girl with two heaped-up crocks of doughnuts before her, and it read, "Stop! Look! Loosen!"

It was because they "had spelled 'listen' wrong" that Mr. Boyd stared. Then he "caught on," for a smiling, nimble-footed lassie spied him, seized the lapel of his coat, pressed a tag badge through its buttonhole and extended a pasteboard box with a slot in its top, with the invitation:

"Help the boys over there!"

Old Darius realized that the badge would make him immune from further importunity for that day, found a nickel, dropped it into the box, walked over to the booth, selected a doughnut, dropped it into his pocket and departed conscious of duty well done.

He winced, however, as he recalled the fact that the week before a lady committee had pried him loose from a dollar for War Savings stamps. Then, too, he had half promised to take a fifty-dollar Liberty bond. And now a nickel! And perhaps tomorrow some newfangled appeal! Darius Boyd groaned.

"It's robbery—it's ruin!" he groaned. "There's butter gone up double. Eggs clear out of sight. Meat—" he paused there. Not much meat had graced the home table recently. His niece and housekeeper, Rhoda, had followed out his orders uncomplainingly.

"Why, how do you do, Mr. Boyd?" aroused the old man from a dismal reverie and he looked up to recognize Clayton Hyde. That young man, who once lived in Brocton, had returned a week previous to spend a vacation with some relatives.

"Was you looking for me?" inquired Boyd, for Rhoda had told him that the young man had called to see him on business.

"Yes, I was, for a fact," returned Clayton. He worked for a large timber concern, and knew enough about that industry to seize upon a sudden hint that presented itself as he cast his eye over some local uncut timber areas. But he had again met Rhoda, prettier than ever.

"Joined the patriotic helpers, I see," commented Clayton, as he noted the tag.

"Humph!" you could get covered with those gewgaws if you wanted to land up in the poorhouse," and Boyd started off a tirade against forced contributions, outrageous taxes and ruinous prices.

"Strikes me you're kind of miserly toward a country that has made you a rich man," promulgated Clayton. say, too, you left the principal bit at home. That pretty niece of yours—she's a cheap and faithful helper, but why don't you give her a chance to get some happiness out of life? Any sensible fellow would be glad to have her for a wife."

"I'm not standing to her way, am I?" demanded Boyd. "If she wants to, hands I'd shut up that big house and live in one room. I've provided for her. Only last week I recorded a deed making over to her the walnut one hundred and sixty-acre patch."

Clayton Hyde uttered a low, long, whistling aspiration. Then he chuckled. Boyd regarded him suspiciously.

"Makes Rhoda an heiress in a way, doesn't it? Well, I had made up my mind to ask your permission to marry her, never caring if she had a dollar or a million. Do you object?"

"Are you making a living?"

"Better than that."

"Then Rhoda can settle it in her own way."

"Rhoda," said Clayton that same evening, "suppose you should discover a gold mine on that land your uncle has given you and become fabulously rich after I married you, and I knew it was to be all along, I suppose you would think I was after the fortune?"

"Oh, no," replied Rhoda. "Why should I, when I know you love me? And I'd soon be poor again, for I would give it all to you."

"You artless, unselfish treasure!" enthused Clayton. "Well, I'll tell you my secret. My business with your uncle was to buy that land, before I discovered you as a treasure worth all the land in the world put together. There never was such a grand piece of black walnut timber. In my business experience I had learned that the government is seeking just that kind of a tract, to turn the mashing-fected walnut timber into gun stocks. I have saved enough to put in a sawmill. You put in the land and we'll retire—rich."

Which happened. Darius Boyd said nothing when he learned that his gift to his niece, instead of being the most worthless of his holdings, had turned out a bonanza. He was secretly ashamed of the miserly motive underlying his donation.

"Maybe I'm paid for the war brings luck," he soliloquized, in view of the queer turn of fortune in behalf of Rhoda, and he electrified the town by subscribing for ten full "Liberties" in a bunch!

A distinguished Russian visitor told the Seattle Post-Intelligencer that the easiest language to master is the English. Maybe so, but nobody can say that about the American language. There are aged men in this country who have studied both English and American all their lives and don't know yet what "Atta boy!" means.

Somehow or other it is hard to be patient with a man who has to go to great lengths to defend his own loyalty.

A lot of gray-haired old bluffers are now pretending to be afraid they are going to be caught in the draft.

From a boy's letter: "Believe me, mother, a great battle is a wonderful thing. When I got started—I was in the first wave—I only thought of one thing, and that if certain Germans in familiar gray-green uniforms got in our way we had to kill them. Bullets and shells did not worry me at all." Sprecous picture of the will in action of the man oblivious to everything on earth but his own goal, of the soldier's pride of craftsmanship! Bullets were nothing. Huns were almost nothing—merely things that got in the way.

An American division in France, composed entirely of German-born men, did excellent service in one attack. This is a complete answer to the kaiser's dream of controlling events in America through the agency of the German citizens there. In the majority, the love of liberty given by their adopted country made them, to his astonishment and dismay, only too eager to fight for its flag.

McAdoo has opened a complaint bureau where travelers on the railroads may send their kicks. A small thing, apparently, but yet significant, for it is likely to result in imparting stimulus to those who may be indifferent to the success of federal operation of the railroads.

One important service which the press does for the public is incidentally emphasized in the address of the Hungarian premier on the state of affairs in Budapest when he said that the nonappearance of the newspapers had resulted in a regrettable spreading of false rumors which had a bad effect upon the agitation among the working classes. With the regular and reliable channel of news suppressed or hindered, the easy manufacture of alarming or incendiary reports spreading rapidly becomes the inevitable result.

A man uses his dentist because he can't eat corn off the cob with a set of false teeth for which he paid $250. He ought recover heavy damages. Life isn't worth living if you can't eat corn off the cob.

Every day the dispatches are telling us of the growing coal shortage. Sing little grasshoppers, the summer days are fine. But it will be cooler in November.

The manufacture of baby carriages has been hard hit by the necessities of war. Now what can we carry on marketing home in?

The Americans do not intend to accept any territory abroad, but they just can't help grabbing off a lot of No Man's Land.

Bartending is not an essential employment in the view of the government, which has a singularly dry eye.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

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BOTH PARTIES IN FIERCE CONFLICT FOR CONGRESSMEN

LABOR DEMANDS THE HUN MUST GO

UNCONDITIONAL SURRENDER FOR THE KAISER AND HIS ALLIES IS THE CRY OF EVERY TOILER—SPINELESS CONGRESSMEN MUST BE DEFEATED — THE HUNS' DOOM MUST BE ABSOLUTE — THE FREEDOM OF THE WORLD IS ASSURED BY THE DESTRUCTION OF THE IMPERIAL GERMAN EMPIRE.

The smashing will be over before those at home get across the seas. The workmen in the industrial centers have made up their mind and the campaign slogan is neither Democrat nor Republican but for the complete and absolute annihilation of Hun autocracy with such conditions that Kaiserism is dead and that the Imperial German Empire is no more. Any Congressman for less may well pack his future ambitions in moth balls. "Unconditional Surrender" is the mildest term in the vocabulary of the American voter. Democrats and Republicans may quarrel over party majority in Congress, but the minds of the people are made up that the ultimatum to the Kaiser spells doom; that Autocracy is forever obliterated from Germany and that Mittle Europe is destined to become one grand and glorious democracy. Kings, emperors, czars, princes, counts and no-accounts shall no longer suck the blood from the body politic nor like parasites feed upon the masses—the day is past; a new world has been made and Congressmen who are spineless are urged to be relegated to the scrap heap. Men of sterling worth, fidelity and courage, who stand for the freedom of the world must be elected in order that the principles for which the American soldiers are now fighting may become as genuine a reality in the countries of Europe as they are in the United States. Labor stands for nothing short of freedom. There must be a new Germany, a new Austria and a new Turkey. The Jews have already been recognized as a nation. Kaiserism, the Imperial Bully, the foul and infamous blackguard shall no longer intimidate smaller nations, all shall be free. There is no doubt as to labor's demands, the terms cannot be too exacting. Congressmen who hesitate must be defeated. Men in doubt are unfit for service at Washington. Defeat every Congressional candidate who is not for "Unconditional Surrender."

The final drive is now being made by the Republican and Democratic National Committees in the interests of their respective candidates for Congress and the gas attack now on indicates the results Tuesday at the polls are looked forward to with much anxiety.

President Woodrow Wilson personally opened the drive with vigor for the Democratic committee and Will H. Hays, Chairman of the Republican National Committee started the flare for the Republicans. Fearing his weakness, however, Col. Roosevelt, Ex-President, has been given command and absolute charge. Chairman Hays, following President Wilson's appeal to the country to support candidates for Congress who could be depended upon to support the administration, has taken issue with the President and big Republican guns have been brought into service.

So far as labor is concerned no tariff issue is involved. Both Democrats and Republicans stand for "Unconditional Surrender." If doubt is expressed in some of President Wilson's notes there remains no doubt in the minds of the American people as to the kind of "surrender" the Kaiser and his allies must make. This demand is expected to be fulfilled by every Congressman whether Democrat or Republican, and nothing short of "Unconditional Surrender" will satisfy the people of all parties. There is interest manifested in the conference abroad which shall have the final word on the stipulations contained in the Armistice. The opinion prevails that the Hun must go. Grave fear is expressed on every hand that thousands now ready and looking forward to getting a smash at the Hun will be sadly disappointed.

Time to Fumigate

HON. S. A. KENDALL SURE OF CONGRESS

A BUSINESS MAN WHO CHAMPIONED LABOR'S CAUSE MAKING A SUCCESSFUL CAMPAIGN FOR CONGRESS—STANDS FOR "UNCONDITIONAL SURRENDER," A PROTECTIVE TARIFF AND THE HIGHEST STANDARD OF WAGES.

Hon. S. A. Kendall is conducting an energetic campaign for Congress in the 23rd Congressional District which includes Somerset, Fayette and Greene Counties.

HON. S. A. KENDALL.

Mr. Kendall is a businessman of the highest standing. He has lifted himself into this position from the ordinary walks of life. He has climbed the ladder of fame and fortune from the humblest ranks. He understands the needs of the working classes, having himself toiled very hard for a livelihood before he succeeded in his business ventures. During the earlier period of his life he became a school teacher. Having trained many of the young men who are now supporting him he finds comfort in the achievements of many of these pupils of former days. He, too, has been a representative in the legislature and fought for the passage of many measures

(Continued on Page Eight)

THE STEEL MARKET

NEW YORK.— Government demand continued in excess of production the past week, tonnage allocations consisting chiefly of orders for cars, rails and barbed wire for shipment to France. The requirements for shell steel are also heavy. Operations of sheet mills are still restricted by a shortage of sheet bars, while structural steel plants are virtually limited to Government orders.

Scarcity of labor has prevented ship yards from using the full allotment of 50,000 tons of steel weekly and the amount released, estimated at 10,000 to 15,000 tons, will facilitate completion of other war work.

Influenza has retarded iron and steel production somewhat, its effect being particularly severe in eastern territory. The blast furnaces have suffered more than the steel mills. Notwithstanding the prevalence of the epidemic, the United States Steel Corporation was able to report ingot production for the week at 99 per cent of total capacity, and the output of blast furnace products at more than 97 per cent of capacity. These figures compare with 98 and 94.7 per cent, respectively, for the preceding week. The effect of the disease on operation was characterized by Bethlehem Steel Corporation officials as "not serious."

PORTO RICANS IN U. S.

NEW ORLEANS. — An army transport has landed 1,200 Porto Rican laborers in this city. They are being used in the erection of government buildings and will be paid the prevailing wage. These men represent the first of a force of 20,000 Porto Ricans who have registered in that country for work in the United States. They will be used on construction work for the war department and will be stationed in southern localities where the climate is suitable to their health. When the first call for volunteers was issued in San Juan the police were called out to keep the streets open, so great was the crowd of applicants.

LESLIE READY TO GRAB $50,000,000 CONTRACT

LABOR THROUGHOUT THE STATE JOINS WITH FARMER IN VOTING DOWN BIG BOND ISSUE BY WHICH POLITICAL CONTRACTORS HAVE PLANNED TO PLUNDER THE STATE TREASURY.

HARRISBURG, Oct. 30.—The Pennsylvania State Grange and the Pennsylvania Federation of Labor have begun one of the most vigorous state-wide campaigns for the defeat of the proposed amendment of the constitution authorizing a $50,000,000 bond issue for the improvement of highways that has ever been undertaken. The state is being flooded with posters demanding the overthrow of the grab. Labor is urged on every hand to register a protest by voting against the bond issue on Tuesday.

The amendment is being supported, it is claimed, only by the large contractors whose dreams of a division of the spoils would make even the Kaiser groggy. In addition Max G. Leslie, the new "statesman," the effulgence of whose glory is awaited in the Senate chamber with impatient anxiety, is declared to be indifferent to either the wet or dry issue, the concentration of all his efforts being wrapped up in the success of this highway bond issue, a large slice of which has already been allotted to his contracting firm .Max, it is claimed, has an understanding with Governor Sproul, unless the voters should decree otherwise, that Ex-Mayor Joseph G. Armstrong is to be appointed State Highway Commissioner; that of the $50,000,000 worth of bonds Max is to be the real Kaiser of the western end of the state and the Vares are to get the eastern end. With Ex-Mayor Armstrong as Highway Commissioner the specifications could be drawn any way at all. The inspectors would be like township constables in Criminal Court on return days. No violations. So far as the wet and dry issue is concerned politicians say enough wets will be elected to save the tanks from seeing Pennsylvania become a Sahara desert and while Sproul will remain true to his pledge his attitude is mere camouflage. The Governor will have nothing to do with the amendment. The wets have already elected enough men to both houses to save the liquor interests. Max Leslie, however, has not been much interested in the liquor aggregation since the Democrats took charge of the key of the cash box through Federal courts. But Max is vitally interested in the bond issue. Max is a contractor and wants to sell concrete to the state for the building of highways. His contracting firm wants contracts. The absurdity of voting at this time for a bond issue for road building! This is regarded as unparalleled extravagance since material costs 400 to 500 per cent more than it has ever been. Even at that men are so scarce that the work cannot be done. Then, too, the government has prevented all construction work from being contracted for and if the war should come to an end it will require a few years before the prices will again become normal.

The politicians wanting the $50,000,000 will not wait for prices to drop. Their purpose is to have the contracts awarded immediately and hold the work until the prices have fallen. It is said this grab is the secret of Leslie's ambitions to go to the State Senate. The clean-up from this bond issue, if successful, will make the Capitol steal of $13,000,000 a few years ago look like a visit to a 5 and 10 cent store. The approaching session of the General Assembly is to be the real fatted calf gathering and when the work has been concluded Belshazzar's feast will look like a wiener stand compared to the gay carousal ahead. In sounding an alarm Fred Brenckman, manager of the Pennsylvania State Federation at the headquarters here says: "The Pennsylvania State Federation of Labor is in accord with the Grange in fighting the $50,000,000 bond issue and it is sending out posters similar to ours."

The poster, which is in large type, reads as follows:

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

New Kensington, Pa.
Enclosed find money for renewal of my subscription to the National Labor Tribune. Yours truly,
Fred Rupp.

Gadsden, Tenn.
Enclosed find money order to pay another year's subscription to the good old National Labor Tribune.
Yours, Joe. Williams.

West Medford, Mass.
I missed the issue of October 10. As I send my paper to the Tuskegee Institute after reading it, and they appreciate it.
Mrs. L. A. Westcott.

Rosepine, La.
Please send me a sample copy of your good paper, the National Labor Tribune, and you will oblige,
Henry Neal.

Memphis, Texas.
Enclosed find renewal to National Labor Tribune. Please change from New Mexico to Texas. Yours,
S. H. Griffin.

Pittsburgh, Pa.
The Tribune is a much appreciated weekly visitor in our home, and has been for years. Yours very truly,
Mrs. A. M. Waugaman.

Mossbank, Canada.
Enclosed find money order for which send the Labor Tribune to my address or the time it pays for. Yours,
A. Wynott.

AN INTERESTING SERMON.

"HE MUST REIGN."—"KING OF KINGS AND LORD OF LORDS."—"EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS."

ALLEGHENY, PA., November 8, 1906—The following was the text for today to a crowded house in Carnegie Music Hall: "He must reign till he hath put all enemies under his feet." (I Cor. 15:25.) He said:

Every one who has studied his Bible to any purpose has noticed that throughout the New Testament the teachings of our Lord and of his apostles imply the establishment of a reign or dominion of righteousness in the world which shall completely overthrow sin and all who are wilfully and intelligently its upholders and sympathizers. Our Lord spoke of this as his Kingdom and also as the Father's Kingdom; the apostles similarly mention it as the Kingdom of God's dear son, the Kingdom of glory, the heavenly Kingdom. Thus our Lord Jesus in various of his parables refers to the selection of his Church, his elect, to be joint-heirs with him in his Kingdom, and he tells us that when the Son of man shall come in the glory of his kingdom and all his holy angels with him, then shall he sit upon the throne of his glory—to judge, discipline, correct in righteousness all the families of the earth. (Matt. 25:31.) When in the prayer he taught us to petition the Father, "Thy Kingdom come, thy will be done on earth as in heaven," it was not a derogation of his teaching that he himself was to be King of earth, who would subdue all things unto himself.

The relationship between the two thoughts—that it is the Father's Kingdom and that is the Kingdom of God's dear Son—is easily seen when we remember that the Father's Kingdom or dominion on earth was renounced when father Adam became disobedient and was sentenced to death: it will not be re-established until the close of the Millennial age. Nevertheless by the Father's arrangement our Lord Jesus has intervened not only for the payment of father Adam's penalty to Justice, but additionally to take possession of Adam's estate, as his successor, to bring order out of its confusion, to remove the sin, to uplight the sinners, to establish earth, to instruct and discipline and develop in character so many of Adam's race as may be willing to destroy the unwilling in the Second Death, and thus, at the close of his reign of a thousand years, to deliver up the Kingdom of God, even the Father, that he, the Father, may be all in all—the one great Head, Center Ruler over all creation.

THE FIRST FRUITS AND THE GENERAL HARVEST.

Our text and context express these matters in no uncertain terms, pointing out that as all who were in Adam died so all who will come into Christ the Redeemer shall live—not merely for a few short hours or days or years, but live in the full, perfect, complete sense of the Word—everlastingly. But the Apostle assures us that there is to be order in this work and the saved will be of different orders. His words are, "Every man in his own order." We ask what are the orders? and the Scriptures answer that there is a first or chief resurrection, which belongs to the very elect, the Church of this Gospel age, "The Bride," "the Lamb's wife." That resurrection is to glory, honor, immortality, joint-heirship with the Redeemer in his Kingdom and association with him in his great work during the thousand years in uplifting womsoever will of all the families of the earth. The second rank or order of those who will be saved by the Redeemer will be those who will have part in the subsequent or inferior resurrection. This does not signify, however, a resurrection to any mean or contemptible condition, but to perfect life and glory on a lower plant—the human plane as distinguished from the spiritual. The reward of the elect Bride class will be the divine nature (II Pet. 1:4), while the provision of the world in general is restitution to the perfection of human nature—to all that was lost in Adam, redeemed by Jesus, plus experience and knowledge.—Matt. 18:11; Acts 3:19-21.

Mark how the Apostle clearly sets this matter forth. After telling us that as all in Adam die all who will come into Christ shall be made alive, fully released from death and imperfection, and then telling us that this will be to every man in his own order he announces the orders just as we have delineated saying, "Christ the first-fruits; afterward they that are Christ's at his coming." (I Cor. 15:23.) Christ the First-fruits includes the Church, for as the Apostle explains, God gave Christ to be the Head over the Church which is his body," and as he again remarks, "We are members in particular of the body of Christ." (Eph. 1:23; I Cor. 12:27.) Similarly we read again respecting the Church that "we should be a kind of first-fruits unto God of his creatures." (Jas. 1:18.) Only the first-fruits of God's creatures are dealt with during this Gospel age, and it is the harvest of these first-fruits that occurs at the second coming of Christ.

Then come the Lord's dealings with mankind in general—the granting to all mankind of an opportunity of coming into relationship with the great Life-Giver. This will include not only those who will be alive at the second coming of Jesus, but all the remainder of the race, as our Lord declared, "All that are in their graves shall hear the voice of the Son of man and shall come forth," not only the Church to the life resurrection, but the world also to a resurrection by judgments—by discipline, by chastisement, by instruction, by rewards and punishments. We have every reason to presume that when all the blind eyes shall be opened, and all the deaf ears unstopped, when Satan shall be bound that he will deceive the world no longer, when the darkness of superstition and error shall be past, being driven away by the rising of the Sun of Righteousness with healing in his beams—then millions of the world of mankind will be glad to respond to the opportunity afforded them of restoration to perfection, mental, moral and physical, at the hands of the great Redeemer, who will then be King of glory. The context speaks of those saved in this order or class as "afterwards they that are Christ's at his coming"—more literally, those who become his during his presence. The Greek word rendered coming in our common version is parousia, and properly signifies presence.

The Lord's first coming or first presence was but for a few years, in which he accompanied the sacrifice of himself as the redemption price for the sins of the whole world. But his second coming, his second presence, we are assured, will be for a thousand years—his Millennial reign. And those who will become his during that time of presence, during that Millennial reign, will all be made alive, all be rescued not only from sin but also from all the wages and penalties of sin, from all the imperfections that sin has wrought in them. They shall be made alive fully, completely, perfectly, in all the glory of the image and likeness of God which Adam originally possessed, and lost through disobedience; and that for such the Lord has arranged that the whole earth shall gradually become the paradise of God. Here then we see the divine arrangement, that the Church is a kind of first-fruits of God of his creatures, and is developed during this Gospel age; and that the general harvest, the general salvation from sin-and-death conditions for mankind in general, will not be fully attained until the close of Christ's millennial reign.

"THEN COMETH THE END."

Whoever will follow the Apostle's words carefully will see that his double classifications of the saved ones, namely, the first-fruits and "afterwards they that are Christ's at his presence," carries the matter down to the close of the Millennial age, for in the next sentence the Apostle says: "Then will be the end the end of Messiah's work as Redeemer and Mediator), when he shall deliver up the Kingdom to God, even the Father; when he shall have put down all rule (opposition) and all authority and power." The very essence of the Apostle's argument is that our Lord at his second coming will use force, power, in suppressing sin and in liberating the sinner from the thralldom, the slavery, of sin and death, which he represents as tyrants now reigning over the race of Adam. The thousand years will be quite sufficient time in which to accomplish all this wonderful work of putting down everything opposed to righteousness and the best interests of those whom the Lord redeemed, and in giving them all a full opportunity for reconciliation to the Father through the merits of his precious blood. This leads up to our text, "For he must reign until he hath put all enemies under his feet." It is by his exercise of dominion, authority and power that he will overthrow everything opposed to the best interests of Adam and his race.

The Scriptures assure us that our Lord at his resurrection was granted all power in heaven and in earth; but they equally assure us that the Father's time for permitting the exercise of this power had not yet come. If to any this statement seems to need confirmation, it is certainly abundantly substantiated by the history of the past nineteen centuries and by the facts as we see them before us at this very moment. We certainly see that sin and death are reigning today; 90,000 go into the tomb daily while those whom we call alive are under the heavy hand of death, disease, weakness, pain, with their concomitants of mental and moral weakness and depravity. But not only do the Scriptures inform us that the present is not the time for Christ's reign, but additionally they point out the time in the future when "he shall take unto himself his great power and reign." (Rev. 11:17.) Here we have exactly the same testimony that is given us in our text and context, that the reign of Christ shall mean first of all the blessing of all the faithful ones of this Gospel age and of previous times, and includes the blessing of all the families of the earth, small and great. It includes also the utter destruction in the Second Death of all who will not come into full accord with that glorious Kingdom of righteousness.

"EVERY KNEE SHALL BOW AND EVERY TONGUE CONFESS."

Three times in the Scriptures it is repeated that every knee must bow. The thought conveyed by the expression is that every human being must become subject to this great King, who, as the Father's representative, will have full charge of the affairs of earth, to uplift the willing and obedient and to destroy the incorrigible—to bring order out of present confusion and to eventually bring to pass the desire of the Lord's prayer that God's will shall be done on earth as it is done in heaven. The expression, "Every tongue shall confess to the glory of God," gives the thought that the bowing of the knee in accordance with the Kingdom requirements will not be a mere passive obedience, but that ultimately all shall confess openly, publicly, the righteousness of the divine arrangements, its beneficence, its full provision for their every need. Whoever will not bow the knee and whatever tongue will not confess to the Lord's glory will imply a prevalence of will and incorrigibility wholly outside inherited blemishes. Respecting this class the Apostle Peter, speaking of the reign of the antitypical Moses, says, "It shall come to pass that the soul that will not hear (obey) that Prophet shall be utterly destroyed from amongst the people."

In one of his parables our Lord pictured himself as the nobleman who went into a far country to be invested with kingly authority and to return to exercise that authority. The application is obvious: the nobleman is our Lord himself, the far country is heaven, the return of the nobleman invested with kingly authority represents our Lord at his second coming. Let us follow the other details of the parable: the nobleman gave certain talents and pounds, not to the public generally, but to his special servants, representing how our Lord gave special privileges and opportunities to the household of faith, particularly to his consecrated followers, his "disciples," who agreed to take up their cross and follow him. As on the return from the far country, invested with his kingly authority, the nobleman called first his own servants and dealt with them, rewarding those who had properly used their opportunities, talents, and punishing those who had not properly fulfilled their covenant obligations, so Christ at his second coming first deals with his Church, rewarding the faithful and punishing with stripes and losses those who have hidden their talent in the earth—in business, in pleasure, selfishly, carelessly.

The reward of the faithful servants, we remember, was to have dominion over two cities, five cities, etc. The parable then treats of the King dealing with his new empire or dominion. The supposition of the parable is that the subjects of the king (outside the special servants) would gladly receive the King when his rightful authority to reign was discerned. But the parable tells that after the nobleman departed some of the future subjects had declared themselves to be in opposition to him, saying, "We will not have this man reign over us." These persons in the parable represented all those of the world who have to any extent heard of Christ and his teachings and who have wilfully and deliberately opposed the same by words or deeds of unrighteousness. Some of this class will be living at the time of the second coming of Christ, when he shall arise in power and great glory, fully invested with authority to rule, to reign, and to put all enemies under his feet. And it will be after having dealt with his own servants that the new King, according to the parable, will call for those men who would not have him reign over them, saying, "Bring them hither before me and slay them."

SLAYING HIS ENEMIES.

The picture is a graphic one. With the mind's eye we see the parable of a king in dignity and authority, and his enemies being brought before him, the pictures of despair, realizing how they have insulted the one who now has the power and their own utter helplessness. We an imagine that many if not all of them would fall before him in supplication for mercy, and with assurances that if their lives were spared they would become his most loyal subjects. We need not follow the picture of the parable farther, nor try to imagine what earthly kings would do under such circumstances, but coming to the fulfilment of the parable in our Lord Jesus we see that just such supplication and bending of the knee in submission to his rightful authority to control them is what our Lord as the great King will desire. And we can well imagine his kindness unto even the worst of his enemies when we remember that it was himself who taught us, saying, "Love your enemies, do good to them that despitefully use you and persecute you." We remember indeed the statement of the prophecy respecting those who pierced our Lord, saying that very eye would recognize him, yea, they also which pierced him. (Rev. 1:7.) But mark how the prophet tells us he will treat them in return: he declares, "I will pour upon them the spirit of prayer and of supplication; and they shall look upon me whom they have pierced and they shall mourn for him." (Zech. 12:10.) Thus does the Lord tell us how he will be gracious even to those who crucified him. And will he not be gracious to all of his enemies who will renounce their opposition and bow the knee and confess with the tongue Surely he will: this is the very essence of the Scriptural testimony.

True the parable says, "Bring them hither before me and slay them." That is the command which will go out throughout the whole earth in that day, namely, that whosoever shall wilfully and intelligently and deliberately oppose the King and his royal authority "shall be destroyed from amongst the people." It will then be for each one to take his stand either as one of the Lord's sheep or as a goat; all of his sheep will be received to his right hand of favor, all of the goats will be rejected from his favor and ultimately receive the same punishment which will be meted out against Satan himself, namely, everlasting punishment—the punishment being death, destruction never ending. There will be no redemption, no resurrection from that destruction.—Matt. 25:46.

"THE SWORD OF HIS MOUTH."

When reading in the parable that those who would not have him to reign over them should be brought hither and slain before him, we should not forget the symbolical picture of our Lord and his sword given us by himself in Revelation, the "sword proceeded out of his mouth." His sword is the "sword of the Spirit, which is the Word of God." (Rev. 19:15-21; Eph. 6:17.) We may hope for a terrible slaughter of the Lord's enemies with the sword of Truth. We safely conclude that the majority are in opposition to the Lord and to righteousness through blindness and dissipation, through ignorance, superstition and misunderstanding, and as soon as these shall hear the voice of the Son of man, the smiting of his Word will, we trust, heal them, recover them, deliver many from all opposition, so that quickly all knees shall bow and all tongues confess to the glory of God.

While thus implying that the number who will be recovered from conditions of sin and alienation and enmity to righteousness and to Christ and hence to the Father, will be a large number, we are not forgetting or ignoring those Scriptures which clearly indicate that there will be amongst men wilful sinners who despise all of the Lord's favors and will remain obdurate and die the Second Death; but we are wishing to emphasize the other side of the question, which is so frequently overlooked by many, viz., that there is more than one sword of the Lord, and that the sword of his lips, the Word of God, the message of the truth, is the one referred to by the angels when they sang, on the plains of Bethlehem, "Behold we bring you good tidings of great joy which shall be unto all people." (Luke 2:10.) All the true-hearted ones who are in alienation to righteousness will be glad to be smitten with the sword of truth, the Word of God. They will be glad to be slain as enemies, that they may be revived and made alive as the friends, the children of God.

Let us here remember another highly figurative Scriptural statement that it may throw light upon the way in which some of the enemies of the Lord will be slain at the second advent. Peter was preaching on the day of Pentecost, and charged upon his hearers the crime of having killed the Just One. He said, Ye have killed the Prince of life with wicked hands, though in ignorance ye did it, as did also your rulers. The effect of this home-thrust of the sword of the spirit of truth was that many of the hearers were "cut to the heart" and cried out, "Men and brethren, what must we do?" Then Peter, under the inspiration of the holy Spirit, applied to them the proper balsams and salves, the balm of Gilead, the message of peace through Jesus' blood, and they were healed of the wound. Similarly the Scriptures again declare that our Lord wounds to heal. (Hosea 6:1.) Thus we may expect it will be in the future—that the sword of the Spirit, the Word of God unsheathed against all enemies of righteousness, will be powerful through God to the pulling down of strongholds of error and to the slaying of many who are now enemies—slaying them as enemies that they may be revived with the Truth, and become the Lord's people who become his during his presence—during the Millennial age.

ARROWS IN THE HEART.

A prophetic picture of our Lord in glory at his second advent is given us in Psalm 45. There we read of how this One, fairer than all the children of men and blessed of God forever, girds on his sword. We must remember who he is and what is his sword when thinking of the details, the fulfilment of this picture. We are told that he takes his sword with his glory and majesty—"In thy majesty ride on properously because of truth and meekness and righteousness." The sword of the Lord, his power, his truth, shall be wielded merely against the enemies of the race and not against the race itself, for has he not bought the race with his own precious blood? and does he not come to deliver the groaning creation from the bonds, the slavery of sin and death? Against all unrighteousness, against ignorance, superstition, error, falsehood, the sword of truth will be wielded and the shackles of mankind will be broken.

Mark another feature of this symbolic picture, "Thine arrows are sharp in the heart of the King's enemies; by them the people

(Continued on Second Page.)

APPRECIATIONS.

Boston, Mass.

Enclosed please find check to renew my subscription to the Tribune. I wish to continue it as you still continue to publish Pastor Russell's sermons and other truth matter.

Sincerely yours,
C. D. Norris.

Owaneco, Ill.

I have had it on my mind several times to send you your dues on the good paper. I am thankful that there are a few papers that dare to give the people the Truth of the Scriptures. I believe the time is near at hand that you won't have this privilege, but believe you will be blessed for what you have done. I am a common farmer, own my own farm, and am thankful to my Heavenly Father for allowing me to see the Truth. Not all are allowed to see this, so don't blame anyone if they don't see as we do; knowing that there is a greater blessing awaiting every son and daughter of Adam than they can imagine in due time. Thanks for the continuation of the paper.

Yours truly,
H. A. Dappert.

Woodruff, S. C.

First I must acknowledge my appreciation, not only of your paper, but also of your sending it to me after my subscription has expired. I am enclosing money to cover another year's subscription. I enjoy the paper as a whole, but the religious features appeal to me most and then by placing a one cent stamp on the paper I can pass these good things along to others, and the most of the truths are shown forth in much better form than I could do myself. So I am grateful to the writers; grateful to you, dear editor, and doubly grateful to the Giver of all good. If you have proven the text, "It is more blessed to give than to receive," you have a greater blessing than I, and we are reminded of another text—"Bear ye one another's burdens and thus fulfill the law of Christ." Surely we will all be rewarded by the smile of God's approval.

Sincerely,
T. W. Brookman.

Coeburn, Va.

I have enjoyed the regular visit of your paper for over 13 years, especially the religious department, but as my subscription has expired I will ask you to discontinue for the present. I greatly appreciate the work you have done in carrying the gospel to so many who wouldn't have had the privilege to have it otherwise.

Respectfully,
S. H. Dingus.

Stanhope, N. J.

Enclosed you will find money order for my subscription which was due in September. Thank you for continuation. My desire is always to be prompt, but have not done so this time. I have not received September 26th paper; I would like to have it as I do not wish to miss any one.

I enjoy reading Pastor Russell's sermons as they are always encouraging and refreshing. To know our "deliverance draweth nigh and the gospel is glorious and glad tidings of great joy which shall be to all people."

May the Lord's blessings be with you. Thanking you for past favors.

Yours gratefully,
Mrs. L. Haas.

Rocky Mount, N. C.

I enclose $1.00 to renew my subscription to your valuable paper. I appreciate several features, but especially the religious sermons, etc.

Wishing you success, I remain,
Respectfully,
C. F. Bullard.

Gadsden, Tenn.

Enclosed find $1 currency for which please renew my subscription for another 12 months from the 14th instant. Thanking you for the glad tidings in Pastor Russell's sermons and other truths, the much appreciated National Labor Tribune has brought to me so regularly for the last four or more years.

Am sure you are glad to serve so many in your way.

Yours truly,
Joe Williams.

Negley, Ohio.

I am sending you postoffice money order to pay for my renewal to the National Labor Tribune. I confess to you that I have been tardy about renewing for the paper, but it is not because I do not want it; but if you were 74 years old and a cripple, and no income to draw on, and the necessaries of life high, then you would understand it better than to write a long letter and tell you about it that way.

Yours truly,
George W. Frank.

Barron, Wis.

You will find enclosed a postoffice money order for $2.00 to pay my arrearage on the "Tribune" and to apply on advance subscription.

We greatly appreciate your continued service in the publication of sermons and other articles of present Truth, and trust that you may be richly rewarded for this service.

Respectfully yours,
Mary E. Doe.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

CHURCH AND STATE ALTERNATING.

Another feature prominent in the history of Rome is that church and state exchanged places alternately. Beginning with Mythic Rome and during this period the Church was supreme; this was followed by Civic Rome during which the state was supreme; Papal Rome follows under the supervision of the Church again; in modern civilization we have the state in control. Note that in each return of church and state they were on a higher order—history travels in circles but spirals as well. Roman Catholicism was superior to Roman Mythology and modern stategraft is superior to Roman Stategraft. Applying this principle that history repeats itself, but on a higher order we should expect a church government to follow the present political regime, but of a superior type from that in the history of the past. Strange to say, this very thing is proclaimed by Pastor Russell from the Jewish Seers and the writings of the Apostles! The fifth universal empire of earth is to be a Theocracy of the most absolute kind. But before this can be established the present political regime must be dissolved in order to give place to its successor.

Pastor Russell has pointed out the desolation of these religious and political systems to be succeeded by a Monarchy of the most absolute kind! His sermon, while on a tour with the Foreign Mission's Investigation Committee, delivered at Manila in the Philippine Islands, to an audience made up chiefly of Americans, fits here in a remarkable manner. We give here a portion of it in which Russell identifies the two great divisions of the Roman Empire heretofore outlined with the prophecy of Daniel.

Earth's Fifth Universal Empire.

"Many of us have learned to appreciate a Republican form of government as the very highest type of civil administration. I trust that I am not one whit behind the most patriotic of you in my appreciation of the great Government of the United States, which many of us believe is the noblest that has yet risen amongst men. Nevertheless, the Bible teaches that Messiah's reign will be that of a Monarchy; not only so, it will be a very exclusive and aristocratic Monarchy. Additionally, it will be most autocratic—theocratic; the will of its subjects will not be consulted in the slightest particular.

"At first, in alarm, we are ready to say, would not that be a most dangerous condition of things? Could any royal family, however noble and generous, be entrusted with such autocratic power without fear of its being misused for the enslavement of the people, for the aggrandizement of the rulers? Have we not learned this in the history of the past six thousand years? Do we not see the necessity for curtailing and controlling the powers of kings and governors? Are we not more and more brought to realize the necessity that the people shall rule, whether in Congress or in Parliament, in Doumas or in Chambers of Deputies.

"Yes, yes, my dear friends, I heartily accede to all this; but when I shall describe to you the nature of the Kingdom that is to be established and its personnel, all your fears will assuredly flee, and you will rejoice exceedingly that the Divine arrangement is what it is in respect to the democratic Kingdom shortly to be established and to take over the government of the world.

"Scripturally, it is described as the Fifth Universal Empire of earth. I remind you of the Divinely inspired dream of King Nebuchadnezzar, as interpreted by the Prophet Daniel. It was of an image majestic, grand. The head of the image was Nebuchadnezzar's own kingdom at Babylon, the first to rule over the earth. Next, represented in the breast and arms of silver, came Medo-Persia, the second Universal Empire of earth, the conqueror of Babylon. Next, represented in the belly and thighs of the image, came Greece, the third Universal Empire on earth, which conquered Medo-Persia. Next, represented in the legs of iron, came Rome, the fourth Universal Empire, conqueror of Greece. There are to be no more until Messiah's Kingdom; it will be the fifth. Meantime, we have had two attempts at a fifth monarchy, both unsuccessful. One of these attempts was made by Napoleon I, the other was that of the Papacy. During this time the present divisions, which resulted from the breaking up of the Roman Empire, are represented by the feet of the image, with their ten toes.

"The prophecy declares (Daniel ii. 44) that in the days these kings, represented by the toes of the image, the God of Heaven will set up a Kingdom, which shall subdue all kingdoms, and which shall never be overthrown. It shall 'be given to the people, saints, of the Most High God, and they shall take the Kingdom and possess it forever, even forever and ever.' (Daniel vii, 18, 27.) In the picture God's Kingdom is symbolically represented as a great stone, hewn from the mountains without hands—supernaturally. It shall smite the image in its feet, and forthwith 'the iron, the brass, the silver and the gold shall become like the chaff of a summer threshing floor, and the wind shall carry it away,' but the mountain shall increase until it shall fill the whole earth.'

"Thus, in a figure, or symbol, God pictures things now shortly to come to pass. I know not how much to expect from the war between Italy and Turkey, but Rome and Constantinople stand for, represent, the two legs of the image, for be it remembered that each in turn was the Roman Capital, and representative of the image. We are certainly justified in watching with considerable interest the present war and what it may be leading to in the way of involving all the ten kingdoms represented in this prophecy.

"But that is not the special point of interest in my subject, rather, I am discussing the character of Messiah's Kingdom, which is to rule the world, overthrow sin and death and uplift humanity from ignorance, superstition, sin, weakness and death. The declaration is that Messiah shall reign until He shall have put down all insubordination and that the last enemy to be destroyed will be death. (I Corinthians xv. 25, 26)."

Greek and Roman Catholics.

The foregoing was delivered during the war between Turkey and Italy. Developments since then have proven that Pastor Russell's intimation that the war would be instrumental in involving the ten toes of the image of Daniel has as yet not materialized. The present "World War" raging in Europe may be instrumental in fulfilling this particular feature of Daniel's prophecy. One thing that seems evident from the present war is that it will result in disposing of Kings, Kaisers, and Czars of the old monarchies—they are only parasites and are not needed in modern civilization. It will be interesting also to watch developments of the war and note how the two branches of the Catholic Church—the Roman and Greek—will be dissolved. Another striking circumstance is that Rome and Constantinople—the two representatives of the legs of Nebuchadnezzar's image—were drawn into this war in a peculiar way: Turkey was pulled into the fight by German stategraft, Italy was formerly an ally of Germany and now is arrayed against her in war. This places the two representative cities, Rome and Constantinople, at war again.

(To be continued.)

THE RESULT OF GOD'S PERMISSION OF WAR, REVOLUTION AND ANARCHY.

Q. Why is the Great Jehovah who holds the nations of the earth in the Hollow of His Hand, permitting the World War, the Revolution all realize is impending in Germany and Austria-Hungary and the Anarchy now raging in the great cities of Russia?

A. The object is to lay the foundation of Christ's World-wide Kingdom at Jerusalem. Isaiah 66: 15, 16, 20; Psalm 2: 6. "Yet I Lord will come with Fire (Christ is now present as Jehovah's General, a Mighty Spirit Being, a glimpse of whom smote Saul of Tarsus to the ground) and with His chariots like a Whirlwind to Render His Anger with Fury (against all Autocrats, including Czars, Kaisers, Professors and All Oppressors of the people) and His Rebuke with Flames of Fire (not necessarily literal fire although we read of twelve Conflagrations raging in the city of Petrograd, but Symbolic Fire, literally, War, Revolution and Anarchy to Burn Away and Consume everything which in the future might jeopardize the proper use of God-given, individual, human rights. We thus see why After Forty Years of Germany's preparation, the Overruling Providence of Jehovah's General Prevented the Kaiser from feasting in Paris.) For by Fire and by His Sword will the Lord plead with all flesh; and the Slain of the Lord shall be many. * * * And they (the Fulfillment of this Prophecy fall under thee." There the Word of the Lord is represented as an arrow piercing to the heart those in opposition, convincing them of sin and righteousness and of retribution. This will be the power which will cause the people to fall in submission before the great King of glory—because of these arrows of truth in their hearts every knee shall bow and every tongue confess to the glory of God the Father. That this is the right application of the word arrow as a symbol we may easily prove. For instance, we read elsewhere, "The wicked shoot out arrows, even bitter words, that they may destroy the righteousness." (Psa. 64:3.) But here the glorious King of Righteousness sends forth his arrows, his words, not bitter but pure and true and good; and as arrows they go to the hearts of all those who are in opposition to righteousness to convince, to convict, to slay them.

ALREADY THE KING OF THE SAINTS.

Those favored of God with the opening of their eyes of understanding in the present time—those who are now the Lord's consecrated people and "taught of God"—may even now by the eye of faith anticipate the glories and honors that are to be rendered to the great Redeemer. These see Jesus as the King of glory already, and by faith they surrender to him the homage of their hearts. They need not to be slain by the sword of his mouth nor by the arrows of his sharp reproofs. They on the contrary have the special hearing ear, and have heard the voice of God speaking peace through Jesus Christ. Theirs is a double blessing: not only will they have glory, honor and immortality at the coming of the King, as his Bride and joint-heir in the Kingdom and its wonderful privileges, but already they have ruling in their hearts the peace of God which passeth all understanding. Already they are privileged to enlist as soldiers of the cross and followers of the Lamb. Already they are walking in his footsteps and fighting a good fight, not against humanity but in its favor—against the world, the flesh and the devil. It is their privilege to have assistance from the Captain of their salvation—who is by and by to be the King of earth, the King of glory—to the full extent of their necessity, grace sufficient in every time of need, so that they may come off conquerors, yea, more than conquerors, through him who bought us with his precious blood. Let us abide in his love, abide in his favor and abide in his companionship, loyal, faithful unto death, that we may be counted worthy a share with him in his Kingdom and glory according to the good promises of his Word.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously-reported	$162.00
Paid in	6.00
Total	$168.00
Paid out	$171.00

An Interesting Sermon

(Continued from Page Three.)

points to the Allies as indicated by President Wilson's New Year Message to the Jews) shall bring all your brethren (the Jewish people) for an offering unto the Lord, out of All Nations, upon horses, and in chariots, and in litters, and upon mules, and upon Swift Beasts (the Hebrew word, Kirkaroth, meaning Swaying Furnace, points to a Railroad Train in rapid motion) to My Holy Mountain Jerusalem, saith the Lord." The word "mountain" is used Symbolically many times to mean "Kingdom" and in this verse refers to Christ's World-Wide Kingdom with the capital at Jerusalem.

Q. What will be the Result of God's Permission of War, Revolution and Anarchy and the Setting Up of Christ's Kingdom in Full Power over the Whole earth?

A. Zephaniah 3: 8: "Then will I turn to the people a Pure Language (The Truth which makes Free from All Oppressors), that they may all call upon the Name of the Lord, to Serve Him with One consent." Haggai 2: 7: "I (Jehovah, before Whom the nations are as nothing) Will Shake all nations (in this Time of Trouble spoken of in Daniel 12: 1) and the Desire of All Nations (for Everlasting, Genuine Peace) shall come." Isaiah 45: 23: "I (Jehovah) have Sworn by Myself, the word is gone out of My mouth in Righteousness, That unto Me (and not the Kaiser or any Oppressor of the people) every knee Shall Bow." As a Result of the exercise of God's Wonderful Almighty Power, Numbers 14: 21 will be fulfilled. "As truly as I live, All the Earth (when Christ's Kingdom is Fully Established) shall be Filled with the glory of the Lord" bringing "Our Boys" back from the tomb and Resurrecting all the Obedient to Paradise conditions On Earth so that they, with those of the Millions Now Living Who Will Never Die, may enjoy Everlasting Health, Happiness and Life in Perfection.

Re-read Pastor Russell's logical exposition of "The Permission of Evil and its Relation to God's Plan" in his First and Fourth Volumes of "Studies in the Scriptures" for your personal consolation.

CHARLES E. KERNEY, JR.,
Secretary to the Late Pastor Russell.
Berea Road, West Park, Ohio.

During the year ended June 30, 1916, wages amounting to $30,576,622.43 were paid to 48,588 employes on both railways and tramways in New South Wales, Australia.

Appreciations.

Cleveland, Ohio.

Find enclosed money order to renew my subscription. I see it has expired since September. I thank you for its continuation, as I should miss the paper very much. I especially appreciate it on account of reprint of sermons, and also all the writings in harmony with them.

May the Lord reward you for your good work for others.

Respectfully yours,
Mrs. Geo. Smith.

Woodfords, Maine.

I am sending a money order for $1.00 in payment for my paper for this year. I regret that I have let the time run by without renewing my subscription, and trust you will pardon me. I will try to be more prompt in the future; for I appreciate the stand you have taken for the Truth and the right of freedom of speech and the press. To those who love the Truth the sermons will never grow old, and the Tribune will be an ever-welcome visitor.

With much appreciation,
(Mrs.) Emily A. Hayes.

PAINTERS RAISE WAGES

TORONTO, CAN.—Employing painters who refused last year to accept the wage scale of Painters' Union No. 151 are now in line. Their failure to secure competent workers forced them to change front.

LESS SHIP YARD ACCIDENTS

ABERDEEN, WASH. — A "safety first" campaign in the Grant Smith-Porter shipyard reduced accidents 50 per cent in August as compared with the July figures.

LADIES' TAILORS WIN

NEW YORK. — Organized ladies' tailors affiliated with the International Ladies' Garment Workers' Union, have won a two-week' strike for wage increases and a 48-hour week. Nearly 5,000 workers are benefited.

Seattle, Wash.—Organized butcher workmen employed by James Henry & Company have reduced the work day from nine to eight hours, with no wage reduction.

The Secret of Saving Money

CONSISTS in putting aside regularly every payday a fixed amount, say 10% of your wages. If that is too much, make it five per cent or any other proportion which you can spare and keep on sparing; whatever the amount, deposit it *before any other expenditure is made.*

Most people do not get very far saving money because they do not keep it up, and they fail to keep it up because they do not give it FIRST consideration. They do not regard their savings as a monthly debt they owe to themselves, just as they owe rent to the landlord. They save whatever is left in the pay envelope after all other expenditures have been made—much or little or nothing at all.

In this way they lose the main incentive to save, they do not see the progressive bank balance compounding at 4% interest, and they miss the pleasure of looking forward with assurance to the possession of a substantial sum which can be figured in advance.

In a war crisis when every dollar is needed to finance the Government and to keep business going, is it asking too much of any patriotic citizen to lay aside at least 10% of his or her income EVERY PAY DAY?

Incorporated 1849.

Society for Savings in the City of Cleveland

PUBLIC SQUARE

BARBARA'S REPLY

By MILDRED G. PEASE.

(Copyright, 1918, by the McClure Newspaper Syndicate.)

"Which do you think would be prettier, mother," queried Barbara Stone, "green voile, with white trimmings, or a gray and white striped silk?"

Both were poring over fashion sheets, and scarcely heard the sweet martial music which announced a big patriotic parade in the street below.

"Well, sea-green does sound"—Mrs. Stone was in the middle of a sentence when a peal of the door bell that startled her to her feet, sent Barbara flying to the door.

A military man was impatiently tapping his brown leather boot on the stone steps, and upon being admitted quickly made known his errand.

A young soldier who had come on from one of Uncle Sam's training camps to participate in the parade had been thrown from his horse in such a manner as to render him unable to proceed further, and would they please accommodate him until the parade was over?

"Why certainly, right this way"—and Barbara led the way to her mother's sitting room and turned down the divan bed. Her mother was equal to the occasion and started right away to make their unexpected guest comfortable.

The guest himself, a good-looking chap of about twenty-five years, was very sorry to disturb them, so he said, but he mentally remarked that it was fate that played him one good turn when she picked a balky horse for him to ride, since it gave him a chance to meet the beautiful girl who had opened the door.

"The doctor who had been summoned, on his arrival advised him not to move for a week, at least, as his foot had received a very bad sprain.

Having introduced himself as Jack Carter to Mrs. Stone and making a very good impression on that estimable lady, it was not surprising that her daughter should do all in her power to add to their visitor's comfort. So, accordingly, Barbara brought up a tray laden with dainties that would tempt the most fastidious.

Being rather shy, she laid the tray down beside the bed and, thinking the young patient asleep, was tiptoeing out of the room when he startled her by saying: "Oh, I say, Miss Stone, would you spare a poor fellow a few minutes? It is rather dull, just looking up at the ceiling and watching the sun flicker up and down the wall."

She turned hesitatingly, wondering whether or not to stay; but he did look so lonely and dreadfully lonesome that she decided to read to him a bit. She picked up a magazine and was getting him rather interested, when she felt a magnetism which seemed to draw her eyes away from the book and look in the direction of her listener. What was that indescribable feeling that surged through her? Nonsense! He was only a man among the many she had met; but still there was something different about him.

She finally laid down the book, and he thanked her nearly. She then withdrew from the room, with a promise to continue later.

Each day found her reading or chatting, until one afternoon, about four weeks from the date of his arrival, Jack stood, suitcase in hand, bidding farewell to Barbara. Seeing that the eyes were downcast, he bade her look up, but she refused, and upon closer view he discovered that her eyes were full of tears. "Oh, Barbara! Dear little girl: you are really sorry that I am going? I am sorry, too, dear, that I am going—alone. Could you consent to be my nurse always, dear?"

We do not know her answer, but suffice it to say that next day found Barbara and her mother busily addressing long, white envelopes, and a beautiful solitaire on Barbara's left hand denoted her answer.

Physiological.

"Man had his origin in an environment that subjected him to frequent, rapid and extreme changes from heat to cold, and from dryness to dampness," says Doctor James, "and from a study of his anatomy and physiology, as well as from the teaching of the law of Weismann, we know that the modern man's are equipped with the same body device as were our Cromagnon progenitors. Weismann's law is to the effect that acquired characters are not transmitted, and its corollary is equally true, that unused or abused characters are not lost, so that we may think of all congenital characteristics, whether good or bad, as being entailed, and, as far as the race is concerned, as being permanent."—Exchange.

Laid the "Ghost."

A young man recently came to a doctor and his complaint was a rather extraordinary one. He had seen a ghost. The doctor asked him where he had seen it and what it was like. "I saw it," said he, "the other night when I was passing a graveyard; it had a big mouth and long ears like a donkey." "Go home," said the doctor, "and say nothing about it. It was your own shadow you saw."

Iconoclastic Age.

"A scientist says the ant is a much overrated insect."

"Not as industrious and intelligent as we have been led to believe?"

"That's it. Some of these days a scientist will rise up and tell us that an ostrich cannot digest doorknobs."

Ahead.

We'd rather take chances on Spanish influenza than kiss a girl through the two-weeks-old pocket handkerchief we sometimes discover ourselves carrying.

Military experts say that men with gray eyes are the best marksmen. Perhaps the gray eye will spot the gray-clad Huns first.

People who don't know what to do on Sunday, now that motoring is taboo, might try going to church for a change.

About the only family in Germany not mourning a lost son is the Hohenzollern tribe of Potsdam.

All the salt in the Dead sea will not save Turkey.

A pro-German doesn't seem to care what he lies about.

Sorghum is also better for the morning pancakes than sugar.

One way to avoid the Spanish influenza is to ignore it with cheery confidence.

Every casualty list tells a new story of American sacrifice for American ideals.

When it becomes necessary to conserve sole leather gasoline Sundays will be restored.

Evidently the worst luck that can happen to a German soldier is not to be taken prisoner.

Any war garden is a success even if, through no fault of the gardener, it didn't grow much.

The only time some men object to getting what they order is when they call for a soft drink.

If Spain really wants to do something for the allies, it should send that influenza to the enemy.

If the young suitor really wishes to make a nice gift, he might try Thrift stamps instead of candy.

However, the person who has it does not much care whether it is Spanish influenza or just plain grip.

Rats leave a sinking ship, and Austria begins to show signs of wanting to jump off the German barge.

What more irksome slavery could there be in these stirring days than that of being chained to a desk?

Pictures of American football players in their togs might be used to lower Hun morale with good effect.

The indications are that "war bread" will continue to disregard appearances and improve in nourishing qualities.

Still, Germany has quite a lot of man power left in its unmobilized spies and propagandists throughout the world.

Following the theory of conservation, political parties this year are putting fewer planks into their platforms.

The only disadvantage some folk see about the coming of peace is that they will have to earn the wages they will receive.

The report that the French have captured Ham sounds encouraging. Only a little further along is Limburg.

We live today quickly in the hope that tomorrow may bring some great benefit—and tomorrow is always a day away!

Among nonessential workers are those who work overtime to make others uncomfortable in public conveyances.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—NO. 48 PITTSBURGH, PA., THURSDAY, NOVEMBER 14, 1918 Subscriptions payable in advance.

New York Public Library 42d Fifth Ave.

FOCH'S GOT HIS FOOT ON BILL'S THROAT—CRUSH HIM, MARSHAL, CRUSH HIM

PRIVATE R. W. WATKINS' NAME ON HONOR ROLL

UNITED SPANISH WAR VETERAN SHOWS KNOXVILLE CITIZENS OF GRAVE OVERSIGHT IN OMITTING NAME OF PRIVATE FROM HONOR ROLL WHO VOLUNTEERED IN THE CANADIAN RIFLES AND WHO HAS BEEN WOUNDED MANY TIMES.

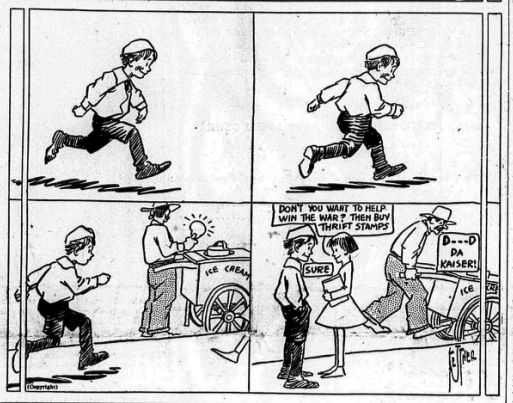
Lieut. C. C. Campbell, of the United Spanish War Veterans, appeared before the Knoxville War Service Union on Monday evening representing Capt. G. C. Cloonan, Department Commander of Pennsylvania, for the purpose of reminding the War Service Union that a grave error had been committed in neglecting to add to the Honor Roll of the men now serving their country in France and this country, the name of Private Ralph W. Watkins.

PRIVATE RALPH WATKINS

The tablet of Honor was erected by the Knoxville War Service Union many months ago and the name of each of the draftees from Knoxville and vicinity has been added to the honor roll, overlooking volunteers. The thought seemed never to have dawned upon the members of the Service Union to look for those who might have enlisted prior to the time that the United States entered the war. Of course readers of the National Labor Tribune are familiar with the service rendered by Private Ralph Watkins through the letters that have been appearing from time to time. Regardless of these publications citizens of Knoxville seem to lose sight of those who might have volunteered their services after becoming impatient over the tardiness of the United States in declaring war on Germany. Private Ralph Watkins left Knoxville at the outbreak of the war in Europe and volunteered his services to the Canadian Government, enlisting with the Winnipeg Rifles. Within a few weeks after enlistment he was landed on the firing line in France, and has passed through some of the most tragic conflicts of the war. A description of the drive on Cambri by him was one of the most graphic and thrilling pictures of heroic deeds and daring that has been published in any newspaper and his other letters in which he wrote about the mud of Flanders and the drive on Paschendale Ridge bubble over with remarkable incidents and pictures of the awful conditions through which the soldier boys have passed. He has been wounded three or four times, the last time in action he being the only one to return alive. He is now at a Base Hospital, Seaford, Sussex, where he has been stationed since suffering from wounds which resulted in tearing away four ribs from his spinal column.

Lieut. Campbell was informed by the committee of the Knoxville War Service Union that the name of Private Ralph Watkins would immediately be added to the list. In a letter just received from Private Watkins he says, "I do not think this war will last another month so look for me back home next Spring, probably sooner. Indeed it seems strange to figure in getting back again when I think that so many will never return. We are surely glad and cannot help but rejoice over the way things have turned. A year ago we were going into Belgium to take Paschindale Ridge and the Italians had just lost 101,000 men and 1,600 guns. You can bet we felt rather punk. I do believe it was our darkest hour but now the sun is again shining and our faces are almost turned toward home. I am glad you have done all you could at home for the home defence line was our main stay. Now that we have Germany beaten I cannot say I

Little Miss Thrift



THE WESTINGHOUSE MEN OPEN NEW CLUB HOUSE

EMPLOYEES OF EASTERN WORKS OF BIG ELECTRIC COMPANY ENJOY PALATIAL ACCOMMODATIONS IN WHICH GUESTS ARE PROVIDED WITH MAGNIFICENT QUARTERS FOR LOUNGING AS WELL AS ENTERTAINMENT.

(Special to the National Labor Tribune.)

ESSINGTON, PA., Nov. 7.—The formal opening of the "Essington Club" operated by the Westinghouse Electric and Manufacturing company for the accommodation of its employes at the huge marine machinery constructing plant on the Delaware river in South Philadelphia took place last Friday, November 1.

Owing to the rapid development of the new works and its constantly increasing number of employes the Company has for a long time been studying the possibilities of bringing the men closer to their work as a matter of convenience and economy to themselves. Finally the creation of the Essington Club was decided upon and its erection was arranged for in co-operation with the Emergency Fleet Corporation.

Plans were definitely consummated last May and in June ground was broken for its erection. The club is located on the Tinicum road

(Continued on Page Eight)

COURT STOPS STRIKE.

New York—The Government provided means to settle industrial disputes during the war and strikes will not be tolerated, is the substance of an injunction by Supreme Court Justice Scudder prohibiting a strike by a seceding union of boot and shoe workers in Long Island City.

"The production of war industries," says the court, "is so closely and immediately connected with the actual military operations that it may be said to be a part of them. Can it then be that with means afforded by the Government to adjust differences between employers and employees in our war industries, a labor union has the right, for any cause whatever, to induce or incite workmen in such industries to strike, or not to work, and thereby to jeopardize the successful outcome of our country's military operations, and all that depends upon them even though so to do would have been lawful in times of peace? An answer other than 'No' is unthinkable."

SUFFRAGE FIGHT NOT OVER.

Washington—On motion of Senator Jones of New Mexico the Senate voted to reconsider its vote against the joint resolution providing for woman suffrage.

A majority vote was sufficient to reconsider, while a two-thirds vote is necessary to adopt the resolution. Senator Jones favors the resolution, but changed his vote when it was defeated so that he could be in the parliamentary position of moving a reconsideration.

As the question now stands, the resolution is again on the Senate calendar and can be called up when the majority believe they have mustered additional strength.

MACHINISTS GET 8 HOURS.

Butler, Pa.—Organized machinists employed by the Standard Steel Car Company and Spang and Company have secured the eight-hour day.

NESBIT'S FOUR HUNDRED WAR ORATORS READY

PLANS FOR ANOTHER BIG DRIVE EXPECTED TO BE LAUNCHED SOON—LARGE OVERSUBSCRIPTION IN PITTSBURGH DISTRICT REGARDED AS A DISTINCT TRIBUTE TO DIRECTOR NESBIT FOR SPLENDID ORGANIZATION OF SPEAKERS' BUREAU AND PRACTICAL WORK.

Campaigns of days gone by when publicity committees sought to ignite the fire and start a conflagration have paled into splashes on the tumultous and discontented Atlantic by pitching pebbles into it, when compared to the campaign of oratory in the big Fourth Liberty Loan drive and others of recent days.

The six billion dollar smash went "over the top" with such force and enthusiasm that when the pile was shoveled up and weighed the big clean-up netted almost an additional Billion dollars, and had it not been for the influenza plague that swept the Pittsburgh district Director Harrison Nesbit's orators would have made even the huge pile of gold, which was Pittsburgh's quota, look like Grant's Knoll along side of the sun-kissed hills overlooking the swart and grimy Monongahela valley.

There are those in the Keystone state who recall most vividly campaigns in which oratory flowed freely and when large sums were squandered to keep the golden stream murmuring the political melodies, but there have been few bureaus of speakers, if any, so completely organized for active and practical service as the Bureau of Speakers organized and whipped into shape by Harrison Nesbit, President of the Bank of Pittsburgh, N. A. This organization boasts of an enrollment of nearly four hundred war orators in Allegheny County alone, and it is enlisted as the most powerful factor with the Pennsylvania Council of National Defence, which includes not only the entire speaking force but in addition all Four Minute Men who have been storming the theaters and other public places.

Mr. Alexander Dunbar, associated with President Nesbit, is at the head of the Executive Council of the Bureau, and never were the details of an organization of this kind so complete. Again the signals are gymnasticating some peculiar flaunts, which being interpreted according to the code, means clear the deck for action, hitch on machine gun, helmet, shovel, flare, hand grenade for another terrific onslaught. Before these expert financial shellers were last at grips with the enemy, Director Nesbit set them on fire with a rousing meeting in which there was a dinner, and more important still, pep and enthusiasm. At such a meeting every patriotic fuse is ignited with thrilling illustrations fresh from the smoke of battle, and first line trenches thus set aflame the work is begun with zeal and indomitable courage, after which no vacant spot is permitted to remain noiseless.

In the storming of the public for the Fourth Liberty Loan every street corner abounded with orators, no crowd was without an appeal, no dining room without a message, no hall without some one thundering, no church or wedding where burning eloquence was not being poured upon the anxious listeners. Oratory flowed with the majesty and sublimity of a great Niagara, never lagging for something interesting and all educational. All material fresh from field of battle, from enemy camp, from the mud of Flanders, Chateau-Thierry or the Dardanelles and always everywhere ready and willing listeners. Thus did Nesbit's Four Hundred smash the lines, grip the enemy, break down barbed wire barriers by urging still greater sacrifices in return for the heroic deeds of the boys "over there." Thus is he again preparing for another and still more forceful drive and ere another week the Pittsburgh district will be submerged by a flood of oratory, the like of which all previous efforts will become mere babbling brooks.

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

Peck, Kansas.
Enclosed find renewal for your valuable paper. Excuse my tardiness in not sending in sooner.
Yours,
MRS. J. E. SCOTT.

Chester, Mass.
Enclosed find check to continue Tribune for a few more months, at least. I surely do appreciate it.
Yours,
WM. A. LYMAN.

Eugene, Oregon.
Enclosed find money order for which please send me Tribune for six months. Start right away.
G. W. BELLMIRE.

Albany, N. Y.
Enclosed find remittance for the good old Tribune for another year. Nothing yet has appeared to take its place.
GEO. QUIGLEY.

Oklahoma, Okla.
Once more I have the privilege and the money to renew my subscription for another year. May God bless you.
HARVEY WAYNE.

Beloit, Wis.
Enclosed find money to pay for Tribune for a year. One of my neighbors loaned me two or three copies and I liked it.
MRS. J. LANCASTER.

Nebraska City, Neb.
Please change my address of Labor Tribune from Peru, Neb., to Nebraska City. By doing this you will oblige,
R. L. CAMERON.

AN INTERESTING SERMON.

ONLY THE CLEANSED CAN ENTER HEAVEN—WASHING OR REGENERATION NECESSARY, EITHER IN PRESENT LIFE OR THAT TO COME—PROTESTANTS AND CATHOLICS BOTH IN ERROR

BROOKLYN, N. Y., Nov. 11, 1906.—One discourse today was an answer to infidelity entitled, "To Hell and Back? Who Are There? Hope for the Recovery of Many." The other discourse was from I Cor. 5:5, "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Luther, Zwingli and others of the early reformers withdrew from the doctrines of Roman Catholicism because they believed them to be erroneous—because they believed that they had found clearer and truer light in the Word of God. But, alas, they brought with them some of the errors, and in the matter of Purgatory they left behind them at least a partial truth. We do not wish to give the impression that we have any sympathy whatever with the Roman Catholic view of Purgatory—that all Roman Catholic believers (except the merest handful of saints) are saved from an eternity of torture by being put into an inferno, there to suffer physical torture for years or for centuries, and of more or less severity according to heinousness of their sins and the carelessness of their earthly friends in the matter of paying for masses whereby they might be sooner relieved and granted access to heaven.

It was probably because the reformers felt a righteous indignation against all thought of masses for the dead, against all thought that anything could make atonement for sins except the precious blood of Christ, that they rejected the doctrine of Purgatory so absolutely, and adopted instead the thoroughly inconsistent theory that only the handful of saints would ever reach heaven and that the great mass of the human family would experience endless torture.

ONLY THE PURE ENTER HEAVEN

Our common sense corroborates the word of Jesus, "Blessed are the pure in heart: for they shall see God," and again the Apostle's words to the saints, "We shall be like him, for we shall see him as he is." (Matt. 5:8; I John 3:2.) But the acceptance of this reasonable Scripture view leaves Protestants in a sad dilemma. On the one hand they know that remarkably few live or "walk not after the flesh but after the spirit," and that these few would not take in very many of their dear ones of earthly relationship, nor very many of their friends of the nominal Church relationship either. It is impossible for them to think of these as all going to a hopeless eternity of torture when they realize that many of them have never really had the eyes of their understanding opened to see, to know, to appreciate the Lord and the message of his grace; and that many others, millions upon millions of humanity, have never heard of God or of the Lord Jesus or of the Gospel message in the most indefinite and remote sense.

But as they can not think of these going to eternal torment in their measurable or total ignorance of God, neither can they think of these being fit for the presence of God and the companionship of the holy angels and an eternity of bliss. What would heaven be anyway if, mixed with its angelic hosts and handful of saints there were nearly all of the 20,000,000,000 of Adam's race who died without being saints, and many of them in absolute darkness and ignorance—what kind of a place would heaven be composed of such an incongruous mass? What an amount of teaching and labor would be necessary to bring these savage, brutal, unregenerate ones into full accord with the divine character and law. The very thought suggests to us a pandemonium in heaven worse than anything by far that we have known on earth, because here the scenes are gradually changing and the worst as well as the best are continually passing off the stage of action, while there, according to the general thought on the subject, the numbers of heathen and otherwise darkened ones are being increased by 90,000 deaths every day. Every reasoning mind must conclude that either there is some great mistake in this theory or else that heaven will not be one-tenth as desirable a place to go to as we had hoped.

We have already expressed our dissent from the Roman Catholic view of Purgatory. Our mental functions would not permit us to believe that the Almighty had entrusted the future of mankind in general to popes, bishops and priests and the generosity of friends in the matter of paying for masses. We are not especially decrying popes and prelates and priests, for our assumption is that some of them at least are good men. Our opposition is to the thought that any man, however good or well intentioned, should have entrusted to him the eternal destinies of their fellows. Such a work of judging as to fitness for heaven—of judging when the work of purification had been accomplished, etc.—should be in the hands of the Omniscient and Omnipotent only, and money considerations surely can have nothing whatever to do with the findings of the divine court of awards. So says the reason, and the entire spirit of the Word of God upholds this reasoning, as we shall show.

BIBLE TEACHES TWO PURGATORIES

It may seem a startling thought to some Protestants that the Bible teaches distinctly two different purgatories—one for the Church, the other for the world. The world's judgment and purgatory lie beyond the second coming of Christ. Meantime, as the Scriptures distinctly show, the world of mankind in general at death go to sheol, to hades, to the grave, to the tomb, to the state of death, where their awakening shall occur during the Millennial age. Then they will come forth from the tomb of their purgatorial experiences on the earth, the object and purpose of those experiences being their reformation—that they may all come to a knowledge of the Lord and to full, complete salvation from sin and death. We will consider these and the character of their purgations further on. We must first examine in some detail the Church's purgatory, which is open and in full operation at the present time.

Be it understood that the Church consists not of every one who has heard of Jesus nor of every one who believes that he is the Son of God. The Church, according to the Bible, consists only of those who have renounced sin and accepted the merit of Christ's atoning sacrifice as their ransom price, and who, under Christ's robe of imputed righteousness, have approached the Father through him and presented their bodies living sacrifices, holy, acceptable to him and their reasonable service. (Rom. 12:1.) This class, accepted of God through Christ, are begotten of the Holy Spirit and reckoned as New Creatures. They at once are enrolled in the Lamb's book of life, with the assurance that their names will never be blotted out if they remain faithful to their pledge, their covenant, their consecration. These have crowns of life apportioned to them, with the promise that if they are faithful the crowns shall be theirs and not be given to another. (Rev. 3:5, 11; 2:10.) These, as the Apostle explains, are forthwith in the school of Christ, to be taught of him the lessons and experiences necessary to their attainment of the glory, honor and immortality promised to the faithful.

They are forewarned to expect that there will be trials and difficult lessons in this school; that every son whom the Father receiveth must needs have chastisements and schoolings, lessons, experiences in life, to teach him the way of the Lord perfectly, to help him conquer his own self-will, and to cultivate the fruits and graces of the Spirit exemplified in his great Teacher, our Lord. These experiences the Apostle Peter refers to, saying, "Think it not strange concerning the fiery trials that shall try you, as though some strange thing happened unto you." (I Pet. 4:12.) If rightly informed as to what we are undertaking when we become disciples of Jesus we would know to expect fiery trials and disciplines, and that we are in the school of Christ for the very purpose of learning these lessons. Nevertheless, while undergoing these fiery trials, all the faithful are assured that they may enjoy the while the peace of God which passeth all understanding ruling in their hearts. Such as are faithful have no need to be put into purgatory, for they joyfully and thankfully accept the experiences of life, and learn, as the Apostle says, to rejoice in tribulation, knowing that tribulation worketh experience, patience, hope.

DELIVERED OVER TO SATAN

The purgatory for the Church is not entered at death, but as soon as any individual in the Church, any of the consecrated ones, step aside from their consecration and with a measure of wilfulness go into sin and error—these are put forthwith into purgatory and our text describes the manner. The context shows us that in the Church at Corinth was a brother who had not only stepped aside from the proprieties of the elect, but he was inclined to glory in his sins: the Apostle assures the other members of the Church that they should have reproved the wrong course, they should have rebuked the brother, and if he then failed to reform they should have withdrawn all brotherly relationship from him until he would reform—not that they should have misused him or tortured him, but simply that they should have treated him as a worldly man and not as a brother in Christ. After upbraiding them the Apostle says that wherein the Church failed in its duty, he as an Apostle of the Lord would undertake to do this duty for them, andaccordingly in this letter he excommunicates the wrongdoer, subject to his reform. His words are that he delivered him over to Satan for buffeting, for the "destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus"—at the second coming of Christ.

What did the Apostle mean by this expression, "delivered over to Satan"? We reply that the Church, in God' providence, is especially under divine care, so that, as the Apostle expresses it, the wicked one touches not, injures not, those who are in proper relationship with the Lord as members of the elect Church. It is not for us to say what power is granted to Satan in respect to the world; but we have the assurance that the members of the elect Church in their every interest are protected by the Lord's care so that he can guarantee them that anything that he permits to come upon them will work for their good. But in the case of the evildoer under consideration, he was specially delivered over to Satan—that is to say, the Apostle wishes us to understand that the Lord's will respecting such would be that Satan might have special power over them to work them injury, to work them trouble, distress, financial or physical or otherwise. But even this opposition of the Adversary would still be subject to the divine supervision, to the intent, as the Apostle explains, that the spirit might be saved in the day of the Lord Jesus.

Any punishments approved by the Lord, we may rest assured, are intended to be remedial, reformatory. The man mentioned in our text, then, we may be sure, passed into troublesome experiences at the hands of the great Adversary, and in these experiences he was bereft of the fellowship of the Church and cut off from the throne of grace, at least temporarily. We can not be sure that he endured more severe trials and difficulties than did some of the faithful; indeed, our Lord and the apostles suffered severely because of their loyalty to truth and righteousness, but in the midst of all their persecutions and sorrows and stripes and experiences and crucifixings they had the holy love, joy and peace divine ruling in their hearts which enabled them to rejoice in all of those experiences. But this poor man mentioned in our text had nothing of consolation in his trying experiences, only the bitter reflection that he was now enduring punishment for sin. We may be sure that, according to his appreciation of his wrong course and his desire to return to the Lord and to harmony with righteousness, in that same proportion would his punishment at the hands of the Adversary be shortened. No moneys paid by him or on his behalf could in any wise affect the matter; no masses could be said for him, because the Word of God recognizes only the one sacrifice for our sins, namely, that at Calvary. Hence his experiences in purgatory would last until he had learned his lesson and turned from his evil course, renouncing the wrong, and seeking the Lord in prayer for forgiveness.

The Apostle's suggestion that his spirit might be saved in the day of the Lord Jesus is not an intimation that he might come back into harmony with the Lord and his people at any time, rather he is giving the ultimate design of the matter, namely, that if the evildoer persists in his wrong course it would eventuate in the destruction of his flesh, of his mortal body, instead of its sacrifice, which he had pledged; and that thus, even if it were slowly, he might be recovered from his wrong course and eventually be purged, purified, that he might attain salvation at the second coming of Christ. But on the other hand the Scriptures assure us that if these purgatorial experiences through which such would pass fail of having the effect of purifying them from sin and bringing them back into harmony with God, then they would die the Second Death—their spirits would not be saved in the day of the Lord Jesus—all means for their recovery from sin would have failed. It is probable that quite a good many of the Lord's people during the past eighteen centuries have passed through Purgatory—fiery experiences.

"GREAT TRIBULATION" OF PURGATORY

The Scriptures clearly show that in the closing time of this Gospel age great light and blessing will be bestowed upon the Lord's people all of whom are classed as "virgins"—pure ones—forgiven ones—covered with the robe of Christ's righteousness. The light and testing of the end of this age will prove some of these "wise virgins" and some to be "foolish virgins." The parable which illustrates this is located at the end of the age at the second coming of the Son of man. The wise virgins represented those of the Lord's faithful who will be prepared, and enter into the joys of their Lord as members of the Bride of Christ—the "Bride, the Lamb's Wife." (Rev. 21:9.) The foolish virgins, overcharged with the cares of this life, not sufficiently zealous, who do not comply with the terms of their consecration, fail to sacrifice earthly interests in favor of the heavenly ones—these are unwise virgins, and in the parable they are represented as being without light because without oil.

The oil of the Holy Spirit is necessary in our earthen vessels as well as in the Lamp, the Word of God, and all the children of the light should have the oil abundantly, both in themselves and in the Word. The foolish virgins are represented as finally getting the light, the oil, the Holy Spirit, but too late to enter in with the wise virgins to the marriage. They can not be of the Bride class, therefore, even though they get the necessary oil and light by and by. In the parable they are represented as standing outside the closed door, and are informed that the Lord does not recognize them and that they must have had their portion, experiences, in the great time of trouble. That great time of trouble will be their purgatory—the time when they will learn what a great mistake they have made in settling their affections too much upon the things of earth and failing to sufficiently set them upon heavenly things.

Thus viewed from the Scriptural standpoint the Lord's people are seen in two different phases—(I) Those who live faithfully up to their covenant engagements of self-sacrifice, and whose flesh therefore must be destroyed if they would be counted worthy of life on any heavenly plane. The purgatorial tribulation upon these is referred to in Revelation 7:9-15. There the little flock is represented as completing the elect 144,000 of Spiritual Israel—a little flock. The remainder of Spiritual Israel, who finally pass through the purgatorial trial successfully, are declared to be "a great multitude whose number no man knoweth (not a predestined number.)" These, we are assured, will reach their high position as palm-bearers before the throne (not as crown-wearers in the throne, the position and honor of the little flock) by coming through great tribulation and washing their robes and making them white in the blood of the Lamb. Thus symbolically their purification, their perfecting, is set before us. Their spirits are saved in the day of the Lord Jesus.

The Apostle Paul refers us to this class again and likens their purification to a fiery ordeal, saying, "The fire of that day shall try every man's work of what sort it is." (I Cor. 3:13.) He then points out that some of the Lord's people are building faith and character with gold and silver and precious stones, and that these will obtain a more excellent glory and honor. Others, he tells us, have built upon the truck rock foundation, Christ Jesus, but with a mixture of hay and stubble. Of these he tells us that they shall be saved so as by fire, but their works shall suffer loss: that is to say, they will fail in getting the highest reward, joint-heirship with Christ in the Kingdom, but they will get salvation, everlasting life, after and by means of purifying first of trial, difficulty, trouble, through which they will pass. As already intimated, the end of this age is to be such a time of fiery trial, especially upon those who are faint-hearted laggards. We are assured that upon all Christendom it will be a time of trouble such as was not since there was a nation.

The Apostle, writing to Timothy, refers to two brethren, Hymenaeus and Alexander, who had gone astray from the truth, and says, "Whom I have delivered unto Satan that they may learn not to blaspheme." (I Tim. 1:20.) It is doubtless because many of the Lord's people at the present time are not sufficiently reverential toward God and his Word and sufficiently zealous for his cause that they will go into the time of trouble, failing to come off "more than conquerors." The doctrine of eternal torment is as gross a blasphemy against the holy name as could possibly be imagined, yet in this blasphemy are associated a very large proportion of those who have consecrated themselves to lay down their lives in defense of the Lord and his cause. While we may excuse many of these on the score of ignorance, we must remember that now the true light on the subject is shining, and that daily the excuse is less and less potent. In the great time of trouble, when all the various systems of men, financial, social, political and religious, will all go down in anarchy, in preparing for the establishment of the Lord's Kingdom, then those who have blasphemed the holy name, and others who have been too busy with worldly cares to study the divine Word, will be in sore straits, represented in the Scriptures as "weeping, wailing and gnashing of teeth," chagrin and disappointment. In that trouble they will wash their robes and make them white in the blood of the Lamb; they will trim their lamps, get the oil which they lack, and see and understand clearly the true situation and be delivered—their spirits saved in the day of the Lord Jesus.

THE WORLD'S PURGATORY

The time of trouble with which the present Gospel age will end and the last members of the consecrated class be tested and proven will also do a work for the world in general. To whatever extent men have not lived up to their best conceptions of right and wrong, the flickering light of nature left them through the fall, and subsequently at times by the light of grace reflected from God's consecrated ones—to that extent they are blameworthy and deserve stripes or punishments of a purgatorial kind, and will surely get them. But whatever proportion of their misconduct is due to ignorance and superstition, the results of the fall in themselves or in others, to that extent their wrongdoing is pardonable and excusable under the divine arrangement through the blood of Christ. The world-wide trouble already referred to serves as a purgatorial flame to purge the world in general of much of the sin and shame which now it licenses and approves.

The plowshare of trouble will cut deep furrows through human hearts, breaking up fallow ground and making the world of mankind more ready to hear the voice of peace and reconciliation from him who speaketh from heaven, the great Mediator, the great Christ—our Lord Jesus the Head, the Church his body, his Bride. The Scriptures teach that the entire Millennial age will be a period of

(Continued on Second Page.)

ETERNAL, GENUINE PEACE ON EARTH, GOOD WILL TOWARD MEN.

Q. Will we be blessed with real peace "On Earth" while the terrible result of revolution and anarchy brought on by the fierce rule of the Kaiser, the Czar and the unfaithful kings of Europe holds sway over there, while the profiteers of our country by continually increasing the high cost of living, are causing nation-wide discontent and fear for the immediate future over here, and while pestilence, coal and food famine, pain, sin, degradation, sickness and death bring trouble and sorrow over the entire world, and to whom shall we look for the making right of all these wrongs?

A. Eternal, genuine peace can only be brought about by Christ's Kingdom "On Earth" which is in process of being established in power and great glory with the capital at Jerusalem, this being further evidenced by the recent freeing of all Palestine from the terrible rule of the Turks by General Allenby and his soldiers, thus proving the overruling power in the affairs of the world war of the now-present Messiah, our Lord Jesus, who is now an invisible, spirit being of the divine nature. This divine Government alone can abolish death and bring about the resurrection of the dead "on earth." Even the German people are beginning to realize that their Kaiser will have no part in bringing real peace to the world by sharing in the establishment of the Jewish nation in Palestine as the Allies and the United States are.

Luke 2: 9 to 14 designates the Messiah, our Lord Jesus, as the One through whom genuine peace will come to all. "And lo, the Angel of the Lord . . . said unto them, Fear not: for, behold, I bring you good tidings of great joy (What better tidings could we ask for than eternal health, happiness and life in perfection for the millions now living and the billions now dead, who will be awakened after the full establishment of Christ's Kingdom?) which shall be to all people. Billions have died without knowing of Jesus and His work, and must therefore be awakened from the sleep of death to hear these glad tidings.) For unto you is born this day, in the city of David, a Saviour (Who will and now has the power to save us from the clutches of all oppressors of the people, including Czar, Kaiser, Revolution, Anarchy, Profiteers, High Cost of Living, Pestilence, Famine, Sorrow, Pain, Sickness and Death through His Kingdom on earth) who is Christ the Lord. . . . And suddenly there was with the Angel a multitude of the Heavenly Host, praising God and saying (because they realized what a grand, noble and far-reaching work would be accomplished for the death and war-stricken human family by the Messiah, then born as the Babe of Bethlehem) Glory to God in the Highest, and "On Earth" (when Christ's Kingdom is fully established) "Peace" (Genuine, real and everlasting) good will toward men." It is well to always remember that these wonderful blessings will be bestowed to those "on earth."

Let us study more about the grand time coming and read Pastor Russell's "Studies in the Scriptures" every day.

CHARLES E. KERNEY, JR.
Secretary to the Late Pastor Russell.
Berea Road, West Park, Ohio.

APPRECIATIONS.

Beloit, Wis.

Please find enclosed $1.00 bill in payment for a yearly subscription to your paper. One of our neighbors loaned us two or three copies, and my family and also myself, enjoy the messages of truth from the brethren, and most of all the beautiful sermons by dear Bro. Russell.

Mrs. J. Lancaster.

New Kensington, Pa.

Enclosed find one dollar, for which please renew my subscription to the National Labor Tribune.

Yours truly,
Fred. Rupp.

Millvale, Pa.

Please find enclosed a check for Mrs. E. W. Dorst's paper. Pardon us being negligent in not sending the money sooner. Thanking you for still continuing to publish the sermons of Pastor Russell.

Many thanks.

Very respectfully yours,
C. A. Dorst.

BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. We'll help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

We have a suggestion to offer which seems to fulfill the requirements of Nebuchadnezzar's image. We have heretofore pointed out that Catholicism was divided into the two great divisions: (1) Roman and (2) Greek. This corresponds with the two legs of the image. We have noted that the Greek church took the place of the Eastern branch of the Roman Empire when Constantinople was subjugated by the Mohammedans. Russia, then, would be one of the legs of the image represented by the Czar and the downfall of the Romanoff dynasty would be the breaking of one leg of the image. Following the same line of thought, that Catholicism, in the form of Imperialism, is what constitutes the legs of the image, it seem that the remaining portion of Europe where the Catholic church has the greatest influence would represent the other leg. This is manifestly the Central Empires—Germany and Austria-Hungary. They stand for Imperialism of the Dark Ages and are at war with the governments of the modern type—Democracies. In other words it is the king trying to get control of the statesman. Germany's defeat in this war, with the ousting of the kaiser and his clique, the Hohenzollerns and the Hapsburgs, would be the breaking of the other leg of the image and would result in the crumbling of the whole image. This would indicate that all the royalty of Europe would follow the path of the late Czar into oblivion during the revolutions that will follow the war.

Incidents connected with the Vatican which have occurred lately favor this identification of the Central Empires with one of the legs of Nebuchadnezzar's image. Prussia is nominally a Protestant state; but the German Empire is dominated largely by Catholics. Germany, the cradle of the Reformation, has a population of 15,600,000 Catholics and the Catholic "Center" is the most important section of the Reichstag. Austria-Hungary is Roman Catholic, but she has been dominated by Germany. The Vatican has for some time prior to the war, been fraternizing with the kaiser. For what purpose? Evidently for temporal power. The ambition of Papacy is to restore her temporal power lost since the days of Napoleon, and no better place to secure this than the Central Powers. Emperor William's ambition has been stated to be to make Germany and Austria one empire, and since the great majority of Austria are Catholics it would be necessary to reconciliate the Vatican and obtain its co-operation as far as possible. If Germany and Austria should become one empire, the Roman Catholics would be a very large majority. Thus the political views of the Protestant monarch would further the purposes of the Vatican, for it will be essential to the success of the Imperial legislation to obtain the approval of the Vatican for every important measure. For this reason the Pan-German Empire would be encouraged by the Pope. The kaiser is shrewd enough to know that all monarchs, Catholic or Protestant, stand or fall together, and he loves Protestantism and Catholicism in proportion as they make his own imperial power secure. The emperor's published statements are in line with this; note his leanings in the direction of Catholicism as an effect to modern Rationalism, which is making its inroads into Imperialism:

"At the present day two great evils threaten humanity. They are Socialism and Atheism. Against each of these the Pope is a bulwark. In fighting infidelity no aid should be neglected. Socialism is infidelity to the monarch of the State, and Atheism is infidelity to God.

"The Pope is the spiritual ruler of the largest communion on earth, and he is by far the most powerful and authoritative of spiritual rulers. His word is promptly and willingly obeyed by hundreds of millions of people spread throughout the globe. He dictates order and direct the consciences of these multitudes. He can say: 'These are your religious tenets; those must be your social sentiments;' and suddenly he is obeyed. His power, therefore for good is immeasurable.

"Kings and emperors are the divinely ordained guardians of social order and directors of social well-being, just as the leaders of religious bodies are the divinely ordained moderators of conscience. But just as kings and emperors can have their beneficent influence in the religious order, so can spiritual guides help and promote the social weal.

"The Pope's range of power is the vastest of all, and consequently the possibilities of the good he may do are far-reaching. I think it imperative, therefore, that he be put in a position to freely accomplish all the good of which he is capable. He must be liberated from his self-imprisonment in the Vatican. All the trammels that surround and harass him in his daily life must be removed, so that he will then be at liberty to fight the common enemies, Socialism and irreligion. And he will be in a position to make his voice heard in the interests of peace, when nations go to war without just motive, and in the interest of humanity, when acts of cruelty or injustice are being anywhere committed."

The above extract from a published statement of the Kaiser's sentiments respecting Catholicism indicates that, as Pastor Russell, commenting on it, said, "Romanism is rejuvenating and adapting itself to the twentieth century conditions and can be trusted as much as Protestantism, as far as the maintenance of present governments is concerned." Pastor Russell further stated in connection with this: "We note the Scripture testimony that just prior to the great collapse in anarchy there is to be a revival of Papal influence in the world, and that Protestantism, considerably unified or federated, will be in practical sympathy and co-operation with Papacy; and that in fact (though not in theory) Catholicism and Protestantism will for a short time rule the civilized world (through the civil powers) and appear to have begun a Human Millennium." The Papacy has on several occasions been openly fraternizing with the kaiser, apparently sharing his ambition. The fact that the Vatican has secretly assisted the Central Powers in the war is indicated in the Italian reverses of 1917. Pope Benedict XV. has been accused by the English papers, as being an active worker for Austria, as against the Italian cause. He has been implicated in the dissemination of propaganda among the Italian soldiers which lowered their morale and the reverses they suffered was largely due to this.

(To be continued.)

An Interesting Sermon

(Continued from Page Three.)

judgments or disciplines—disciplines and punishments for wrong-doing and wrong intending, and of rewards for every right intention and effort. Thus the entire Millennial age will be a period of the world's purgatory. At its beginning sin and degradation will cause shame and contempt, but as the great King of glory and his associate Judges (I Cor. 6:2) shall progress with the work of judging, disciplining, uplifting and restoring the poor fallen race from its conditions of sin and degradation and death, marvelous changes will go on daily, hourly, until finally, at the close of that period of purgation and discipline and correction in righteousness, all will have been brought to perfection, and those who were willing to return, and of the others it will be true as written, "It shall come to pass that the soul will not hear (obey) that Prophet shall be destroyed from among the people."—Acts 3:23.

At the close of that world's day of purgatory, having accomplished the work intended of the Father, Christ will deliver up the Kingdom, the rule of the earth, to God, even the Father. The elect Church will still be his Bride and colaborers with him in his further honor, glory and service, while the remainder of mankind, as many as will receive the grace of God, the gift of life eternal, on God's terms, being absolutely perfect, will need no Mediator, no intermediary to cover blemishes for them. Satan, who will be bound through that thousand years of the world's purgation, will be loosed then that he may test and try all those perfect ones of the human family as at first he was permitted to try and test our first parents in their perfection. As many as will then yield to error and disobedience will die the second death, while all the remainder, perfectly proven and tested, will have the gift of eternal life at the hands of their Creator, having attained it through the merit of him who loved us and bought us with his precious blood—by his sacrifice and afterwards by the purgatorial experiences through which they will pass under his loving care.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$162.00
Paid in	6.00
Total	$168.00
Paid out	$171.00

DID JESUS AND HIS APOSTLES PARTAKE OF THE PASSOVER LAMB BEFORE THE INSTITUTION OF THE MEMORIAL OF OUR LORD'S DEATH?

At the first glance it might seem to border on the sacrilegious to ask such a question, but what can be proven from the Scriptures is clearly proper to be free from that charge, so the proposition is to give Scripture for every statement made.

When we learn what was the length of the Passover season, it will be a help to a better understanding of its meaning, so in Exod. 12:15, we find proof that it was seven days in length, and any one eating leavened bread for that period should be cut off from Israel, and verse 16, of the same chapter proves that the first and last days of that period were to be holy convocations, in which no manner of work was to be done, save that which every man (soul, in margin) must eat, this makes the two holy convocations as truly Sabbaths as the seventh day Sabbath given by the Lord to Moses for the observance by Israel. As proof of this see Levi. 23:1-8, where the same term is used.

On the tenth day of the month abib each family was to choose a lamb or kid without blemish, of the first year, which was to be kept up until the fourteenth day when it was to be killed in the evening. Exod. 12:3, 5, 6. Lesser gives it "toward evening" which corresponds with the time the antitypical lamb was slain, at the ninth hour, three p. m., as we reckon time. It must be kept in mind that the Jewish day began at sun set.

On the fourteenth day of this first month on which the lamb was killed toward evening, at even ye shall eat unleavened bread until the one and twentieth day of the same month at even, verse 18, this was the entire passover week which began and ended with a Sabbath of rest, and did not include the fourteenth day on which the lamb was killed, for 13 plus 7, is only 20, not 21, but it was the preparation for the first Sabbath of the passover week mentioned in John 19:14, 31, 42, Mark 15:42, Luke 23:54, and that Sabbath was followed by the regular seventh day Sabbath, for according to the Jewish calendar these two Sabbaths came together at this time.

This is in harmony with the original Greek in Matt. 28:1; Luke, 24:1, and John 20:1. In speaking of the resurrection says, it was after the Sabbaths, plural, see introduction to Wescott and Hort's Greek Testament; also the Complete Bible in English, by Ferrar Fenton.

This would make Thursday the day of the crucifixion instead of Friday. This is in opposition to what is generally accepted, but harmonizes with the facts a great deal better than the popular one does. Let us look at it a moment.

If Matt. 12:40 refers to the burial of the "Son of Man" rather than to his death, and I can see no other reasonable explanation of the words "in the heart of the earth," that is, below the surface of the earth, just as Jonah was below the surface of the sea when he was in the "inward parts" of the fish for three days and three nights, a tomb above the surface of the earth would not answer, it must be below "hewn out of the rock;" with this in mind let us try to ascertain as near as possible the hour the burial took place.

Jesus died about the ninth hour, Matt. 27:46, three p. m. Pilate was not present at the crucifixion for he had washed his hands of the entire proceedings, Matt. 27:24, and as there were no telephones at that time, Joseph of Arimathea must have made a personal visit to Pilate to beg the body of Jesus for burial; after getting permission he must have worked rapidly in order to make the necessary preparations for even a hasty burial if it was completed within three hours, this would bring it to the twelfth hour the end of the fourteenth day.

According to the theory that the crucifixion took place on Friday, this would permit of the body being under the earth for a very short time on Friday, probably not more than an hour at most.

Who has not heard or read very unsatisfactory efforts to make this painfully inadequate period of time stretch to cover the required three days and three nights that the Son of Man was to be under the earth? But the truth on this point clears away all difficulties.

But to return to the question with which we started. The plain teaching of the Scriptures is, the lamb was killed on the fourteenth, toward evening, and eaten after the sixteenth began. "Ye shall eat the flesh in the night, roast with fire, and unleavened bread, and bitter herbs shall ye eat it, with your loins girded, your shoes on your feet, your staff in your hand, and ye shall eat in haste, it is the Lord's passover." Verse 11.

When we compare these directions for the observing of the passover with the way the last supper of Jesus and his apostles was conducted, we can quickly see how far short it came of complying with directions given for the passover supper.

There is no mention made of the roast lamb, if it had been there it would of necessity have been killed on the thirteenth, a day too soon. Instead of eating the supper with their loins girded, their shoes on their feet, and their staff in hand, ready for the journey, they ate it reclining at their ease, and with verbal intercourse that did not betoken haste, neither did the singing of an hymn before they went out.

The Scribes and Pharisees may have allowed innovations to creep into the keeping of the passover, but we can be sure that the Master would ignore all such and observe it just as directed by Moses.

There was also wine on the table, which is not mentioned in the directions for the passover supper. Therefore we have no right to infer that wine was used at that feast, and for good natural reasons we may be sure it was not present. Wine never has been one of the common products of the land of Egypt, consequently a luxury which would not be found in all the houses of an enslaved people.

The Jews may have made unfermented wine, but there can be no doubt but what the common wine of the country was fermented, and a Jew was not breaking any law of God by drinking fermented wine, excepting passover week, no more than by eating leavened bread. So Jesus and his disciples were strictly within their rights and breaking no law if they did drink fermented wine on the fourteenth day of the month, and as this was the day in which all leaven was to be put out of all the houses, Exod. 12.15. And the injunction of the Master in Matt. 26:27, "Drink ye all of it." I would understand might mean drink it all, leave none of it, and by so doing put leaven out of your house preparatory for the passover.

In John 13:29, we have the best of evidence that the apostles well knew they were not keeping the feast of the passover, for some of them thought because Judas had the bag, that Jesus had said unto him, buy those things we have need of against the feast.

There is only one verse that would seem at first glance to be contrary to what precedes, but when carefully examined not present an insurmountable difficulty. Matt. 26:17. And the corresponding passage in Mark, 14:12, the original word used in these passages is protos (foremost) and is not the word commonly used for first day which is mai (one). Protos is used in only one other instance, and its use there will give us an inkling as to how to use it correctly. Mark 16:9. "Now when Jesus was risen early the first (protos) day of the week he appeared to Mary Magdalene out of whom he had cast seven devils."

Now as to the time Mary Magdalene arrived at the town we learn from John 20:1, that it was early, while yet dark, and at that early hour before day, found the stone taken away from the sepulcher, and it empty, thus showing that the resurrection had taken place "protos," foremost, or in advance of the first day of the week, some time during the first night of the week.

This justifies the position taken that the disciples went to Jesus in advance of the first day of the feast of unleavened bread, saying to him, where shall we prepare for thee to eat the passover? In fact very ordinary business sagacity would prompt them to go to the Master with this inquiry the day before, rather than put it off until the first day of the feast.

The apostles had no foreknowledge of what was about to take place, they no doubt thought that in connection with the Master they would celebrate the approaching passover as they no doubt had previous ones, but Jesus, knowing his time had come, showing also that he was going to institute the memorial of his death (this is the desire spoken of in Luke 22:15), and would need suitable place and the necessary elements, bread and wine, to do so, and had exercised the necessary forethought to make the required arrangements before the disciples mentioned it.

W. L.

Waukesha, Wis., Nov. 1st, 1918.

Appreciations.

Pittsburgh, Pa.

I notice that my subscription to your paper has expired. Enclosed please find money for renewal of same. It is a much appreciated weekly visitor in our home, and has been for years, especially because of its religious features.

Mrs. A. M. Waugaman.

Floradale, Canada.

Enclosed find one dollar and fifty cents in renewal of my subscription to your valuable paper. Please excuse me for not remitting sooner.

Yours respectfully,
W. J. Tyler.

Hayne, N. C.

I see my subscription to your valable and welcome paper has expired. Please find enclosed one dollar for renewal. Excuse delay and oblige.

Yours very truly,
Mrs. G. W. Butler.

Eugene, Oregon.

Inclosed find 50 cents for which please send Tribune to address at top of this page beginning with first issue in November, 1918.

Yours truly,
G. W. Billmire.

Peck, Kansas.

Please find enclosed $2.00 for your valuable paper and hope you can pardon my neglect to send in sooner as my sub. is back and I wish to be allowed to always get your good paper, which we take especially for the religious features. My father used to take your paper years ago when it was in magazine form, anyway 20 years ago.

Thanking you for your long bearing with me I am,

Yours respectfully,
Mrs. J. E. Scott.

The Secret of Saving Money

CONSISTS in putting aside regularly every payday a fixed amount, say 10% of your wages. If that is too much, make it five per cent or any other proportion which you can spare and keep on sparing; whatever the amount, deposit it *before any other expenditure is made.*

Most people do not get very far saving money because they do not keep it up, and they fail to keep it up because they do not give it FIRST consideration. They do not regard their savings as a monthly debt they owe to themselves, just as they owe rent to the landlord. They save whatever is left in the pay envelope after all other expenditures have been made—much or little or nothing at all.

In this way they lose the main incentive to save, they do not see the progressive bank balance compounding at 4% interest, and they miss the pleasure of looking forward with assurance to the possession of a substantial sum which can be figured in advance.

In a war crisis when every dollar is needed to finance the Government and to keep business going, is it asking too much of any patriotic citizen to lay aside at least 10% of his or her income EVERY PAY DAY?

Incorporated 1849.

Society for Savings
in the City of Cleveland
PUBLIC SQUARE

A Night Adventure

By GENEVIEVE ULMAR

(Copyright, 1918, Western Newspaper Union.)

"You'll never know what life is till you raid a watermelon patch, sis," proclaimed the younger brother of Eleanor Vesey.

"And particularly the patch behind the big Waltham place," added Ned's chum, one familiar, Walt Burdon.

"You boys are too full of mischief to exist," chided Eleanor, but indulgently.

"We were full of ripe, luscious watermelon to one's heart's content last night!" gloated Ned. "Say, sis, give the girls a dare to make a raid. It's easy, and it's fun. There's an old fellow with gray whiskers guarding the place, but he goes to sleep before it's dark."

"Don't encourage me to be hoyden-ish," remonstrated Eleanor, but a speculative expression came into her lovely eyes.

A breathless group of six girl friends joined Eleanor that evening in an old store room of her home.

Excited and mysterious glances were exchanged. During the afternoon each one of the girls had managed to get hold of a suit of father or brother. Most of them were jumper suits, blue and brown. Eleanor wore white duck attire belonging to her father, which he donned in trimming the garden. They got clear of the house and then, the rear lane gained without discovery, chatting voices burst forth in a hubbub.

"The young man who has taken the place is named Gerald Waltham," announced one.

"What a romantic name! And I've seen him, and he's handsome as—as a movie actor!" declared Ellice Bartley.

"They say he's rich as Croesus," added another, "and his widowed sister is going to keep house for him."

The coterie reached the melon patch and began to locate, press and thump their various selections.

"Oh, but I've got a whopper!" cried Eleanor.

"Girls, run, some one is coming!" cried Ellice, and at once speeding forms cleared the patch and, burdened by her selection, Eleanor was left alone.

"Oh, you cowards!" she called after them. Then she made a wild dash past some shrubbery as she saw two men coming under the fence wire.

Her foot caught in a trailing vine. With a breathless slam Eleanor went flat directly across the bearing vein of the melon, deluging her white attire with sticky fiber, clinging seeds and a lurid stain of red. She heard voices and ran for a shed.

"Where's Bud?" spoke one.

"At the side of the house. He's to locate the old watchman and keep him quiet. Our share is the young man. He's got a small safe holding all kinds of rich plunder, Budd says. We'll quiet him, then for a haul worth while."

"O-oh!" shivered Eleanor, comprehending. "Burglars—robbers! And unexpectedly at home! Oh, I'm sick! I'm sick! I'm sick!"

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The American people are asked to save six billions more than last year for the war. The sum is vast beyond the power of the mind to grasp—but divide it by 100,000,000. It is only $60 each; more for some, less for others, according to their means and needs. It can be done.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—NO. 49 PITTSBURGH, PA., THURSDAY, NOVEMBER 21, 1918 Subscriptions payable in advance.

New York Public Library Public 476 Fifth Ave.

EVERYBODY SUBSCRIBE TO THE UNITED WAR WORK CAMPAIGN—ARE YOU IN?

SHALL PITTSBURGH HOLD HER INDUSTRIAL SUPREMACY?

THE MARKETS OF THE WORLD BECKON HER PRODUCTS—NATIONS MUST BE RECONSTRUCTED, WHILE DEMANDS FOR AMERICAN PRODUCTS AT HOME WILL BE UNPRECEDENTED—THE NAVY DEMANDS APPROPRIATIONS TO THE EXTENT OF $600,000,000—RAILROAD EQUIPMENT EQUALLY AS HIGH AND STATE AND CIVIC IMPROVEMENTS FORESHADOW VAST BOND ISSUES—LABOR WILL BE SCARCE

The War is over. The "unconditional surrender," which the toilers in American industries demanded, is included in the armistice which General Foch presented for the signatures of those who were authorized to accept the terms. Germany's acceptance of them signalized the ending of the war and, incidentally, the eating of crow by the Imperial German Empire.

For 51½ months the fair fields of Europe have been drenched with the blood of heroic men, while the streams have been running crimson to the sea. It is now all over and with a face lifted heavenward the world chants a glorious anthem, "Praise God from whom all blessings flow."

When the shackles fell from the feet of the slaves at Appomattox the victor and the vanquished returned to peaceful pursuits. The world must now return to channels of commerce, old fields of labor with slightly different courses from muntions of warfare and transporting weapons of destruction. In the industrial world a brighter day is dawning, the markets of the world are now to be more freely opened to American products and American genius than ever before. Great Britain has been torn asunder, while France for four years has done nothing save face the enemy in the world's bloodiest struggle. Italy has likewise suffered, and Russia has been held in the grip of Anarchy.

The need of these nations is now greater than ever. The loss of man power in Great Britain and France is almost inestimable at this time. America must come to the rescue of all. These nations must be reconstructed. It is up to America to furnish the money, the men and the material. This means more bond issues. Great Britain, France, Italy, nor Russia can lie dormant while peace terms are being negotiated. Nor can the soldiers be entirely withdrawn from the battle fronts before peace terms have been successfully concluded. Hence, America cannot side idly by. She must aid the allies in their new plans.

These must be quickly devised in order that the march of progress may again proceed. The cities of France and Belgium which have been laid waste must be reconstructed. Bridges must be replaced, new industries must be erected and equipped with machinery. Railroads must be constructed on modern plans; likewise a new Belgium must be lifted on the ruins of the old. England and France will be transformed. America will have first place in this transformation and reconstruction of new cities, new industries, new railways. Already America has shown France the character of the construction work essential in these progressive times, but impossible until a world war forced upon a proud and chivalrous nation the needs of the hour. This is true of Great Britain and, too, there is Russia with her teeming millions and her incalculable natural re-

(Continued on Page Eight)

Leave It to Foch

BIG STEEL EMPLOYERS AFTER MORE PROPERTY

OUTLOOK ENCOURAGING OVER LABOR AND INDUSTRIAL CONDITIONS AND PRICES AND WAGES TO BE MAINTAINED—READJUSTMENT FROM WAR TO PEACE TO BE UNDERTAKEN GRADUALLY

The American Iron and Steel Institute, at its first meeting after the war, with the war industries board asks a continuation of government supervision of the steel industry during the period of readjustment to peace conditions.

The encouraging outlook over the industrial and labor conditions, as affecting the steel industry during the change from war to peace, was more than gratifying and the representatives of the institute expressed a desire that no discouraging changes of prices or wages be made.

The purpose of the meeting was to "preserve industrial stability" and maintain present conditions rather than recklessly topple over the present prosperous conditions.

This attitude is entirely at variance with that forecasted by President William H. Barr of the National Founders' Association.

The iron and steel institute committee, in the course of its suggestions, laid emphasis upon the point that a continuation of governmental supervision of industry for the present was highly desirable. It was agreed that many changes in operating conditions of the steel mills will be necessary in the transition from war to a peace basis. Some cancellations and adjustments in the removal of many restrictions imposed on non-war industries, the immediate demands of such industries and a probable resumption of federal, state and

(Continued on Page Eight)

BOILING AND FINISHING BI-MONTHLY SETTLEMENT.

We, the committee appointed to examine the sale sheets of the Republic Iron and Steel Company, Union Rolling Mill Company, Fort Wayne Rolling Mill Company, and Highland Iron and Steel Company for the sixty (60) day period ending October 20, 1918, find that the average price was $3.45, hence the price for boiling and finishing mills for the months of November and December, 1918, will be based on a 3.45 card rate.

C. W. EARLEY,
PHILLIP ROWE,
Committee.

Note—The price of boiling on a 3.45 card rate is $16.80 per ton.

GREAT EXPLOSION AT ELIZA FURNACE; 25 ARE KILLED

Twenty-five men were fatally gassed when a main leaked its poisonous fumes into a furnace Saturday afternoon at the Eliza plant of the Jones & Laughlin Steel company, this city. Twenty others are in serious conditions.

Officials of the company said the workmen were relining No. 1 furnace when the accident occurred. Nos. 2, 3, 4, 5 and 6 furnaces were in operation while the workmen were repairing No. 1 furnace. In order to allow the carbon monoxide gas, which forms in the furnaces from the molten metal, to escape, the six furnaces are connected together with large pipes. A seal had been placed on the pipe leading from No. 2 furnace, which was in operation, into No. 1 furnace, where the men were working. In some unknown manner the seal was broken, allowing the deadly fumes from the molten metal in the adjoining furnaces to flow into No. 1 furnace.

Many of the workmen were on scaffolds, 50 feet from the bottom of the furnace, when the fumes entered. They were overcome and several of them rolled from the scaffold.

One of the workers, slightly overcome, crawled up a ladder and reached the surface. He called for help and explained what had happened. In less than five minutes more than 200 workmen assembled in front of the furnace, each anxious to assist in the rescue work.

MINERS IN BIG ELECTION FOR NEW PRESIDENT

JOHN H. WALKER, PRESIDENT OF ILLINOIS FEDERATION OF LABOR, AND POPULAR MINERS' LEADER, MAKING STRONG RUN TO SUCCEED JOHN P. WHITE, WHO RESIGNED—PRESENT INCUMBENT, FRANK T. HAYES, SEEKS ELECTION

The miners of the Pittsburgh District are now giving their attention to the election of an international president as well as a district president, and the indications point to some startling changes.

Since the resignation of President John P. White, Frank J. Hayes, a former Vice President, has been acting as president of the international organization. Hayes has now become a candidate for President. He is making a strenuous fight, but he is being opposed by John H. Walker, former president of the Illinois miners and now President of the Illinois Federation of Labor, with headquarters in the Workmen's building, Springfield, Ill.

Up to the time of his appointment to the presidency of the international organization, Hayes bore a splendid reputation, but at the present time there is strong criticism being offered against him and his deportment in office, it is said, has failed to measure up to the standard set by his predecessors.

Walker is a man of exceptional executive ability and he wields a powerful influence with the miners throughout the country. For many years he has championed their cause even to the extent of crossing swords with the administration leaders. He stands at the head of a most powerful faction and his opposition is regarded of sufficient force to be recognized by the administration when changes in policy are presented or matters of vital importance are introduced to the delegates in international convention.

There was a time when the opponents of Walker discredited his candidacy very materially by charging him with being too radical, but these arguments have been exhausted and Walker today is looked upon as a wise and conservative leader with a purpose in mind, the integrity of which cannot be doubted, and the general opinion prevails that his strength in the Pittsburgh District will be far greater than that with which his candidacy met two years ago.

Walker carried what is regarded as the Pittsburgh District and for a time his election over that of John P. White seemed almost certain. The admission of some mines along the Buffalo and Rochester road gave White an advantage of several thousand votes in the Pittsburgh District, but if prophecy runs true, Walker in the next election will sweep the Pittsburgh District with sufficient majority to land him safely in the office. The election takes place the second Tuesday in December and the miners are well divided in the contest.

Thomas Kennedy, President of District No. 7 in the anthracite field, is a candidate for Vice President against John L. Lewis, the latter being appointed to succeed Hayes after his elevation to the place made vacant through the resignation of President White.

William Green, Secretary-Treasurer, will be re-elected, he having no opposition for the office.

Phillip Murray is a candidate for President of the miners of the Pittsburgh District, but opposition to his re-election is being made by Kuhn from the Panhandle District.

Thomas Metcalf, of Bentleyville, is opposing Robert Gibbons for District Vice President. The contest over the district officials is beginning to loom up and is said to be becoming most interesting.

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

Siloam Springs, Ark.
Please change my address on National Labor Tribune from the above to Bay Minett, Ark.
Yours very truly,
S. L. LARNED.

Knoxville, Tenn.
Find enclosed money order to pay for renewal of Tribune from July 1918, to July, 1919. Excuse delay.
Yours,
JOHN DOBBS.

Marchison, Texas.
I am pleased to enclose money order to pay for the National Labor Tribune another year.
Yours very truly,
S. H. SHULTS.

Larue, Texas.
Enclosed find P. O. money order to pay for another year to the good old National Labor Tribune.
HOWARD REGESTER.

Rosepine, La.
Enclosed find money order to pay for five new subscribers. Please send me some sample copies.
H. L. NEAL.

Lewistown, Pa.
Enclosed find money order to pay for Tribune one year to D. R. Wray, Juniata, Pa. Start right away.
MRS. R. S. SNOOK.

Akron, Ohio.
Enclosed find money order to pay for Tribune for another year. Will try to be more prompt in future.
MRS. A. P. HARPER.

AN INTERESTING SERMON.

BIBLE DOCTRINE OF RESTITUTION VERSUS EVOLUTIONARY THEORY—MODERN CONCLUSIONS ARE DELUSIONS—LET GOD BE TRUE THOUGH IT MAKE EVERY MAN A LIAR—WHAT SAITH THE SCRIPTURES: THY WORD IS TRUTH

WORCESTER, Mass., Nov. 18, 1906.—We report the evening discourse from the text, "Ties of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."—Acts 3:19-21.

Few seem to realize that the doctrine of Evolution, which is spreading so rapidly amongst the most intelligent people, is diametrically opposed to the teachings of God's Word. Nor should it surprise us that linked with the doctrine of Evolution goes the higher critical view of the Bible—the refined and cultured way in which our day infidelity is referred to and glossed over. With these teachings now entrenched in all the text books of the colleges, seminaries and high schools of the civilized world, it is impossible for the students to graduate except as they shall show themselves proficient in this fundamental error, which already has so largely undermined the divine revelation. It is safe to say that nine out of ten of all the graduates of theological seminaries are evolutionists and in full sympathy with higher criticism. Thus infidelity has already grasped the pulpits of Christendom to such an extent that only here and there can a preacher of the gospel be found, one who believes in the Bible and its revelation, its good tidings. And these are considered by their associates in the ministry to be "back numbers"—"old fogy"—fools for Christ's sake—for the truth's sake.

This falling away from the faith once delivered to the saints is freely predicted in the Scriptures, and is a marked sign that we are in the closing time of this Gospel age and close to the dawning of the Millennial epoch. Did not our Lord say, "When the Son of Man cometh he shall find faith on the earth"? (Luke 18:8.) Did not the Apostle Paul say, "Evil men and leaders astray shall wax worse and worse, deceiving and being deceived"? (2 Tim. 3:13.) Did he not predict that in the end of this age the Lord would permit or "send strong delusions," that nominal professors, lacking the spirit of the truth, should be deceived, "that they might believe a lie," that they might all be condemned—that it might ultimately be seen that they were not at heart spiritual Israelites indeed, not therefore of the elect, and not therefore permitted to share in the highest salvation which God has provided for these? The Apostle tells why this strong delusion is sent in the end of this age, why these are not protected from the delusion. He says that it is because "they received not the truth in the love of it, but had pleasure in untruth"—therefore they are ensnared by the error and stumble into unbelief. 2 Thes. 2:11.

THE WORLD'S WISDOM FOOLISHNESS

Through the prophet Isaiah the Lord pictures the end of this Gospel age and the very conditions which now surround us, and tells us the reason therefor. We quote, "The book is handed to one who is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: Again it is handed to one who is unlearned, saying, Read this, I pray thee; and he saith, I cannot for I am unlearned." Thus saith the Lord, the word is become to all of you as a sealed book. The reason for this is stated, "Because this people draweth nigh to me with their lips while their heart is far from me." (Isa. 29:11-13.) The lesson for us is that God reveals the secrets of his Word and plan only to those who are of a contrite heart—to the honest hearted who love the truth, and who will hold to it at any cost of property or worldly prosperity or honor of men—esteeming the riches of Christ of greater value than all the treasure of the world.

The prophet, picturing our day, shows the creeds in which many have been seeking to rest under the figure of a short bed and narrow cover. An intellectual babe might roll and crow and have abundance of room in such a trundle bed, but those of more developed mind, whose eyes of understanding are opening, find that the trundle bed of the past is too short and its covering too narrow. They cannot properly stretch themselves; they are cramped and uncomfortable in such beds; neither is the covering sufficiently ample that they may wrap themselves and feel comfortable and secure. The Calvinistic creed, for instance, as a sample of many others, has become too short, too cramped. Intelligent people cannot continue to rest in its provisions and limitations. As taught in the creeds the doctrine of election at one time served to cover and satisfy those in the Westminster creed bed, but as their minds have grown, these are unsatisfactory and they feel that if only a handful are to be saved they are not certain that the handful will all be Calvinists, and moan, "Is a point I long to know."

Mark the words of the Prophet respecting the higher critics and doctors of divinity of our day, and their leaving of the Bible to follow the paths of science, falsely so-called, the path of the higher critics and evolutionists. He says, "Behold, I proceed to do a marvelous thing—a marvelous thing and an astonishment: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be buried."—Isa. 29:14.

THE BIBLE OPPOSES EVOLUTION

The Bible does give some ground for supposing that the lower animals were developed to their various perfection somewhat along the lines of evolution. For instance, the statement that God caused the sea to bring forth fish of every kind. It is not said that God formed the fish and put them into the sea, nor that he formed any of the lower animals. Furthermore, this is not the question of contention by evolutionists. Their attack is upon man himself: their claim is that man sprung from the monkey, and that the monkey originally sprang from protoplasm. Their claim is that these various steps of evolution have brought us as a race to our present condition, and that the process of development into gods is gradually going on. The Scriptural proposition is the very reverse of this. The Bible tells us that man as formed by the Almighty, was a direct creation and that he was made perfect and upright, the mental and moral image and likeness in the flesh of his Creator, the Almighty Spirit Being.

Whoever takes the evolutionary theory must reject this statement, and hence the attempts of the higher critics to make the book of Genesis appear ridiculous and foolish and unreasonable. But it is not the book of Genesis merely that would need to be demolished in order to support the evolution theory. The entire Bible speaks with one harmonious voice respecting the fall from divine favor and likeness into sin-and-death conditions. The Apostle tells us that sin and death began to reign in Adam's day and he explains the cause therefor, saying, "By one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all have sinned." (Rom. 5:12.) Our Lord Jesus contradicts the evolution theory most emphatically in his statement, "The Son of man came to save and recover that which was lost." (Luke 19:10.) The prophet David, picturing man in his original state, before sin entered, says, "Thou madest him a little lower than the angels, thou crownedst him with glory and honor (God-likeness), thou didst set him over the work of thy hands—all sheep and oxen, yea, the beasts of the field; the fowls of the air and the fish of the sea."—Psalm 8:5-8.

How could these testimonies of the divine Word be reconciled with the theory of evolution, even if the book of Genesis and its account of man's original perfection were blotted out of the Bible? Whoever is willing in his mind to contradict the Lord, the apostles and the prophets, and assume that the worldly wise men of our day are better informed and more authoritative teachers, let him honestly repudiate the Bible in toto, and acknowledge that if its teachers are unworthy of credence on this subject, they are unworthy of confidence on any subject; and that if the worldly wise, the higher critics, are authoritative on this subject, their wisdom should be recognized also in other directions, and they should make us a new Bible according to their own presentations, their own so-called scientific guesses respecting the past and the future. On the contrary, whoever has set to his seal that God is true, that Jesus is the Son of God, and that the apostles and prophets were the inspired mouthpieces, let such say to themselves and to others—We utterly repudiate this so-called wisdom of the world, and anchor our faith in the word of the living God—We abandon evolution as it relates to mankind in every sense and particular, and will hold fast to the Word of Life and to all the exceeding great and precious promises of the Scriptures.

RANSOM CONTRADICTS EVOLUTION

Those who will look at the subject from the Bible standpoint will see that its every teaching is in accord with its teaching of Adam's perfection and his fall. The penalizing of Adam's sin with the death penalty presupposes that the original sinner possessed intelligence of high order, which would properly qualify him for a trial at the bar of God for either life or death eternal, and the death sentence corroborates the declaration of the Scriptures that Adam was disobedient in his trial. Thus the phenomena of death and mental, moral and physical impairment are all accounted for by the Scriptures through this doctrine of sin and its penalty. Every person and every theory which in any sense or degree either repudiates or ignores this Scriptural teaching, that all men are sinners and that their dying condition is the result or penalty of sin, are surely, therefore, in error.

In line with this we find the Scriptural doctrine of a ransom—that as sin and its penalty started in father Adam's disobedience and was inherited by all of his posterity, so God's provision for the future resurrection of Adam and his race made provision for their redemption. Thus the apostle states the matter, "As by a man (Adam) came death, by a man (Christ) also came the resurrection of the dead; for as all in Adam die, even so all in Christ shall be made alive," "every man in his own order." (I Cor. 15:21-23.) If, as the evolutionists tell us, man is "falling upward," where was the justice of the divine sentence against him Why should God speak of him as a sinner, a transgressor? Is it sinful to evolute upward? Surely not! Why should man be spoken of as under the curse or penalty of sin, since self-development is not sin? Why should it be written that Justice demands a ransom price before Adam and his race could be released from the death sentence and be granted an opportunity for eternal life? Why did the Law given through Moses symbolize sin-offerings and divine propitiation through Day of Atonement sacrifices, etc., and the High Priest's services, if there was no fall, no sin, and no need of a redemption and sin-offering and a reconciliation to God? Why should the New Testament continue the same story of the necessity for the death of Jesus as the redemption price, that by his stripes we might be healed, that through the sacrifice of his life the world might be granted a resurrection to life in due time?

Why is the doctrine of the second coming of Christ and the resurrection so prominently before us in the Bible if there was no fall into sin and death, no need of a redemption, and no need that at his second coming the sins of the world shall be blotted out, and the world of mankind uplifted out of sin and death conditions back to full perfection of human nature and all that was lost in Adam? There can be no answer to these questions before an honest mind. The matter is a simple one: we must either reject the Bible doctrine of man's creation, his fall into sin and its penalty death, his redemption by the precious blood of Jesus and his recovery by and by from sin and death and restoration to full perfection during the Millennial age at the hands of the great Redeemer, or, on the contrary, we must repudiate in toto all the theories of human evolution as being absolutely, unqualifiedly, untrue. "Let God be true though it prove every man a liar."—Rom. 3:4.

RESTITUTION OPPOSED TO EVOLUTION

The pity is that very few Christian people are aware that restitution is the Scriptural teaching respecting the future hope of the world. I am sure few if any of this audience ever heard a discourse from our text. In fact, experience proves that remarkably few ministers or laymen know that there is such a statement in the Scriptures—that God through the inspired Apostle declares: Times, years of restitution are just before us—to begin at the second coming of our Lord, and, as our context declares, are to be reasons of refreshing, of blessing, of uplifting to the world of mankind. Yea, notice that in our text the Apostle declares that all the holy prophets since the world began have foretold these coming times of restitution and blessing. Strange that for so long we have overlooked the teachings of God's Word, the real hope set before the world. The hope before the church is a heavenly one, the prospect of a change from an earthly nature and conditions and surroundings to the heavenly, to be accomplished in the first or chief resurrection. The blessing promised to the world is not a change to another nature, but a restitution of the present human nature to its original perfection and connection with this earth, its future home or paradise.

Restitution, as all are aware, signifies the restoring or putting back to previous condition. It is consistent, therefore, that the Scriptures point out the glory of God exhibited in our first parents, lost through sin, redeemed by the precious blood, and assure us that ultimately all the world of mankind who will render submission to the voice of the Lord when they hear it with the ears of their hearts, will be restored to all that was lost, to the full perfection and dignity of human nature, the fleshly image of the divine nature. All of this restitution is predicated upon the fact that Jesus paid Adam's penalty and thereby attained the legal right to release Adam and all of his posterity from the death penalty by an awakening and a restitution, otherwise called the general resurrection, as the perfecting of the church is called her change, or the chief resurrection to glory, honor and immortality.

THERE IS A REASON

There is a reason why the Scriptural doctrine of restitution, spoken by the apostles and all the holy prophets since the world began, has been overlooked by theologians in general. For the same reason the doctrine of the second coming of Christ and the resurrection of the dead have lost their trust and power in the faith of Christendom. The reason is that false doctrines were added very early to and engrafted upon, the faith once delivered to the saints. These traditions of the ancients have largely made the Word of God of none effect in the minds of the people, have rendered many of the statements of the Scriptures unintelligible, and have prepared the masses of Christendom to believe a lie—the lie that is now being made so prominent, that death is not death, that there was no fall, that there was no redemption from the fall, and that there will be no restitution.

This false doctrine is based upon the human theory that a man cannot die—that the soul cannot die. It is in complete opposition to the Scriptural declaration, "The soul that sinneth, it shall die," the "wages of sin is death," "God is able to destroy both soul and body." The theology that man when he dies is not dead but more alive than ever renders meaningless the doctrine of a resurrection from the dead, and also the doctrine of the second coming of Christ for the purpose of resurrecting the dead and granting them blessed opportunities during the times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." This false doctrine that man is alive when he is dead is the basis for all the horrible teachings regarding purgatory, respecting the doctrine of prayers to the saints, supposed to be alive in heaven, when, according to the Scriptures, they are dead and waiting for the second coming of our Lord and the resurrection of the dead.

Note the Apostle Peter's statement on the Day of Pentecost—"David is not ascended into the heavens." (Acts 2:34.); and if David has not ascended, why should we suppose that others of the prophets and saints, except the Lord, have ascended? Our Lord's word on this subject is, "No man hath ascended into heaven"—save the Son of man. (John 3:13.) Everything in the Scriptures agrees that the prophets of old as well as the Apostles, and all the faithful as well as the unfaithful, fall asleep in death and "know not anything" until the awakening in the resurrection morning. (Eccl. 9:5; Job 14:12.) Hence Scripturally death is spoken of as a sleep, as when we read that Jesus said of Lazarus, "Our friend Lazarus sleeps," and afterward explained that in common parlance he meant that Lazarus was dead. Again of Stephen, the first martyr, it is written, "He fell asleep." The doctrine that the dead are more alive than ever before is responsible for many of the unreasonable views of the people now so generally entertained, even by some who think themselves Bible students, but who are not, and who wrest the Scriptures from their true import to conform them to the creeds of the "dark ages."

Let us go back to the Bible and common sense. Let us believe the record which God has given us of Adam's original creation in his likeness, of his fall into sin, of the share that we all as his race have in his imperfection and unworthiness; and then let us hope in the redemption accomplished by our Lord and in the resurrection or salvation from death as it shall finally be accomplished through his power now the high calling of salvation to the church—and during the Millennial age the blessing of the world by restoration, restitution processes, which shall bring them back to all that was lost, plus valuable lessons in knowledge which will be to their eternal advantage. Let us see further God's reasonable provision that any who once really see and understand and appreciate the divine plan if they sin wilfully, deliberately, will become subject to the Second Death—utter destruction, from which there will be no redemption, no recovery by resurrection or otherwise.

RESTITUTION SPOKEN BY THE PROPHETS

Did time permit, it would afford us great pleasure to go through the various prophecies and point out wherein all the holy prophets have spoken of the coming times of restitution. Moses the prophet distinctly set forth that in due time God would send a greater one than himself, "A prophet like unto me," the Messiah, and that through him blessings more abundant would come—blessings of relief and uplift and succor, forgiveness of sins and reconciliation with God. Peter quotes this in the words just following our text, and indicates that the fulfillment of it will be in the times of restitution, the times of refreshing and rejuvenation which God has proclaimed through all the prophets. Then, says the apostle, under those favorable conditions, "it shall come to pass that the soul that will not obey that prophet, shall be utterly destroyed from among the people." (Acts 3:23.) God himself prophesied of these coming blessings of restitution, declaring to Abraham unconditionally, "In thy seed shall all families of the earth be blessed." As the curse was death, the blessing of our Lord will be the reversal of the death and dying, namely, restitution to life.

Job, a prophet, taught the restitution of all things in a figure, himself representing the human family losing all of his possessions—everything—and in God's providence, in due time, got back all that was lost, person for person, animal for animal. David the prophet over and over tells us about the blessings that shall fill the earth when Messiah shall reign, cause wars to cease, succor the

(Continued on Second Page.)

CONVENTION NOTES.

The New Orleans friends are arranging a two-day convention, Nov. 30 and Dec. 1. Three pilgrims will be present. We feel sure that the friends from nearby classes will appreciate this token of the Lord's favor and avail themselves of the privilege of assembling together, especially as they see the day approaching, and therefore extend a hearty invitation to all the brethren, especially in Mississippi, Alabama, Texas and Louisiana.

All those who desire further information are invited to correspond with Sister P. J. Losch, 4425 Danneel street, New Orleans, La.

The brethren in Jamaica please notice that the proposed general convention which was to have been held at Kingston, Jamaica, Oct. 31-Nov. 3, is postponed until Dec. 14-17, 1918. Address all communications to A. T. Johnson, Box 257, Kingston, Jamaica, B. W. I.

The Chicago friends purpose holding a five-day convention Dec. 28-Jan. 1, inclusive. For particulars address A. L. Seely, 7150 Langley Ave., Chicago, Ill.

CONGRATULATIONS

The National Labor Tribune, always glad to announce good things, tells its readers that there was born to Mr. and Mrs. Charles E. Kerney, Jr., of Borea Road, West Park, Ohio, a seven-pound young lady. We congratulate Bro. Kerney.

APPRECIATIONS.

Kamloops, Canada.

I enjoy the weekly visits of the Tribune. The Pastor's sermons are always fresh and good. I enclose one-fifty for my yearly renewal. May the Lord bless you for your work in spreading the "Truth."

Yours very truly,
H. B. BENJAMIN.

Minneapolis, Minn.

Enclosed is P. O. money order for renewal of the Tribune for another year. The Tribune is very much enjoyed on account of Pastor Russell's sermons, and other interesting articles.

Yours truly,
MISS ALVIE ALSTRUP.

Zion City, Ill.

Yours received and you will find enclosed $2.00 which will extend my subscription to April 24, 1919. Sorry that it ran over but you did right in stopping it. Will try and be more watchful. Now, I appreciate your paper very much and as the Truth is getting shut off along some lines, we must all strive together to hold the banner of Truth high. May the Lord prosper you in your good work.

E. CASSADY.

Hastings, Neb.

We receive your paper every week and appreciate its timely messages of hope and cheer which are very appropriate in these trying times. We take it especially for its religious features, which are very helpful to the Christian life. Our issue of Oct. 10 failed to arrive and we kindly ask you to send us that copy, as we miss it and wish to have them all complete. Thanking you for past favors, we are, in anticipation of this request,

Yours for truth and righteousness
MR. & MRS. J. McGREGOR.

Minersville, Pa.

I regret to say that I am still shut in and unable to renew my subscription, so please discontinue sending me the paper when it expires. I enjoy the paper very much, especially the sermons, as well as the other religious features, and also the exposition of the fakes. Wishing you success in your battle for the right and support of the Truth, I remain,

Yours truly,
J. J. LATIMER.

Montclair, N. J.

Enclosed find money order for $1.00 for renewal of my subscription to your paper. I look forward to its visits each week and especially enjoy the sermons and other religious articles. Appreciating your work, I remain,

Sincerely yours,
HERMAN BUDDE.

Rosepine, La.

Enclosed find money order for which please send Tribune to the following names: B. O. McCain, J. P. Allardyce, J. E. Anderson, L. A. Burrow, H. L. Neal. Please send lot of back numbers if you have them for distribution, so I can get others to subscribe.

H. L. NEAL.

Queens Junction, Pa.

Enclosed please find one dollar for renewal. Thanking you for your patience and hoping that I can do better next time, I remain,

Yours respectfully,
MRS. J. N. McGARRIER.

STOMACH TROUBLES

Stomach troubles may be easily overcome by the use of a pleasant root, chewed in the mouth like gum; stimulates and strengthens the stomach to do its own work. It is also nature's antidote for tobacco habit. I'll gladly send necessary particulars. A. E. Stokes, Mohawk, Florida.

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

This certainly is an absorbing quest to Bible Students who are watching the developments of the "World War" in the light of the symbolism of Revelations (Chapter 17), especially the statement, "The beast which thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." Papacy is here referred to, which "was," or had temporal power; and "is not," or has lost this temporal power since the age of Napoleon. Papacy is emerging from the "bottomless pit" of oblivion since she has established political and diplomatic relations with Protestant governments, and since the Jesuits have crept back into the Councils of State. Papacy is remotely responsible for the war, for the Kaiser gets his "Divine Right" doctrine from her by way of Protestantism; and she is directly responsible by her stategraft which put Greek Catholic Servia under control of Roman Catholics and led to the assassination of the heir to the throne of Austria and plunged Europe into the war. Economic factors also played an important part, but these are minor questions compared to the political. This family quarrel between the Greek and Roman Catholics has so far culminated in the desolution of the Greek Church in Russia, and what will transpire in the future will open the eyes of the world. The Revelator states, "They that dwell on the earth shall wonder . . . . when they behold the beast that was, and is not, and yet is." When the world realizes that Papacy "yet is" in the councils of state, forces will be set in motion that will send her "into perdition." Some of "those that dwell on the earth" are aware of these facts; and we here give a statement from the pen of Hon. Thomas E. Watson, with which we conclude this story of Kings, Priests and Statesmen. Says Mr. Watson:

"Wasn't Pastor Russell right when he said that the year 1914 would mark the change from the Old Order to the New?

"Are we not moving swiftly in an era of transition?

"By the living God! I think we are!

"From what time does it date?

"When did it decisively begin?

"It was preparing during all these years when each European nation was furiously engaged in Military Preparedness.

"It was preparing when Protestant countries, like England and Prussia, allowed the Jesuits to creep back in to the Councils of State.

"It was preparing when Protestant governments began to reestablish political and diplomatic relations with the Vatican.

"It was preparing when, in 1870, the millions of Catholic laymen stupidly accepted the new papal doctrine of Infallibility, which, in practical political and religious effect, compels God to abdicate in favor of the pope—for if we have on earth an endless succession of priests who cannot err, and who can pardon all our sins, or refuse to do so, sending us to heaven or to hell, there is no need of a God, at all.

"Under that doctrine, God becomes a barren ideality; and the Italian priest is the Almighty, periodically succeeded by other Italian priests.

"Thus was the Armageddon prepared; it was precipitated June 1914, when the pope and the Jesuits, backed by the two German emperors and the Turkish rulers, forced three million Servian Greek Catholics to bend the neck to ten thousand Servian Roman Catholics.

"This subjection of one Catholic sect to another was enforced in the Concordat (treaty) which Austria, Germany, and Turkey compelled the aged king of Servia to sign.

"Why is it, that one sect of Christians may hate each other more bitterly than either sect hates anything else?

"Roman Catholics hate Greek Catholics more venomously than they hate the Turks, and vice versa; consequently, a maddened Greek Catholic shot the Roman Catholic heir to the Austrian throne—since which, time thirty million soldiers have been busy shooting one another, and each army is parading the Cross, worshiping with the chaplains, and loudly shouting, "God is with us!"

"If an old Catholic church gets ridded with cannon balls, in France or Belgium, more fuss is made over it than when all the folks in the town are butchered.

"If a Catholic idol, made of marble and representing "The Mother of God" escapes destruction, pictures of it fly all over the world and the priests acclaim "the miracle!"

"Are we not in a state of transition? Are not conditions rapidly changing? Can you not see that the minds of men are not what they were before the Great War of 1914 broke loose upon the world?

"Europe will never be the same. Nor will Asia and Africa ever be the same.

"Isn't humanity unnappy, perplexed, bewildered, tortured, despairing?

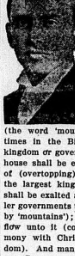
"Are we not tossed hither and thither, uncertain of our course, unable to see ahead, marvelling what it all means?

"Are we not dimly conscious of a tidal movement, sweeping us from ancient moorings, and bearing us out upon an unknown sea—where?"

Mr. Watson's last question: "Are we not conscious of a tidal movement, sweeping us from our ancient moorings, and bearing us out upon an unknown sea—where?" well voices the sentiments of all thinking people. To such we have but one message that will inspire hope with expectancy that all the misery will eventually turn to joy, and that is the Divine message of Restitution as presented by Pastor Russell. He had sounded Liberty Bells to the groaning creation 'till his voice was stilled in the grave. He had proclaimed the gospel of Hope and Liberty for humanity, that the groaning creation is to be liberated from the bondage of sin, ignorance, superstition and death, into the glorious liberty of the children of God"

(To be continued.)

ALL NATIONS TO RECOGNIZE MESSIAH'S WORLD-WIDE KINGDOM ESTABLISHED AT JERUSALEM.



Q. Will all nations obey the laws emanating from Jerusalem when Christ's Kingdom is set up in full power after the World War, revolution and anarchy have ended?

A. Isaiah 2: 2 to 4: "It shall come to pass (it is a positive truth that) in the last days, the mountain (the word 'mountain' is used many times in the Bible as a symbol of kingdom or government) of the Lord's house shall be established in the top of (overtopping) the mountains (all the largest kingdoms of today), and shall be exalted above the hills (smaller governments than those symbolized by 'mountains'); and all nations shall flow unto it (come into perfect harmony with Christ's world-wide kingdom). And many people (Jews and Gentiles) shall go and say, Come ye, and let us go up to the mountain (kingdom) of the Lord, to the house of the God of Jacob; and He (who holds the nations in his hand on earth in the hollow of His hand) will teach us of His ways, and we will walk in His paths: (None of the existing nations will dare fight against God, for all will then see what will have happened to all disobedient nations like Russia, Germany and Austria-Hungary) for out of Zion (Mount Zion represents the higher or spiritual phase of the kingdom composed of Christ and His church, all spirit beings invisible to men) shall go forth the law, and the word of the Lord from Jerusalem (the earthly phase of the kingdom composed of Abraham and the ancient prophets, all resurrected perfect human beings, visible to men). And He (Jehovah) shall judge among the nations (as to their obedience or disobedience to Him, which He is now doing), and shall rebuke many people (including kings, czars, kaisers, profiteers, all and those who oppress the poor); and they (the people still left after the war, revolution and anarchy are over) shall beat their swords into plowshares, and their spears into pruning hooks (as all the steel is now being used for war purposes, then it will all be utilized for peaceful purposes, for the proper caring for the millions who will be resurrected each year in providing for them all the necessities and luxuries of our day which will make a Paradise on earth with every man a king); nation shall not lift up sword against nation, neither shall they learn war any more (the last war is being fought.)"

Eternal health, happiness and life in perfection "on earth" is reserved for all who will prove their obedience and loyalty to the laws which will soon emanate from Jerusalem! What a grand prospect!

Pastor Russell's First Volume, "The Divine Plan of the Ages," pages 245 to 306, point out clearly from the Bible how these stupendous changes will be made for the blessing of all the families of the earth.

CHARLES E. KERNEY, JR.
Secretary to the Late Pastor Russell.
Berea Road, West Park, Ohio.

RAISE WAGES 18 PER CENT.

BOSTON—An arbitrator has awarded an 18 per cent wage increase to workers employed by the Boston Consolidated Gas Company. The men, who work as janitors, street men, laborers and yard men, are organized.

An Interesting Sermon

(Continued from Page Three.)

poor and needy and uplift the world out of degradation back to divine favor. The prophets mainly refer to Israel when speaking of the restitution times; and without ignoring fleshly Israel and the blessings which will begin with them and extend to all the nations, we should not forget that Natural Israel was a typical people; that one of its tribes, the Levites, represented or typified Spiritual Israel with its Royal Priesthood, the Gospel Church, under the leadership of Christ, while the other tribes represented the remainder of mankind, who are to receive a blessing and instruction and uplift through the priestly class, the Lord's people now being selected from among mankind.

But doubtless all in this audience would be impressed more by the words of Jesus himself than by all the testimony of all the prophets. Hearken, therefore, to the great Teacher, the great Prophet, telling of restitution. He spake through his subsequent mouthpieces, the apostles, to tell us through our text of the coming restitution times, and to tell us through the Apostle Paul that the whole creation is groaning and travailing in pain together waiting for the manifestations of the sons of God—when their groaning and travailing shall cease, and when they, by the grace of God, by acceptance of his favors of the Kingdom, shall regain the liberty of the sons of God—freedom from sin and death—restoration to divine favor. Not only so, but in his own dear utterances, with his own lips, he corroborated the testimony of the angels who announced his birth and who declared that it meant "good tidings of great joy, which shall be unto all people."

Our Lord told that he came to "seek and to save that which was lost;" he told how as the good Shepherd he was giving his life for his sheep, and as a result he would lead all of his true sheep, both of the present flock and of another flock yet to be called, to the fold. He told how he came "not to destroy men's lives, but to save them;" he pointed to his second coming as the time when he would reward the servants of this Gospel Age, the church, and that then he would set up his kingdom and give his faithful servants, the church, dominion over the world for its blessing and uplifting. He told how the time of blessing and uplift would not only be for the then living peoples, but also that all in their graves should hear his voice and should come forth, and that those who would hear in the sense of obey should live—ultimately be freed entirely from all the sin-and-death conditions of the present.

RESTITUTION EVEN FOR SODOM

So prone are we to think of God as less merciful and less generous than ourselves instead of more so, that we are inclined to limit the gracious promises of his Word and to suppose that they are merely for the saints of this Gospel age. On the contrary, while the exceedingly great and precious promises are for these saints, there are other promises to the world in general which shall be theirs after the saints shall be glorified with their Lord. Whoever will read carefully and prayerfully and intelligently Romans 11:25-32 will find distinctly stated the great blessings that are to come to natural Israel at the second coming of Christ; and after the church shall be glorified, that Natural Israel "shall obtain mercy through your mercy"—through the mercy of glorified Spiritual Israel during restitution times.

But notice particularly a nation of the past, admittedly a very sinful nation, and see what our Lord declares to be their future prospects. He testified that all of the Sodomites were destroyed, saying, "Fire came down from heaven and destroyed them all." But he tells that in the Day of Judgment, the great Millennial day of his Kingdom, when the whole world shall have a judgment or trial of eternal life, the Sodomites will not be forgiven. More than that, it will be "more tolerable" for Sodom and Gomorrah in the day of Judgment than for you—you of Chorasin and Bethsaida, who have had larger opportunities and have failed to profit thereby. But why should it be more tolerable for the Sodomites than for some others? Were they not wicked sinners? Our Lord testifies that they were sinful men. There is no excuse made for their iniquity, but he also testifies, saying, "If the mighty works that have been done in you had been done in Sodom and Gomorrah they would have repented long ago in sackcloth and ashes." Thus we see why it will be more tolerable for them in the Millennial day than for some who were more highly favored and who therefore sinned against greater light.—Matt. 10:15.

Turn now to Ezekiel 16:48-63. Hear what the Lord has said through his prophet respecting Sodom in the times of restitution—in the Day of Judgment—in the Millennial Day—under the reign of our Lord's Kingdom for the blessing and uplifting and trying and testing of the whole world for life or death everlasting. The prophet declares the sin of the Sodomites, and his word agrees with our Lord's testimony that the Israelites were more blameworthy; and then he tells that in due time he will restore the Sodomites and restore the Israelites, not for the merit or worthiness of either of them, but because of his own gracious plan and arrangements to give to all under the Millennial reign of Christ the fullest opportunity for knowledge and obedience and return to all that was lost and to life everlasting.

Mark the words of the prophet and remember to associate them with Jesus' words respecting the same people, all of whom had gone into destruction, the tomb, the state of death, none of whom remained alive. He says, "This was the iniquity of thy sister Sodom, pride, fullness of bread and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they committed abominations before me: therefore I took them away as I saw good."

God did not take them away and deliver them over to devils for their torture eternally, but he did rain down fire from heaven and destroyed them all. He made an example of them as evil doers, and they have been dead ever since, knowing nothing. And the moment of their awakening, when they shall hear the voice of the Son of man and shall come forth, will be to them the very next moment of consciousness to that one in which they "suffered vengeance of eternal fire" from heaven.

They will come forth to learn that they were redeemed from the death sentence and that while they will be held responsible for and suffer punishment for their wrong doing in proportion to their knowledge, nevertheless the Lord will be ready to help them out of all their difficulties and to forgive their transgressions and to remember their sins and iniquities no more if they will render obedience to him and accept his offer of restitution, return to all that was lost in Adam and redeemed for them by the precious blood of Christ. Notice how the prophet continues and tells of the resurrection also of the Israelites and their unworthiness of God's favor, and then his concluding words, "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant (the new covenant). Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder (Sodom) and thy younger (Samaria); and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee: thou shalt know that I am the Lord." How wonderful it seems that we have overlooked such plain statements of the Word of God. Verily, our wresting of the Scriptures and turning of things upside down has resulted disastrously to us. It was unprofitable that we forced theological definitions upon such simple words as destroy, death, destruction, to make out of these simple words life in torment and everlasting suffering. Christendom has every reason to be ashamed of its neglect of the Word of God and its following after the traditions of the ancients and the philosophy of Plato and other sciences, falsely so-called. Let us note now in conclusion the words of the Lord through Ezekiel to the Israelites respecting the effect of the outworking of his glorious plan of restitution. He says:

"That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God."

The Secret of Saving Money

CONSISTS in putting aside regularly every payday a fixed amount, say 10% of your wages. If that is too much, make it five per cent or any other proportion which you can spare and keep on sparing; whatever the amount, deposit it *before any other expenditure is made.*

Most people do not get very far saving money because they do not keep it up, and they fail to keep it up because they do not give it FIRST consideration. They do not regard their savings as a monthly debt they owe to themselves, just as they owe rent to the landlord. They save whatever is left in the pay envelope after all other expenditures have been made—much or little or nothing at all.

In this way they lose the main incentive to save, they do not see the progressive bank balance compounding at 4% interest, and they miss the pleasure of looking forward with assurance to the possession of a substantial sum which can be figured in advance.

In a war crisis when every dollar is needed to finance the Government and to keep business going, is it asking too much of any patriotic citizen to lay aside at least 10% of his or her income EVERY PAY DAY?

Incorporated 1849.

Society for Savings in the City of Cleveland

PUBLIC SQUARE

Larue, Texas.

Enclosed find postal money order for which please move up the figures on my label to the good old Labor Tribune for one year from date of expiration, which I think is about last August. Please accept my appreciation of your kindness in continuing to send paper along so long after expiration, also for continuing to publish all those good articles along the line of God's great plan of salvation for man, the sermons as well as your very fair and impartial stand on labor matters, etc.

Yours for Truth and righteousness.
HOWARD REGESTER.

COAL FROM ALASKA COMING TO STATES

Cordova, Alaska—The first shipment of Alaska coal to the States is expected soon to take place. It will consist of 1,000 tons from the mine of the Alaska Petroleum & Coal Co. in the Bering coal fields. By early next year, it is believed here, Cordova will be using Katalla coal exclusively. The coal is said to be high grade anthracite and will be delivered on the Alaska coast much cheaper than coal can be imported from the States.

NEW R. R. FEDERATIONS

WASHINGTON—Officers of the railway employers' department, A. F. of L., announce the organization of the following railroad system federations since their last report: Illinois Central, Erie, Northern Pacific and Rutland.

BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. If this help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

It will take more than influenza however, to save Germany.

Gasoline restrictions have made Sunday safe for baby carringes, too.

A sneeze by any other name than Spanish Flu is quite as disagreeable.

Iron crosses are becoming as common in Germany as copper cash in China.

Take care of the cold, slight or otherwise, and the "flu" will take care of itself.

The college students that aren't army students will be pretty lonely this year.

Next to murder, nothing is much harder to stifle than a sneeze at a picture show.

The Germans are moving back from one impregnable line to another. The impregnability is elastic.

The kaiser now calls it a "defensive war." Originally it was a trip to a luncheon party in Paris.

Liberty motors are being used in liberty tanks for the liberty army that is to liberate democracy.

Kaiser Wilhelm need not despair. After the war he should be able to get a job posing in the movies.

A few more jail sentences for automobile speeders will also help to make the world safe for democracy.

The shortage of paper, many people hope, will eventually cause the departure of cubist wall paper.

The rumor spreads that butter is going to a dollar a pound, and, if it is so, that's about all that will be spread.

Thinking that the war will be over in a few days is just as bad as being taken in by German peace propaganda.

The draft board has ruled that poets are essential. Now if they'd only establish a minimum wage scale for them!

Every war gardener got at least two crops from his plat, the one he raised and the one he told his friends he raised.

The government has virtually bought up the prune crop for the army. What do the jokesmiths think about that?

No person who has had hay fever year in and year out will be afraid of the discomforts of this new-style Spanish grip.

Serbia will have something to say as to the terms of peace to be granted Austria. And Germany will have to reckon with Belgium.

Another thing to be thankful for is that we don't have to pay light bills for nights as long as that just beginning at the North pole.

Do the government authorities intend to investigate all the cider made this fall and determine just when it has reached the kick stage?

The rumor went through Lorraine like wildfire that the Americans were eating white bread. The next day 15,000 Germans were captured.

Kissing soldiers good-by through windows of moving trains may be good for the movies, but it's bad practice from a "safety-first" standpoint.

Kaiser Wilhelm said he would "stand no nonsense from the United States," and, singularly enough, it is not nonsense that he is standing.

The biggest mistake that any man could make right now is to stop producing munitions for one minute to listen to some pro-German talk peace.

A New York corporal was saved from death by a Bible in his breast pocket. Now let the ungodly come forward with the usual tale of a pack of cards stopping a bullet!

You can only buy your girl one pound of candy at a time, now; but you might put three or four thrift stamps into the box to show her that you are not a piker.

A Yankee military writer says the fall of Metz will end the war. Even if it doesn't, it's going to make an awful change in Metz's appearance.

Governmental restrictions on building do not extend to character building, in which the government is engaging to a considerable extent.

Louisiana rises to report that she has 1,000,000 pelicans on her gulf coast. Are pelicans' eggs good to eat, and if so, why in thunder, etc.?

Profiteering is somewhat like unto an atmospheric miasma. Everybody knows about it, but it is extremely difficult to locate it or to isolate it.

The 46th Year

ESTABLISHED 1872

NATIONAL LABOR TRIBUNE

The Oldest and Most Conservative Labor Paper in America

Labor's Champion for almost Fifty Years

OFFICIAL ORGAN OF THE AMERICAN WORKMEN

Indorsed by every Labor Organization of National Importance in America

ESTABLISHED 1872—No. 50. PITTSBURGH, PA., THURSDAY, NOVEMBER 28, 1918 Subscriptions payable in advance.

LABOR AND CAPITAL REFLECTING FUTURE CONDITIONS AFTER THE WAR

LABOR MUST SECURE INCREASED WAGES

LORDLY SPIRIT OF CONQUEST AND EXPANSION AFTER SPANISH-AMERICAN WAR IN FORMATION OF BIG CORPORATIONS AND FRENZIED FINANCE MUST NOT HAVE RIGHT OF WAY—ALREADY MARKETS ARE SWAMPED WITH COAL

By FRANK J. HAYES

International President U. M. W. of A.

There was nothing in the war situation last spring or mid-summer to cause the most optimistic to base hopes for a victorious peace for the Allied armies this year, but the gigantic fighting machine of the Germans has been defeated—peace is at hand.

A year in advance of our most sanguine predictions the world faces a readjustment from a war to a peace basis. Industrial problems, to which we had originally planned to give a year's thought and study, must be immediately solved. Cancellation of war orders, a reduced shipbuilding program, will form a basis for the shifting of labor that bids fair to disturb our industrial situation to a degree never before witnessed in American history.

Wages have gone up during the war, but have not advanced proportionately to the increased cost of living. All authorities agree that there is no likelihood of prices declining for at least a year. But despite this prophecy, councils of employers are now devising programs to batter wages down. It is this scheming that organized labor must combat. We cannot parley, linger, wait. Our forces must be up and doing, not only to thwart attempted reduction, but to win additional gains to meet living costs which present-day wages are so inadequate to cope with.

We have talked billions during the war, and as a result commercial leaders who used to think in millions are now planning billion-dollar enterprises. Corners for domestic trade, corners for foreign trade, are the dreams of leaders of proposed gigantic combines to realize their ambitions. And, of course, these leaders point with assurance to their ability to decrease wages to price their production beyond competition.

Labor must accept no reductions. Having patriotically mined the coal, manufactured the munitions, built the ships and offered their sons, that made possible the defeat of autocracy, labor will not accept as its reward a reduction in wages.

Labor cannot direct its attention solely to wages, however. There is more important work.

At the close of the Spanish-American war there was a lordly spirit of conquest and expansion in our government. The lust for conquest manifested itself in business by combinations, the forming of big corporations, and by the leaders in finance attempting to reach out and take for themselves the control of everything in sight. Their work was so dashing that the country held its breath in admiration.

Mr. Harriman put the Union and Southern Pacific together, restocked and rebonded them, made a great deal of money out of the transaction, and everybody accepted what he was doing as a matter of course. This same wizard exploited the Chicago & Alton and other roads.

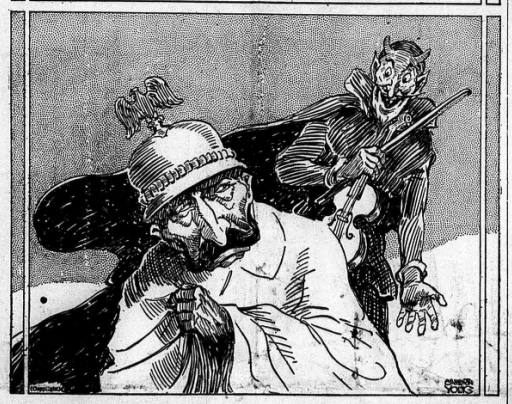
Ready employment was given thousands of ordinary laborers. Nobody cared. The future was never thought of.

Mr. Harriman absolutely dominated his boards of directors. Like Standard Oil and the remainder of the organizations of big business, the public and stockholders of the Harriman system were never consulted.

In this period our big men of business were like so many sev-

(Continued on Page Eight)

He Must Pay the Fiddler



ENGLAND SAVED BY THE WORLD WAR

THE FORCE DICTATING TO THE PRESIDENT, TO DEPARTMENTS OF GOVERNMENT, TO CONGRESS AND POLITICIANS REPRESENT ONLY ABOUT TWO PER CENT. OF THE WORKERS OF THE UNITED STATES. POLITICS AND UNIONISM THROTTLE INDUSTRY

By WILLIAM H. BARR

President of the National Founders' Association

The time ahead is not one of reprisals or the remembering of ancient wage feuds between employer and employe. It is a time for better understanding of basic manufacturing principles and closer co-operation for the common good, for American industry will have a problem to face as serious as the war problem of the present.

When the Government ceases to be the great common employer, and Government money no longer pays the present extravagant wages, can private industry so order its affairs as to continue to furnish employment to the millions of our workmen? This question, broad and comprehensive, is the labor problem which will come with the end of the war.

It is now recognized that the war saved England as an industrial nation. Before 1914, England was in the midst of a continuing decline of her commerce, her own home markets were being invaded, and increasing pauperism and unemployment was the foremost pub-

(Continued on Page Eight)

POMERENE HAS SUBSTITUTE FOR CHILD LABOR MEASURE

Washington—An amendment to the war revenue bill designed as a substitute for the child labor act, recently declared unconstitutional by the Supreme Court, was introduced today by Senator Pomerene of Ohio and referred to the Finance Committee.

Under the law nullified interstate shipments of products of child labor were prohibited. The Pomerene proposal would levy a special excise tax of 10 per cent on the net profits derived from the sale of such products.

Great increase in the employment of children aged between 7 and 16 in vegetable canneries since the Federal child labor law was declared unconstitutional was reported today by the children's bureau of the Department of Labor.

Inspections of 270 canneries in Maryland and Virginia showed 1,094 children under 14 at work, and their employment was found to be general in several other canning states.

The conditions under which the children worked were found to be generally bad, their hours of employment irregular and the camps in which they lived unsanitary and crowded.

FOUNDERS RE-ELECT PRESIDENT.

New York—William H. Barr of Buffalo, today was re-elected president of the Founders Association at the concluding session of its convention here.

HAVANA STRIKE BROKEN.

Havana—All the striking employes, with the exception of the harbor workers, returned to work this morning and conditions in the city are virtually normal. Soldiers are guarding the harbor fronts, to protect the 500 convict strikebreakers.

LOAN GOES "OVER THE TOP."

Washington—The Fourth Liberty Loan of $6,000,000,000 was put "over the top" by the American people, who contributed for good measure, an additional $850,000,000.

EMPLOYERS' OBLIGATION TO FORMER EMPLOYEES

PRESIDENT OF AMERICAN MANUFACTURERS STANDS FIRMLY FOR THE SPIRIT OF PATRIOTIC INDUSTRIAL CO-OPERATION IN WORKING OUT OF RECONSTRUCTION PROBLEMS

By STEPHEN C. MASON

President National Association of Manufacturers

The ending of the war brings sharply to manufacturers the responsibilities of peace. To the industrial plants of America will presently be returned the great bulk of the fighting men who have contributed to the victory of civilization over degeneracy. In the prosecution of the war under the leadership of our gifted President the resources of the country, both human and material, were unified in one great national resolve that was irresistible.

STEPHEN C. MASON

President National Association of Manufacturers

The one outstanding obligation of every manufacturer now is to be ready to take back into his plant the men who dropped their work to place their lives at the disposal of the nation. It is their plain duty to have an "open door" for a return to opportunity and prosperity of every American soldier and sailor who seeks to return to his former employment and occupation regardless of how the position may have been filled during his absence in the service of our nation.

The National Association of Manufacturers stands firmly for the spirit of patriotic industrial co-operation in the working out of reconstruction problems. In time of our national emergency, during the progress of hostilities in France, there was born in our American industrial relations the general realization that joint action by employers and wage earners was a patriotic duty and privilege. This realization of joint responsibility we believe ought to be the ruling factor in meeting the problems of peace as well as war.

In America today we hold the powerful influence of providing examples for the rest of the world. Confusions and inequities which have developed in our American industries during the hustle and bustle of waging war on a modern scale should be and will be eliminated in good time. We must lend our every effort to avoid bitterness, acrimony, calamity howling or whining. Nothing is to be gained on either side, if there are sides, through cultivation or promotion of misunderstandings. We must be mindful of public tension in approaching and working out our common problems of industrial readjustment.

No manufacturer has or seeks to exercise any right or privilege which any other good American is asked to surrender. In readjusting our industries to a new and proper basis for the work of reconstruction and peace no part of our industrial forces are expected or asked to give up "advantages" to which they are properly or legitimately entitled. The true measure of so-called industrial advantage, in our opinion, is nothing more or less than the public

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

McKees Rocks, Pa.

Once more I have the privilege to renew my subscription for the National Labor Tribune. Accept it in the spirit in which it is given.

James Reddick

Covington, Ky.

As my subscription expires shortly. I thank the Lord for the money and privilege to again renew.

James Holliday.

Taft, Cal.

Please change my address from Los Angeles, Cal., to Taft, Cal., and oblige.

Mrs. A. M. Arland.

Lynchburg, Va.

Please find enclosed check to pay for my subscription to the Tribune, which is long overdue.

Respectfully,

W. R. Perrou.

Watertown, N. Y.

Have missed issue of Oct. 31. Will you please send one, as I cannot lose the excellent sermons.

Mrs. S. A. Willard.

Bellaire, Ohio.

Enclosed find money to pay for renewal to Tribune for another year. Like the paper very much.

T. C. Bryant.

Dayton, Ohio.

Please change my address again to the National Military Home. I hate to bother you so much.

Yours very truly,

S. B. West

AN INTERESTING SERMON.

THE OVERTHROW OF SATAN'S EMPIRE

CINCINNATI, O., November 25, 1906.—The afternoon discourse, which we report, was delivered at the large "Grand Opera House," which was crowded. The speaker seemed to take the entire Bible as his text. He said:

The Scriptures uniformly assert a personal Satan or Adversary of God and righteousness, but nowhere do they intimate that he is beyond the power and control of the Almighty nor that his dominion is to be everlasting, but quite to the contrary. It is not the Bible but human tradition, however, which declares that he, with hordes of subordinate fireproof demons, is constantly busied with the tormenting of deceased members of the human family—thousands of millions of them—in some unknown place "beyond the bounds of time and space." That is human tradition, received not from Jesus and the apostles nor from the Jewish prophets, but from the heathen, of whom the Apostle tells us that the gods whom they worship are devils. (1 Cor. 10:20.) And no wonder also that the Apostle designates such doctrines as "doctrines of demons" (1 Tim. 4:1)—undoubtedly Satan and his associated fallen spirits (those angels which kept not their first estate but who for disobedience were cast down) are "reserved in chains of darkness" until a coming time of judgment.—Jude 6.

Satan is Scripturally represented as a being of superior ability—the recognized head and chief of other demons: he is the "prince of devils," and the organization and operation of these demon forces is evidently under his general control. These evil spirits are the bane of humanity, and while they have chief control amongst the heathen, they evidently also have large influence in Christendom so-called. They not only operate through mediums and by obsession, but in various other ways to delude the human family, to put light for darkness and darkness for light, to misrepresent the Almighty's character and plan, and to thus alienate the hearts of men from their Creator.

SATAN'S GLORY, AMBITION AND FALL

The Scriptures refer to Satan as having been created an angel of a very high order, a "covering cherub." He is styled Lucifer, the name signifying one who is a bright shining light, a "morning star" amongst other angels. He is represented as saying in his heart, "I will ascend above the stars (the bright ones, all other angels), I will be as the Most High"—a god, a superior one with a separate dominion. He is referred to as developing an ambitious pride, which finally led to outward rebellion against God.

The time evidently that this pride began to develop was when Satan beheld our first parents in Eden, and perceived that in them God had created a new thing—an intelligent pair in his own likeness, possessed with the powers of procreation—for the multiplying of their own species. Ambition led Lucifer to disloyalty; he determined to capture if possible the first human pair, and thus to gain control of the entire human race of men which should be born to them. He has succeeded marvellously, and, as the Apostle says, "The world lieth in the wicked one." He is indeed the prince or god of this world, the ruler of this world, who now worketh in the hearts of the children of disobedience.

"THE PRINCE OF THIS WORLD"

This is one of the names given to Satan by our Lord, and the more we come to know about the affairs of this world the more we can realize the appropriateness of the name. For although unseen by men, and unrecognized by the majority, his power is everywhere manifested. We may reasonably believe, however, that Satan did not expect that the penalty of death would be executed against humanity. He knew, of course, of the death of the lower animals, but evidently assumed that man, created in God's image as are the angels, like them would be free from death. Indeed he probably presumed the angels to be immortal, incapable of dying, and supposed that man also would be so. The execution of God's sentence, "Dying thou shalt die," against Adam and his race was quite probably a surprise to Satan, tarnishing his victory. Nevertheless, himself cut off from divine fellowship by his course, Satan continued to deal with humanity, to bring them further under his control; and his policy succeeded, in proportion as mankind became more and more weak and degenerated through the fall—through the outworking of the sentence, "Dying thou shalt die," "Dust thou art, and unto dust shalt thou return."

Thus it will be noted that man did indeed, according to the Scriptures, fall into the hands of Satan—not in some far off, unknown place after death, but in the earth prior to his death, the reign of Satan and sin and death working havoc with the race and bringing almost indescribable weaknesses, pains, sufferings, sorrows, mental, moral and physical, until in the language of the Apostle our race as a whole is a "groaning creation."—Rom. 8:22.

Let none suppose, however, that Satan is the "Prince of this world" by any recognition of the Almighty God. Quite to the contrary—everywhere in the Scriptures Satan's kingdom is denounced as a rebellious one, and everywhere do they present the thought that in due time Satan and his empire will be overthrown by Messiah, who shall establish instead of the present reign of sin and death his own kingdom of righteousness, the results and effects of which shall be unto righteousness and life everlasting. Let us note well the antithesis between Satan and Christ and their two kingdoms: the one present with us, the other hoped for, and by many of us longed for: yea, as the Apostle says, "The whole creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God"—waiting for the Millennial Kingdom, even though the groaning creation does not realize with any clearness or distinctness how their deliverance is to be brought about. That is known to the Lord and to his faithful, as it is written, "The secret of the Lord is with them that reverence him, and he will show them his covenant."—Psa. 25:14.

The Scriptures do not intimate that any others of the heavenly hosts deflected from their obedience to God at the same time with Satan; but no doubt the apparent success of his rebellion and the fact that no condign punishment was visited upon him may have emboldened others to taste of disobedience. The Apostle clearly tells us of the time and circumstances connected with the fall of the angels from divine favor, since which time they are called in the Scriptures demons, the word being improperly translated "devils" in our common version. St. Peter's account corroborates the narrative of Genesis 6:2, to the effect that certain of those angels who had been given charge over the human race were allured into sinful relationship with the human family, on account of which they were rejected from divine fellowship and from all association with the heavenly angels. Thus we read of them as "Those angels which kept not their first estate, but left their own habitation, he hath restrained under everlasting chains of darkness," awaiting a coming trial or judgment. (Jude 6.) These are the angels the Apostle Paul tells us the Church shall judge during the Millennial age, saying, "Know ye not that we shall judge angels?"—1 Cor. 6:3.

Outcasts from God and his favor, these disobedient spirit beings had evidently gone from bad to worse so as to fully merit the title given them of "demons." Their chief pleasure and business would seem to be in connection with humanity—seeking always the ultimate degradation of the latter and to their estrangement from the Lord, his Word and his spirit. Through witches and wizards in the past, and today through "mediums," clair-audient voices deceive humanity by personating their dead friends, and sometimes by personating the holy angels and the Lord himself—that they might lead their minds away from truth and righteousness unto sin. This seems to be the tendency of sin in every instance—to spread the degradation.

We will remember that in our Lord's day these demons infested many members of the human family, and that our Lord himself and his apostles made a specialty of casting out devils. These were addressed as persons and answered as intelligent beings, and those who accept part of the divine record should hesitate before rejecting these. Those who have made insanity a study, we think, generally gree that it may arise from two causes: (1) From some pressure upon the brain, or some organic disturbance; or, (2) from obsession—from the fact that the human being has come under the control of one or more of these evil spirits who run riot with his reasoning facilities. According to some estimates more than one-half of all the insane are suffering from obsession—the same malady exactly that our Lord and the apostles cured by casting out the demons.

A MURDERER FROM THE BEGINNING

We are aware that our Lord's words to Peter, "Get thee behind me, Satan," are made the basis for the denial that there is any personal devil or subordinate demons. Our reply is that although any man may become an adversary of God (a satan), the Scriptures everywhere speak of the prime mover in evil as the "devil," the "Satan." Mark how the Apostle tells us, "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour—whom resist, steadfast in the faith." (1 Pet. 5:8.) Mark how our Lord declared of Satan, "I beheld Satan, as lightning, fall from heaven"—doubtless referring to Satan's original deflection. (Luke 10:18.) Mark again his words respecting Satan, "He was a murderer from the beginning, and abode not in the truth."—John 8:44.

Ah, yes! he was a murderer—the murderer of Adam and Eve and their entire family, now estimated at twenty thousand millions. He is the great murderer, the first murderer. He murdered our first parents by deceiving them, and thus inducing them to be disobedient to their Creator, which brought them under the sentence of death. Hence for now 6000 years the penalty, "Dying thou shalt die," has been inflicted upon Adam and upon the entire human family, and associated with that penalty have been various of its concomitants of pain, sorrow, sighing, crying, all included in and swallowed up by the word, dying. This is bad enough, but thank God it is not as bad as Satan would have us believe in order to turn our hearts perpetually from the Lord—it is not as bad as the "doctrine of devils" would imply—not as bad as eternal torment, which all the creeds of Christendom erroneously teach to be the penalty of original sin. We know well the lie, the misrepresentation by which Satan secured this original power over our race and became their murderer; God had said that disobedience would bring death—Satan had contradicted the Almighty, declaring, "Thou shalt not surely die."—Gen. 3:4.

And now, dear friends, this is the same lie which Satan today is promulgating, and which he has advocated from the first until now. While God has reiterated through the Apostle that the "wages of sin is death," "The soul that sinneth, it shall die," Satan has kept up in various ways his delusive contradiction of God, "Ye shall not surely die." As a consequence we find all heathendom believing Satan's statement—believing that when their friends die they are not really dead, but more alive than ever before. Still more remarkable is it that Satan's lie, by which he murdered our race in the beginning, is generally believed through Christendom—yea, has been believed by many of us who at heart once thought that we glorified God by contradicting his Word and by affirming Satan's lie. What a strong delusion this is! And yet how absurd it is! How much more rational is God's testimony that the dead are dead, and that there can be no future life for them except by resurrection, and no resurrection except by redemption.

Upon this murderers' falsehood Satan has built nearly all the various errors which have injured our race. For instance: (1) The erroneous theory that the dead are now either in purgatory or hell, except a handful taken to heaven; (2) By this theory the Bible teaching of a resurrection of the dead is made void and meaningless; (3) By this doctrine the work of Christ is rendered null and valueless, for if it were true that death took all the human family either to heaven or to hell according to their merits, before Christ came, before Christ died, as well as since, then indeed Christ died in vain, for nothing has been accomplished by His death since it is claimed that the whole proceeding continues the same. Furthermore, upon this false doctrine is based the communion with devils, which has done so great injury in heathen lands, and is today doing increasingly great injury in civilized lands. On the same error is built the doctrine of the mass, by which it is claimed that souls can be liberated from purgatory on the word of the priest. And in the same line come various superstitions and errors respecting holy water, holy candles, the confessional, etc.

Those who believe God's Word to the effect that the penalty of sin is death, and again that the soul that sinneth shall die, and again that the "dead know not anything"—these are saved from such superstitions, such injurious errors, God dishonoring and man-degrading. Is it not time, then, that we awaken to the use of our reason, and get to some extent at least free from his blinding adversary, Satan, and his lie, and reach the place where we can appreciate the fact that the dead are really dead, and without any hope except as God's mercy has provided a Redeemer who bought the world with his own precious blood, his own death, and who by and by is to be the great Deliverer of mankind from the power of Satan and sin and death—during the times of resurrection and restitution?—Acts 3:19-21.

WHY EVIL IS PERMITTED

Before examining the Scriptural proofs of the overthrow of Satan and the glorious blessings to result to mankind under the reign of Christ, let us briefly glance at God's reasons for permitting matters to go as they have gone for the past 6,000 years. Why did he not destroy Satan and the fallen angels long ago? Why was Adam permitted to come under the influence of the great Deceiver? —or why were not Adam and Eve as well as Satan, destroyed and a new race begun?

These are reasonable questions, and the Bible gives us the key to their solution, showing that all created in the image and likeness of God are designed to have the liberty of the sons of God—liberty of conscience, liberty of heart and will, and that God seeks only such to worship him and to enjoy his blessings eternally as worship him in spirit and in truth. To create angels and men free moral agents signified their liberty to sin through disobedience to the divine law if they chose. And in humanity God has given an illustration not only of the exceeding sinfulness of sin and its injurious effects, but also an illustration of the various features of his character—justice, wisdom, love and power—as these could not have been revealed to angels or to man without the permission of evil—without the permission of the exercise of free moral agency.

Already the angelic hosts have been purged of all who had experiences in sin to hate sin and desire and love righteousness, they be thoroughly tested, so that if any of them have learned by their sympathy with sin—Satan, and those angels which kept not their first estate. The holy angels thus developed as well as manifested character for right, for good—in opposing their temptations. They are of the kind God is pleased shall have everlasting life in his favor. As for the fallen angels, the demons, the Scriptures clearly intimate that during the Millenial age, during the reign of Christ, these will may eventually be recovered and brought back into harmony with the Creator. As for Satan, they clearly teach that he is incorrigible and will be utterly destroyed in the Second Death in due time. As for mankind, they show God's provision that as by a man—Adam—came death, so also by man should come the resurrection of the dead —the man Christ Jesus, who gave himself a ransom for all.—1 Cor. 15:21; 1 Tim. 2:6.

The assurance is that as sin abounded through Adam into condemnation and death, so through Christ, in due time, eternal life shall come to as many as will receive it under the Lord's conditions. Six thousand years have been permitted for the development of the race to fill the earth, all except our first parents being born in sin, shapen in iniquity. (Psa. 51:5.) As these all were condemned in one man, God's provision is that the death of the man Christ Jesus is a sufficient ransom for the race, and this ransom price having been paid the first work of salvation has been the gathering from the world of the Lord's little flock, the Royal Priesthood, the household of faith, the Levites. This is as far as the work has yet progressed; soon this election or selection of the little flock will be completed, and they as the Bride, the Lamb's Wife, will be glorified with their Lord, and as his Kingdom associates will with him be engaged during the Millennial age, a thousand years, in the great work of blessing and uplifting from sin and death conditions every member of the human family who may desire to return to God and be abundantly pardoned.

Is it asked why they do not return now? The Scriptures answer that the world in general is both blind and deaf to the Lord's message; they are enemies through wicked works, they are deceived by Satan's misrepresentation of the divine character, they know little reason why they should love God or seek to walk in his way; and, besides, they have learned to love the ways of sin and death and must be helped out of their deplorable condition.

For the assistance of mankind the Millennial Kingdom is provided, in which Christ and the glorified Church shall have and exercise all power—autocratic power first, so as to bring every creature and every thing to a recognition of the King and his dominion, as it is written, Unto him every knee shall bow and every tongue confess to the glory of God. Those who are rebelliously inclined shall be chastened with stripes, that they may learn the way of the Lord and learn to appreciate righteousness; while those who obey the divine law of that time will be blessed with restitution, the uplifting of mind and body and heart, which shall progress with them to a completion, when they shall have attained a full likeness of God in the flesh even as Adam possessed it in the beginning. And as for the remainder—as for those who repudiate and reject and refuse under full light and knowledge, the Scriptures declare that they shall be destroyed with an everlasting destruction—the Second Death.

Here, then, we see the wisdom in the permission of evil. It has served not only to test the holy angels and to sift out those who would have any sympathy or loyalty to sin, but it will similarly serve its purpose with humanity; and the result will be, as the Scriptures declare, that the time will come when every creature in heaven and earth and elsewhere will be heard praising God and giving thanks to him that sitteth on the throne and to the Lamb.

SOME OF SATAN'S DECEPTIONS

Satan's influence seems to be limited by the light of truth, the knowledge of the divine plan. Hence those who are his special objects of attack are such as are awake rather than intellectually asleep; especially those who being awake are actively engaged in lifting up the light, the truth, to the people. Looking back we see how Satan especially worked against Christ and the apostles—as Jesus said to St. Peter, "Satan hath desired to have you that he might sift you as wheat." (Luke 22:31.) And again our Lord writes, "The devil shall cast some of you into prison" (Rev. 2:10); and we may reasonably understand that he had much to do with the stirring up of the animosity and prejudice of the Scribes and Pharisees and Doctors of the Law against the teachings of Jesus and his followers, resulting in their death. So also has it been throughout this Gospel age: Satan has actively opposed the light and the children of the light, and assisted and encouraged and co-operated with the darkness and those under its influence. Our Lord not only called him a murderer from the beginning, but also designated him a "deceiver." The Apostle declares that for the deception of the children of light Satan transformed himself into an angel of light, a messenger of the light, the truth. In other words, he affects to be a leader of the Lord's people for the very purpose of misleading them and enthralling them in ignorance, superstition, fear and doubt.

As an illustration it is admitted on all hands by all Christian people that our Lord's teachings led the apostles and the early church to expect his second coming, and that at that time he would establish his Kingdom, in which he would grant them a share, to "sit with him in the throne," and that by his rule, his dominion, all

(Continued on Second Page.)

STUDY YOUR BIBLE TOPICALLY.

Q. What reward is promised by our Lord Jesus to all of us who study and prove the Bible like the early Christians did at Berea of whom the great Apostle Paul declared in Acts 17: 11: "These (of Berea) were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily (to ascertain) whether those things were so" that he had been telling them concerning the hereafter.

A. John 8:32: The reward is, "Ye shall know the truth and the truth (regarding the hereafter) shall make you free," so that with full confidence you will believe in the everlasting health, happiness and life in perfection to be very soon bestowed on the obedient of all the families of the earth when Christ's Kingdom will have been fully established with the capital at Jerusalem.

Q. What is the truth?

A. John 17: 17: "Thy Word (the Bible) is truth." Let us each and all, as did the Noble Bereans of old, search for the various items of the truth by studying the following Scripture verses: Genesis 2: 7; 3: 17 to 19; 28; 14; Romans 6: 23; John 3: 16; I Timothy 2: 5, 6; Isaiah 51:11; 65:21 to 25; Matthew 6: 10; Acts 3: 19 to 21; Revelation 21: 4; Luke 2: 10; Daniel 12: 2; Revelation 22: 17.

Pastor Russell's 83 Topical Studies in his volumes entitled "Studies in the Scriptures" give in detail all the items of truth referred to in the above cited texts. Read them for your personal consolation.

CHARLES E. KERNEY, JR.
Secretary to the Late Pastor Russell.
Seven Road, West Park, Ohio.

APPRECIATIONS.

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CONVENTION NOTES.

The New Orleans friends are arranging a two-day convention, Nov. 30 and Dec. 1. Three pilgrims will be present. We feel sure that the friends from nearby classes will appreciate this indication of the Lord's favor and avail themselves of the privilege of assembling together, especially as they see the day approaching, and therefore extend a hearty invitation to all the brethren, especially in Mississippi, Alabama, Texas and Louisiana.

All those who desire further information are invited to correspond with Sister P. J. Losch, 4435 Dannecl street, New Orleans, La.

The brethren in Jamaica please notice that the proposed general convention which was to have been held at Kingston, Jamaica, Oct. 31-Nov. 3, is postponed until Dec. 14-17, 1918. Address all communications to A. T. Johnson, Box 257, Kingston, Jamaica, B. W. I.

The Chicago friends purpose holding a five-day convention Dec. 26-Jan. 1, inclusive. For particulars address A. L. Seely, 7150 Langley Ave., Chicago, Ill.

BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. We'll help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

An Interesting Sermon

(Continued from Page Three.)

evil would be subdued and the world of mankind uplifted from sin and death conditions. He did not tell them when these things would be, but merely promised grace sufficient and the guidance of the Holy Spirit in the interim, assuring them that he would be with them in spirit to protect and care for them until he would come again and receive them to himself. As the years rolled by the Adversary stirred up an ambitious spirit amongst the leaders of the church, suggesting that our Lord's words would be fulfilled if they should gain power in the world and exalt one of their number to be Christ's representative in power, dominion, honor and dignity, and a company of ecclesiastics, bishops, cardinals, etc., to represent the elect little flock — that this Kingdom work would and should begin at once. By appealing to their love of honor of men, to their ambition, etc., he succeeded. As a result we have today the great Papal system, whose succeeding popes have claimed to sit in authority and power in the church and in rule over the nations as vicegerents of Christ Jesus — as reigning in his stead and as his representatives in the world.

In the pope's gaudy vestments we have simulations of the glory and dignity and honor of the Messiah as predicted in the Scriptures. Similarly the robes, etc., of the higher clergy of that system represented the glories and honors of the church associated with Christ in his Kingdom. During the "dark ages" the whole world was made to feel that finally the Kingdom of Christ had come and that his will must be done on earth as in heaven — and papal bulls of excommunication and abrogation of the rights of the kingdoms of earth were thundered at all the monarchs of Europe, and people who refused or failed to obey the mandates of the pope, heretics, were racked and otherwise tortured and burned to death at the stake, because it was claimed the Kingdom and power of the Lord had been established, and all insubordination of every kind was to be put down with all the force that was necessary. We will not say that if the power were granted today similar scenes might be expected from those who claim that papacy is unchangeable; on the contrary, we will hope that, with the advance of general knowledge, Romanism has made advances out of the darkness, ignorance, superstition and persecuting spirit of Anti-Christ which controlled in the past.

SATAN AUTHOR OF SUPERSTITIONS

What we are now noting is that Satan operated to the blinding and deluding of mankind and to the corruption of many followers of the Lord — always to their injury and the perversion of the truth, and in opposition to the word of the Lord. His change of tactics in connection with the Reformation movement is also worthy of notice. When the Lord's spirit stirred up some of his followers for a defense of his Word, and Satan found it impossible longer to continue the gross darkness, he sided in with the reformers in some measure, not, however, with a view to producing a real reform, but to turn aside the reformation work. Luther, the reformer was still under some of the delusions of his past education; he still believed that the dead were alive. His rebellion was against corruption in the system rather than against the system itself; he objected that money could not purchase the release of a soul from purgatory, through the saying of mass or otherwise. He still believed that Christ's Kingdom had come and was somehow represented in the church; he looked about him to see how and where Christ's Kingdom was in the world, and concluded that those governments which accepted the teachings of the Reformation must be God's kingdoms. And thus it came about that while the king of France and king of England and king of Germany and others had erstwhile looked up to the pope as the source of their authority, and under his authority claimed to be kingdoms of God, by and by those princes who accepted the reformers' looked to them for authorization that the people might still recognize their rulers as of divine appointment.

Thus protestant England and protestant Germany continued to stamp upon their coins as before, that their monarchs ruled by the grace of God — accepting the grace and their authorization as changed from the papacy to the reformers. For instance, when Great Britain was under papal control one of her kings was called to Rome to give an account of violation of some of the pope's rules; and it is a matter of history that for three days he walked barefoot in the snow and at the conclusion was permitted to come into the pope's presence on his knees and to kiss his great toe, in claimed fulfillment of Psalm 2, "Be wise now therefore, O ye kings . . . . . Kiss the Son, lest he be angry and ye perish in the way, when his wrath is kindled but little." The pope subsequently placed the crown upon the king's head with his feet, as indicating how much beneath the pope, how much a vassal was the king. Had the king refused thus to submit, the understanding was that his kingdom would have been given to another, who would have been loyal to the pope as the vicegerent of Christ — reigning in his stead. But after the Reformation it was Henry the Eighth who disregarded the pope's authority and called upon the protestant bishops of the Church of England to acknowledge his kingship as of divine appointment.

Thus the error was kept alive by the wiles of the Adversary, the delusion was held over the heads of the people, and the Reformation was measurably turned aside — God permitting this the while because his due time for the establishment of his kingdom was not yet. Thus, we have it today that all the great governments of Europe, armed to the teeth against one another and between whom wars have waged for centuries, all claim to be kingdoms of God, their coins declaring that their monarchs ruled by the people as divine appointees. But the whole matter, dear friends, is a delusion of the Adversary, the great deceiver. These kingdoms are not the kingdoms referred to by our Lord and the Apostle, and especially mentioned in our Lord's prayer, "Thy Kingdom come, thy will be done on earth as it is done in heaven." On the contrary, as the Scriptures declare, "kingdoms of this world," are all under the direction and superintendence of the "prince of the power of the air," the "prince of this world."

GOD'S WILL ON EARTH AS IN HEAVEN

Christian people in general have gotten this erroneous idea that God's Kingdom is already set up, and hence are not looking for the Kingdom of God's dear Son. In harmony with their erroneous thought they are seeking to convert the world,—that there are twice as many heathen as there were a century ago, notwithstanding the great missionary efforts put forth. But even if the heathen were all converted to as civilized a condition as prevails throughout Christendom, how far this would be from the glorious conditions which the Lord has referred to in his prayer. Surely God's will is not done on earth as it is in heaven in any place, and hence if the heathens were as good as the best state in the world they would all need converting over again to bring them into proper accord with the Lord.

The ultimate overthrow of Satan was vaguely prophesied at the time of the expulsion of our first parents from Eden, "The seed of the woman shall bruise the head of the serpent." This message was repeated with growing clearness for 4,000 years, the prophets telling of the glorious blessings that would follow the establishment of Messiah's Kingdom upon the ruins of present institutions, and how then the glory and knowledge of the Lord would fill the whole earth and all the families of the earth would be blessed. Through Daniel prophetic pictures representing the history of the world were given, and Messiah's kingdom was distinctly shown to be that which would ultimately prevail under the whole heavens, a dominion that should not pass away and that would be given to the holy people, a dominion of righteousness. — Dan. 7:27.

SATAN'S OVERTHROW AT HAND

Our Lord fully enunciated these same teachings quoted from these various prophecies, and told of the coming time when by virtue of his death for man's sins he would establish his Kingdom will power and great glory to release the world from the bondage of Satan and sin and death and to grant resurrection to all, the grand and glorious conditions that have been lost through Satan's murderous work in Eden. The cross of Christ, his death as our redemption price, is the very center of this plan; the calling of the church during this Gospel age to be joint-heirs with him in his Kingdom is the intermediary feature, and the Kingdom itself to be established at his second coming is to be the grand outcome. It is to be the Sun of Righteousness with healing in its beams that will bless the world, and properly enough the declaration is made that amongst the first things of the new order will be the binding of Satan for a thousand years, that he shall deceive the nations no more until the thousand years are finished.

IN A TIME OF TROUBLE

So far from the Lord's Millennial Kingdom being produced by the conversion of the world by human agency, which we see to be impossible, the Scriptures declare that it will be introduced by a great time of trouble, such as was not since there was a nation — no, nor ever shall be. This time of trouble will, according to God's word, result in the overthrow of all present institutions, which are all more or less blended with pride, ambition, selfishness and sin, inculcated by the prince of this world and the methods which he has favored, which trouble will be an awful experience upon the world, and our Lord suggests if it were not for the elect, there would no flesh be saved — the social, political, financial, religious elements would destroy each other in anarchy. It will be short, sharp and decisive, for "a short work will the Lord make upon the earth." — Rom. 9:28.

We believe, dear friends, that this time of trouble and anarchy is very near at hand, but we are interested more in the glorious outcome than in the trouble itself. We can lift up our heads and rejoice at the evidence that the Kingdom is very near at hand notwithstanding the trouble by which it will be introduced, knowing that the driving of the plowshare of trouble through the hearts of mankind according to the promise of the Lord's Word will eventuate in a blessing for them, the great blessing, the inauguration of the Kingdom which God has provided for the uplifment and refreshing and restitution of all who will come into harmony with him. The Lord represents this in one of his parables as the binding of the strong man, Satan, and represents himself at his coming as being the stronger one who will make him captive and who represents his second coming as being secretly, quietly, as a thief in the night, unknown to the world, not comprehended by any except those whose eyes of understanding have been opened by the Lord, who are hoping to be sharers in the Kingdom be more and more sanctified by the gracious Word of God, and more and more encouraged as we come to a knowledge of what is the real character of God. O, come and let us worship and bow down, let us call upon the name of our God, for his mercy endureth forever.

TEN DOCTRINES, GOD'S GOLDEN HARP

The Harp of Ten Strings

Those who, in speaking of the Bible, refer to it as an old Fiddle upon which they can play any tune, meaning thereby that they can prove anything they desire, are unable to understand the Divine Message contained in the Scriptures, or to recognize the perfect harmony existing between the various doctrines set forth in the Bible as a whole.

The Bible is the most remarkable book in the world; it is permeated with the spirit of righteousness and truth; one common line of thought runs throughout the entire book: the records of Moses, the law and the prophets, and those of the New Testament writings, which cover a period of 1500 years, taken in connection with the character of its writers, the doctrines set forth, and their perfect harmony, combine to challenging for the book Divine Inspiration, and in calling it the Harp of God.

We call it "God's Golden harp," because God is precious, and because Gold is a symbol of the divine nature! Precious, indeed, to the child of God is its message—"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine Nature." (II Pet. 1: 4.)

We call it "The Harp of Ten Strings," because ten essential doctrines, arranged in perfect order, set forth the divine Message, revealing to the faithful students of Scripture, God's great "Divine Plan of the Ages."

The Psalmist, when contemplating the perfect harmony in God's revelation to man, in ecstasy exclaims: "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." (Psalm 89: 15.)

"Praise the Lord with Harp: sing unto Him with the Psaltery and an instrument of ten strings. Sing unto Him a new song; play skillfully with a loud noise. For the Word of the Lord is right; and all His works are done in truth." (Psalm 33: 2-4.)

"I will sing a new song unto Thee, O God: upon a Psaltery and an instrument of ten strings will I sing praises unto Thee." (Psalm 144:9.)

"I will incline mine ear to a parable: I will open my dark sayings upon the Harp." (Psalm 49: 4.)

"To him that hath an ear to hear," the hidden meaning of the parables is revealed, and the dark sayings of Jesus, and the apostles and prophets of old is brought out in the sweet melody of the Golden Harp: for "Unto you (His people) it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand." (Luke 8: 10.)

The Apostle Paul, in giving instruction to Timothy as a student and teacher of the Divine Word, lays down a rule by which the right tune on the Golden Harp, play skillfully upon its ten strings and appreciate its sweet music, saying, "Show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

One plan, one spirit, one aim and purpose pervades the book from the first of Genesis to the last of Revelation. It opens with the record of creation and the fall of man: its closing pages tell of man's recovery from the fall and restoration to the divine favor and likeness: while its intervening pages show the successive steps in the plan of God for the accomplishment of this purpose.

The Bible is classified under seven different heads, divisions or keys, by which we tune the Harp of God and harmonize its various sounds. These seven divisions or keys are as follows: First, Simple declarations of truth; Second, Simple statements of history; Third, Parables; Fourth, Prophecy; (both direct and symbolic, as direct statements of the prophets, and in the types and figures of the law); Fifth, Allegory; Sixth, Visions; and Seventh, Dark Sayings. (Allegories, Visions and Dark Sayings are used for the purpose of concealing certain features of truth until God's due time to reveal it.)

Discord in Bible teaching comes usually from a failure to recognize this order, by confusing Bible Doctrines and destroying their harmony, by interpreting parables as literal statements of truth, and allegories, visions and dark sayings as history; the Harp cannot be in tune if we would "play skillfully," and appreciate its heavenly music. To tune the Harp we must apply the Keys, and follow the Apostle's rule, "Rightly divide the word of truth."

Though written by many pens, at various times, under different circumstances, the Bible is a reasonable, philosophical and harmonious statement of the cause of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the history of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in God's appointed time and way.

The Ten Strings of the Golden Harp are Ten Essential Doctrines of the Bible—Namely, First, Creation; Second, Law; Third, Condemnation; Fourth, Ransom; Fifth, Resurrection; Sixth, Justification; Seventh, Consecration; Eighth, "Glorification; Ninth, Restitution, and Tenth, Second Death.

These Ten Doctrines in their proper order, constitute the Divine Message, covering the entire plan of God: they sound the Gospel message, the sweet song of Moses and the Lamb.

First, The Doctrine of Creation, set forth in the first sentence of the book, (Gen. 1: 1), "In the beginning God Created the heaven and the earth." This begins relation not to the Universe of God, but merely to the earth. Then it was that "the morning stars sang together" and the angels "sons of God shouted for joy" (Job 38:7) and laid the foundations of the earth and made "the cloud the garment thereof, and thick darkness its swaddling band." (Job 38:9.) A still earlier Creation is mentioned: "The beginning of the Creation of God" (John 1:1-3). A beginning before the creation of this earth or man to dwell thereon, and before the creation of these angelic sons of God. God's only begotten Son, "The Logos," was this "beginning of Creation." This Logos, the first created being, became God's agent in further creation, through for, "All things were made by Him; and without Him was not anything made that was made." Whether by the direct work of Jehovah God, or by the Logos through divine power and authority, Creation is the first doctrine of the Bible.

Second, The Doctrine of Divine Law is the second string of the Golden Harp. After creating man, God placed him under restraint, or law; forbidding him to eat of the fruit of the tree of knowledge of good and evil upon the pains of death. (Gen. 2:17.) The death sentence, as a penalty, was thus attached to any violation of the divine law.

God then gave His Law to Israel through Moses from Mount Sinai. Israel acknowledged the justice of the Divine Law and their subjection to it, by saying, "All that the Lord hath said will we do, and be obedient." (Exodus 24: 7.)

"And I gave them My Statutes, and showed them My Judgments." (Ezek. 20: 11.)

Third, The Doctrine of Condemnation, or the Fall of Man, is the third string of the Golden Harp. Death was the penalty for violating the divine law; thus when man disobeyed God by eating of the forbidden fruit he came under condemnation to death; for the sentence was "Dying thou shalt die." (Gen. 2: 17.) And the whole human race being represented in Adam, he brought the entire nation to death through his disobedience: for, "As in Adam All Die." (I Cor. 15: 22.) "So it there out the man, and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Gen. 3: 24.) Or to keep man away from the tree of life, that his condemnation be complete unto death, the death sentence carried out.

Fourth, The Doctrine of the Ransom is the fourth string of the Golden Harp. God's wonderful provision to redeem the human race from Condemnation: for, "God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3: 16.) "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a Ransom for all to be testified in due time." (I Tim. 2: 5, 6.) The Ransom is the most important doctrine, as upon it man bases all his hopes for the future. "Even as in Christ shall all be made alive." (I Cor. 15: 22.)

Fifth, The Doctrine of the Resurrection is the fifth string of the Golden Harp. Resurrection from Death unto Life. "Verily, verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5: 25.) "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." (John 5: 28, 29.)

The Doctrines of the Ransom and the Resurrection, are both beautifully set forth by the Apostle in I Corinthians 15: 1-4.

Note the harmony of these doctrines when taken in their proper order. First, Creation—the image which there could be no Created subjects of Divine Law. And without law, there could some be brought under Condemnation to death because of a violation of such law: and if there were none condemned to death there would be no need for a Ransom; and if there was none lost in death there could be none to resurrect from the dead.

Thus the Bible teaches that man was created by God, perfect, and in the divine likeness; that he was placed under law, and he has disobeyed God, violating the divine law, he came under condemnation to death: that God provided for lost man a Ransom through the sacrifice of his only begotten Son, Jesus Christ, who was crucified, dead and buried, whom God raised from the dead: "Whereof He hath given assurance unto all men, (of a resurrection) in that He hath raised Him from the dead." (Acts 17: 31.)

The doctrines of Justification, Consecration and Glorification, are especially applied to the Church during the Gospel age. God is dealing only with the Church during the Gospel age, that she may have a chance to come to a knowledge of the truth and receive God's favor and blessing during this Gospel age.

Sixth. The Doctrine of Justification is the sixth string of the Golden Harp. "Therefore being Justified by faith, (in the atoning blood of Christ), we (the Church of Justified ones) have peace with God through our Lord Jesus Christ." (Romans 5: 1.)

Seventh. The Doctrine of Consecration is the seventh string of the Golden Harp. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." (Romans 12: 1.) The Apostle is here speaking to the Justified class; as none but the Justified could have holy bodies to present, acceptable to God.

Eighth. The Doctrine of Glorification is the eighth string of the Golden Harp. Jesus prayed that He might be glorified. (John 17: 5.) He also instructed the disciples as to how they might Glorify the Father. (John 15: 8.) By bearing much fruit. And the Apostle Paul tells us how the Church may be glorified in Glorious condition, saying, "If so be that we suffer with Him, that we may be also Glorified together." (Romans 8: 17.)

This Glorified condition is attained unto by a gradual transformation of mind, "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12: 2.) "Beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (II Cor. 8: 18.)

Ninth. The Doctrine of Restitution is the ninth string of the Golden Harp. "This doctrine was lost sight of for a time during the dark ages, as indicated by the parable of the Lost Coin. (Luke 15: 8-10.) But in God's due time the Candle of Present Truth was lighted, and search made for the Coin was found.

The Apostle Peter says this doctrine has been declared by God, "through the mouth of all his Holy Prophets since the world began." (Acts 3: 21.) In the times of Restitution the Lord "will pour out His Spirit upon all flesh." (Joel 2: 28.)

Tenth. The Doctrine of the Second Death is the tenth String of the Golden Harp. This is symbolically called the Lake of Fire, "And death and hell were cast into the Lake of Fire. This is the Second Death." (Rev. 20: 14.)

"This is the final punishment of the incorrigible; from the Second Death there is no Resurrection. But one Ransom will ever be given, "Christ Death for Sinners."

Alliance, Ohio. H. C. TEMPLE.

(Continued Next Week.)

TRIUNITY OF CREATION

A Collection of Notes on the Mathematical Mysteries of Nature, Man, and Revelation.

By NELS E. NELSON.

(Continued from Last Week.)

"THY GOD REIGNETH."

Hear, oh hear! The Liberty Bells are ringing, peal upon peal, chime upon chime! Full and clear they ring from the citadel of the watch tower, and the air quivers with joy as their sweet music, floating from the lofty literature of Millennial Dawn, reaches the ears of those that mourn in Zion. What is the burden of their music as it floats far and wide? Awake! Awake! it says. A Great Change is coming—peace on earth, good will to all men. The burden of the music is: "Behold thy God Reigneth!" For the time is at hand. Hear its music from the Shepherd King of Israel as he sang in days of yore: "Say among the Gentiles that the Lord reigneth: the world also shall be established, it shall be established that it shall not be moved: he shall judge among the people righteously. Let the heavens rejoice, and let the earth be glad. Let the sea roar and the fullness thereof. Let the field be joyful, and all that are therein: then shall all the trees of the woods rejoice before the Lord. For He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth. The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof."

Ring the Great Change, oh Liberty Bells! Hear, Oh hear, all people! Long and confident the Liberty Bells have pealed since "That Servant" took up the strain where others left off. Listen to their music! Above our houses and through our open doors their voices float like music of exquisite lyres. And they say: Awake! Awake! The night of man's captivity is at an end, the dawn of peace twixt man and man hasteneth to come and it shall not tarry! The Corporate Christ is to reign on the ruins of the frowning man's selfishness! The bells are strong with a new hope, vibrant with expectancy of this Great Change from the fetters of the Prince of Darkness, Belial, to the Prince of Peace, the Great Christ, of the world to come. From darkness to light, from fear to hope, from despair to joy. Onward forever ring the bells.

Hear, Oh hear, the bells! For again the Liberty Bells have rung a faint tone of peace and good will to all men. For again they have pointed a sleeping world to a new life, a new ideal, a new heaven and a new earth. But too often have they sounded upon ears sealed with ignorance and error from the Prince of this world. But in ages past it has been the same voice. Listen to the tones! Are they not the same that sounded in days of yore? "The seed of the woman shall bruise the serpent's head." Is not this the same message imparted to Abraham, "In thy Seed shall all the families of the earth be blessed?" Is it not the tone of the Silver Trumpet that announced the Jubilee year to Israel and proclaimed Liberty throughout all the Land?—It is indeed the same voice the angels brought to the Shepherds of Palestine: "Behold I bring unto you Good Tidings of great joy which shall be unto all people." The Liberty Bells are now ringing clear and loud through Millennial Dawn: "The Restitution of all things spoken by the mouth of all the Holy prophets since the world began." Hail the pealing of the Liberty Bells! They announce the dream of all poets of every age and clime. Oh children of men, the realization of your hopes. Listen! The chimes of those Liberty Bells, are they not like sweet incense to the soul—Oh daughter of Zion? Listen to your hearts' desire, the gentle breezes of a new Eden. The wilderness will blossom as the rose, and the solitary places will break forth into singing. Hear the pealing of the bells, like birds mating and singing, like children freed from labor, shouting in the street. Young and old freed from their toil, praising God that the Great Change has come. "Behold thy God reigneth," is the burden of the Liberty Bells.

Hark! Between the swelling tones of the Liberty Bells, do you not hear the tramp of countless feet? Behold the toilers of this dark night of weeping. In this night of long ages they have heard naught of the future but endless misery, if they succumb to their depraved impulses with which they were born. And for the present, these toilers (the temporary cessing even of whose labor would mean the world's starvation) are carrying the burden of the dark night of weeping, fatenting on their own corruption. Yes! Justice demands a better world to make up for the inequalities of the present. Yes, in Reason's illuminated countenance they read naught for the future but the Ministry of Fear, Ring out, Liberty Bells, the message of Restitution to suffering humanity! Ring out the Great Change, the immanency of peace on earth. Show forth the light that for ages of night has shown as candles, through darkness, through sorrow and horror, a flickering light, but now bursting forth its rays as the morning sun rising o'er the horizon! Forever and forever, onward, chime the Liberty Bells!

(To be continued.)

Cleveland, Ohio.

Inclosed please find $2.00 for subscription to your paper.

I am very appreciative of your paper and your continued re-printing of Pastor Russell's sermons which are so valuable to many in their efforts to be close followers of Jesus Christ. The pursuance of right by some at this time may bring opposition, but such will be rewarded before the eyes of their enemies in due time.

With kind thoughts for the editor and contributors to your paper, I am

Yours respectfully,

J. W. SHERMAN.

HIGH SPOTS OF HISTORY

Here are some of the high spots of history which bear upon the progress of humanity and the growth of the national spirit:

Battle of Waterloo, June 18, 1815.

Abdication of Napoleon Bonaparte, July 15, 1815.

Battle of Gettysburg, July 1-4, 1863.

French Republic born, July, 1870.

Battle of Sedan, September 1, 1870.

Surrender of Napoleon III, September 2, 1870.

Surrender of Santiago, July 16, 1898.

Spain signs treaty driving her out of the Western Hemisphere, August 12, 1898.

Russian Revolution, March, 1917.

Czar Nicholas abdicated, March 15, 1917.

King Constantine of Greece abdicated, June 12, 1917.

Battle of Chateau-Thierry, the Gettysburg of the great war, June and July, 1918.

Kaiser Wilhelm abdicated, November 9, 1918.

Formation of Republic of Hungary, November 6, 1918.

Formation of Republican government in Austria, November 8, 1918.

Formation of Republic of Germany, November 9, 1918.

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HARMONY BETWEEN EMPLOYE AND EMPLOYER MUST BE MAINTAINED

BIG CITY IMPROVEMENTS ALREADY FORECASTED

SMALL HOME HOLDERS DEMAND BOULEVARDS ON SOUTH SIDE OR WILL DEFEAT BOND PLANS—INCREASE IN SALARIES OF CITY EMPLOYES OPPOSED—ADDITIONAL POLICE MAGISTRATES NOT NEEDED

There is on foot a movement by Mayor E. V. Babcock to issue municipal bonds to the extent of $10,000,000, with a promise that this money will not be used until a revision of the prices of material have been made.

It is most fitting that Pittsburgh begin immediately to improve her streets and to make the city more inviting to industrial concerns seeking new locations, and capital in search of a city with such facilities that may measure up to the requirements.

That Cleveland is outdistancing this industrial center is most apparent, and that Detroit has made this steel maize a secondary thought is now accepted. Unless the progressive citizens wake up instead of enjoying a position high in the columns of America's leading cities, Pittsburgh will find herself far down the line. Other cities are more inviting and have not only railroad facilities, but have waterways which, in additions to their value of cheap transportation, afford ample opportunity for pleasure to the employes who seek diversions after a hard day's labor.

If it can be shown that the bond issue is not a political grab to feed public sinecures and contracting firms who seek to plunder the city treasury, the bond issue should be made, but to begin expending money at this time for public improvements would be worse than idiotic. Then, too, unless the South Hills are considered in the public improvements action should at once be taken to protest. Woodville avenue should be made a boulevard as an outlet to Mount Washington, and Boggs avenue should be improved to the Bell Tavern, connecting up the Beechview boulevard to the Hill Tops. Warrington avenue must be improved. In order to go two miles by machine under the present deplorable conditions of the Hill Tops the traveling public must go ten miles. There is no way of going to Mount Lebanon except by way of Carrick and down Nobles lane, thus encircling Castle Shannon. This could be rduced to a ten minutes' run from Mount Washington by way of Boggs avenue. Carnegie could be made by way of Woodville avenue connecting up with the improved Banksville road or over the Steubenville pike, but the wretched condition of Woodville avenue makes this route absolutely worthless to Mount Washington residents. That the South Side is amply provided with good driveways and boulevards is up to Councilmen Winters and McArdle and unless some provision is made for these improvements a general uprising may be looked for by the toilers, who will not be hoodwinked into empty promises. It was the South Side that brought largely the overthrow of the old boss regime and the public may again be aroused to such a pitch that disaster may be brought to any bond issue that may be launched.

The increasing of the salaries of city employes $180 may be granted to the city employes making less than $2,000, and the increase should be taken off the sinecures who are now pulling down princely salaries for the small service rendered. The small home holders are against increasing the salaries of city employes making more than $2,000 a year, and the only increase that is essential, is that of those whose labors on the street are so low that they cannot make both ends meet. There is no necessity for additional Police Magistrates. This is absurd. It is well known that a Police Magistrate outside of Central Station renders only one-half hour a day to the city, and any capable man can handle the work of three police stations in an hour, except on Sunday when the rummies crowd the court. But with prohibition this should be reduced to a half hour for any three stations in the city except Central.

The South Hills residents are demanding a tunnel. This will require an additional bond issue.

Big Move to Start Strikes and Riots in Big Industrial Plants

MINDS OF TOILERS BEING POISONED AGAINST EMPLOYERS—SECRET MEETINGS BEING HELD TO START LABOR TROUBLES—ALREADY BIG PLANTS ARE INVADED AND FOUL PROPAGANDA IS DOING MISCHIEF

Industrial harmony in the Pittsburgh district is to be wrecked by a coterie of high salaried labor officials, who have for months been devising plans whereby they may create sufficient dissension between employer and employee to be given recognition in public print,

Since early last spring meetings have been held in Chicago, Pittsburgh and other cities, all with the purpose in mind of making this great industrial center the battleground for a drive of such magnitude that ample material may be gathered for making reports which may justify the continuance of the "organizers" on the pay roll. To be appointed a labor organizer means something in these modern times. It means one who draws a princely salary, with an expense account in addition that affords all the luxuries which may be obtained in travel, with high priced meals and accommodations that equal those of the most exclusive set, and, too, the hotel quarters are the most fashionable and expensive, while economy is not tolerated

Already the listed industries of the Pittsburgh district are being visited, and even headquarters have been opened near some of the plants. Employes have been invited to the meetings and a campaign of hate has been started against the employer. The latter is being portrayed as an arch conspirator more despicable and beastly than the Kaiser; that the "privileged classes" must be brought under control and that the "capitalistic press," owned and subsidized by millionaires, cannot be depended upon. Poison is shot into the unfortunate toilers, who are sent back to the mills, factories and shops to

(Continued on Page Eight)

Do Your Christmas Buying Early

C. W. DANZIGER SUGGESTED FOR SECRETARY OF COMMONWEALTH

CITY EDITOR OF CHRONICLE-TELEGRAPH AND A FORMER COUNSELLOR OF THE LATE CHRISTOPHER L. MAGEE, MAY GIVE COMMONWEALTH BENEFIT OF BROAD EXPERIENCE—WOULD MAKE A MOST POPULAR AND GENIAL STATE OFFICIAL

Charles W. Danziger is the all towering name now being discussed for Secretary of the Commonwealth under Governor-elect Sproul, who assumes the role of chief executive of the State of Pennsylvania in January.

Mr. Danziger is unknown as a headquarters politician, whose chief stock in politics may be recognized in controlling a certain voting precinct, but Mr. Danziger has on many occasions shaped political timber and had it dragged to the mill to be later turned out for a conspicuous place in the national, state or civic structure. The entire state may be searched for select material, but none will be found with more essential qualifications for the exalted office than this noted city editor. Trained in the political school over which the far-famed Christopher L. Magee presided, and during a period, too, when the state was swept with factional strife, it was his to observe when public sentiment frequently rose to the highest pitch of excitement. Senator Magee sought a double purpose in his selection of able men with whom to surround himself. Not only did he seek far and wide for those capable of making his newspaper an institution of national importance, but the late Senator realized that when his ambitions became entangled in the state political machinery he needed men with sufficient genius to devise ways whereby the civic boss might quickly extricate himself.

Magee was in the zenith of his glory when he determined to cross swords with the late Senator Quay. Each time these two warriors met in conflict, although seemingly Magee was hurled aside, yet the latter came off victorious, having come to some understanding upon legislation or the division of state patronage wherein Allegheny County became a state in which Senator Magee was the recognized head. It was the wise counsel of men with whom Magee had encircled himself that kept Magee in the arena. More than once did the Senator fall in the fray, but his apparent overthrow was not fatal. The Danzigers were ever near and these adept strategists soon had planned drives from other angles with ample force to hold a position until some agreement might be entered into. Magee passed from the political arena with never having suffered a defeat that meant his annihilation. It was later that the ripper legislation, which stirred Pittsburgh and toppled over the great machine, was passed. Danziger was among that brilliant coterie on the Pittsburgh Times who brought to Magee the fame he so much enjoyed during his life time.

As to ability and qualification, it can be readily acknowledged that neither the Secretary of the Commonwealth under Governor Tener nor the present incumbent can compare in the remotest degree to Mr. Danziger. The latter measures up to the standard which the exalted office demands, and his presence there would give it added dignity. He is a man of wide experience and well equipped with a knowledge of public demands that could readily grip a situation that may be expected in this great age when the world is coming to a keener realization of what liberty truly means. Today he holds the distinction of being one of the foremost editors of the state, and his character is as alluring and attractive as his personality, which grips every one with whom he comes in contact. If Pennsylvania is to have a man of executive ability with a wide range of knowledge and a keen sense for determining real public sentiment, Mr. Danziger, editor of the Chronicle-Telegraph, is the one man above all others who can measure up to any standard that the grand old commonwealth has set on the value of men for public office.

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Yours,
L. A. KEMP.

AN INTERESTING SERMON.

BLOWING OF THE SILVER TRUMPETS—THE JUBILEE PROCLAMATION

ALLEGHENY, Pa., December 2, 1906.—The following is the text this week: "Then shalt thou cause the trumpet of Jubilee to sound on the tenth day of the seventh month, in the Day of Atonement shalt thou make the trumpet to sound throughout all the land."—Lev. 25:9.

Two months ago we considered together the typical and antitypical Atonements days. We found that the Jewish "Day of Atonement," in which sin-offerings were sacrificed and the work of atonement for the sins of all the people was completed, typified this Gospel age, by the "better sacrifices" of which reconciliation is effected for the sins of the whole world. We saw that our Lord Jesus began these better sacrifices by offering up himself without spot to God. We saw that on the basis of that sacrifice finished at Calvary believers throughout this age have been made acceptable to God, and have been permitted to be offered also as members of the body of Christ, "living sacrifices, holy, acceptable to God and their reasonable service." (Rom. 12:1.) We saw thus that the entire Gospel age has been the antitypical day of atonement, and that its close signifies the end of the Gospel age, when the last member of the body of Christ shall have suffered with him and shall also have entered into his glory, to participate in the glory, honor, immortality of the Kingdom of God, then to be established under the whole heavens.

Our text shows that our subject of today is closely identified with the Day of Atonement type, for the declaration is that the trumpet is to be sounded in the Day of Atonement. A trumpet symbolizes a public message, an open proclamation. The Jews had silver trumpets specially prepared for this particular service. For other matters they frequently used rams' horns for trumpets. But it was for the priests to blow on the silver trumpets of the Day of Jubilee, and then for each and all of the people who heard the silver trumpet sounding clearly and loudly to repeat upon the rams' horns and in every way they could the message which they heard, until starting from the Tabernacle or Temple it echoed over the entire land of Israel.

ISRAEL'S TYPICAL JUBILEE

What did that Jubilee announcement signify to the Jew? We answer that it signified emancipation, freedom, liberty. According to the Law, every fiftieth year was a Jubilee year, and in that Jubilee year every debt was cancelled, every liberty restored and all things throughout the nation of Israel came back to their original status. For instance, under their Law, if a man became involved in debt he and his children were obliged to make it good, even though it took all of their earthly possessions, and even though it involved their going into the service of the creditor. Thus a householder through a misfortune might be involved in debt so as to lose his entire estate and his own liberty and the liberty of his family. Indeed some of the Israelites were born to a state of servitude because of a debt incurred by their father. But these debts, these obligations, all according to the Law, terminated, were cancelled in the Jubilee year. All reckonings were made as from that date or to that date. When that year came round, in the Day of Atonement and at its very beginning, the silver trumpet was sounded and then the rams' horns echoes of it were repeated, announcing to all Israelites that they were freed: that the year of release, of return to the former estate, was come; that they were no longer in servitude and that they could have back again all the fields and vineyards and everything that they had previously possessed and lost. It can be readily understood that this year of Jubilee therefore meant much to every Israelite, especially to those who were impoverished through misfortune of any kind. True, all did not get back their possessions and freedom immediately—it required a little time and caused considerable confusion for the re-establishment of matters upon their previous basis. Then, again, all did not hear the trumpet at exactly the same time. The priests and Levites who were nearest to the High Priest, who blew the trumpet, heard first, but ultimately the good tidings thus announced spread everywhere to every ear.

THE ANTITYPICAL JUBILEE

The fiftieth year in the type represented the Millennial age in the antitype, just as Israel's High Priest represented the household of faith and the consecrated ones of the present time. All the people of Israel represented all mankind who will ever come into harmony with God—all who will ever be blessed with the New Covenant, participating in the Jubilee blessings. Be it noticed that the priests themselves did not share in the Jubilee blessings. The priests and the Levites had no inheritance in the land given to them, thus typifying the fact that the Royal Priesthood and spiritual Levites will in the future not have an earthly inheritance, but a heavenly one. As the tribe of Levi surrendered its share in the earthly inheritance in order to be the Lord's special people, sanctified, separated to his service, so Christian people, spiritual Israelites, give up their interest in the world and all earthly prospects for the opportunity of becoming heirs of God, joint-heirs with Jesus Christ their Lord, to the inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—I Pet. 1:4, 5.

Thus seen, the priests who blew upon the silver trumpets were disinterested, except as they possessed the spirit of love and devotion to their brethren and appreciated the divine arrangement made for their release from difficulties. And since the silver trumpets of Jubilee could not be sounded until after the sacrifices of the Day of Atonement had been effected, the implication is that not until the close of this Gospel age would it be proper for the Royal Priesthood to blow upon the silver trumpets of truth this message of the coming Jubilee—that the day of Christ is at hand, the day of the world's blessings and uplift, the times of restitution of all things spoken by the mouth of the "holy prophets since the world began." (Acts 3:19-21.) It was expected of the priests that they would be sympathetic with the people for whom they were appointed to minister, and hence expected of them that they would have a grand share also in the rejoicing of the Jubilee year. The Apostle points forward to that glorious time of restitution when the Jubilee blessings will be brought to mankind during the Millennium; he says, "The whole creation groaneth and travaileth in pain together until now"—"waiting for the manifestation of the sons of God." Rom. 8:19, 22.

True many of the world of mankind, in their slavery to sin and the weaknesses of the flesh, have entirely lost sight of the fact that there is a Jubilee of blessing provided by the Lord; hence to many the sounding of the Jubilee trumpet comes as an astonishment and surprise, and they need to inquire the meaning of it. Knowing the selfishness of fallen human nature we can readily surmise that when the trumpet of Jubilee would begin to sound and the people begin to inquire respecting its meaning, there would be a tendency on the part of masters of the situation to say to those under their control, "Pay no heed to that trumpet: go on with your tasks." We can readily imagine, too, that some of those hearing the trumpet and learning respecting the restitution which is announced would be impatient of all restraint, that more or less of disturbance would thus be created throughout all the land, and that the disturbances would continue to a considerable extent until the readjustment of matters, until the forfeited land had been restored, until those in servitude had gotten their liberties, etc.

SLAVES OF SIN AND DEATH

The world of mankind, the Scriptures tell us, were "sold under sin." By his disobedience father Adam lost his liberty, lost his estate, for he was the king of earth. All of his children were born in sin, shapen in iniquity, and are, therefore, as the Apostle declares, slaves of sin. Some have no knowledge of the coming times of blessing, release and restitution; others have more or less confused conceptions of a blessed time coming, which is frequently referred to, even by unbelievers, as the Golden Age, and by many Christians as the Millennium. Matters have gone on so long in this way that the Scriptures indicate that when the second coming of our Lord as an event at hand is proclaimed, and the Jubilee is announced as his great work of blessing the world, many will say, Where is the promise of his coming for all things continue as they were from the beginning. (II Pet. 3:4.) That is to say, the long period of the reign of sin and death and their ignorance of the divine plan leads them to suppose that God intends present evil conditions to last always; that people will always be born in pain and imperfection; that they will always live in sorrow and trouble, vexation and disappointment; that they will always need to battle with the world, the flesh and the devil, and that sin and death will always reign and the race of mankind as a whole be their subjects.

Even some who are the Lord's true people have become so blind and deaf to his gracious promises that they are misled by such suggestions, forgetting the testimony of the Lord that the time is coming when all the families of the earth shall be blessed so that they will be no longer a groaning creation, but, on the contrary, God will wipe away all tears from off all faces, and cause the knowledge of his glory to fill the whole earth ocean deep. (Rev. 21:4; Isa. 11:9.) The result we are assured will be that there will be no more crying, no more sighing, no more dying, because all the former things shall have passed away, and he that the sitteth upon the throne proclaims,

"BEHOLD, I MAKE ALL THINGS NEW"

This overturning of the present institutions and making of all things new is the work of the Lord during the Millennial age—it is the work of reconstruction, the time of Jubilee, the time of joy. This is the first message of the New Testament sung by the angels, "Behold, we bring you good tidings of great joy, which shall be unto all people"—not merely to the elect. True the elect, the priests, the Levites, first hear the joyful sound of the Jubilee trumpet and first make it known to the people, but it is for all the people, for all the "families of the earth."

The making over of mankind and the thorough reconstruction of all the affairs of man, putting all things back to the basis of love and obedience to God, will require the entire Jubilee year or Millennial epoch, and will be the work of Christ, the great High Priest, and his Royal Priesthood, the glorified Church. Making all things new is but another way of saying restitution or renewing, restoring. This making new, or renewing or restoring of the race, signifies the bringing back of whosoever wills into full harmony with the Heavenly Father, as Adam was. It means more than the bringing back to a heart harmony—it means the taking away of the stony heart out of the flesh, as the Lord promises to do under the New Covenant arrangements. It means the bringing up of man out of his servility to sin and death, and from under his load of imperfections of mind and body, back, back to the original perfection, to the image and likeness of God, which Adam possessed in Eden before his transgression.

PARADISE LOST—PARADISE REGAINED

It was the Israelites who realized what they had lost in the way of liberty and possessions who would take the most comfort and joy from the sound of the Jubilee trumpet, and from the understanding that the time was at hand for a return to liberty and to inheritances lost. So it is amongst mankind—those who realize what they have lost can best appreciate the great blessing implied by this restitution trumpet message; nevertheless the blessing is coming to every member of the race, whether he has yet realized his losses and God's provision for him in the future or not. The assurance of the Scriptures is that in that glorious time, when the trumpet shall have sounded and the work of restitution shall have begun—then all the blind eyes shall be opened and all the deaf ears shall be unstopped. The majority then will begin to realize for the first time to what extent they have been slaves of sin and receiving the penalties of their taskmaster, and will begin to glorify God on behalf of the liberty accorded them in the gracious arrangement for the Jubilee, the setting free, the emancipation.

We can well imgaine better than we can picture the joy of the whole earth as they shall begin to return to the inheritance of human perfection, mental, moral and physical, and to a repossession of Paradise. While Paradise, originally lost by Adam, was but a garden, a sample of what the world is yet to be under the restitution accomplished by the second Adam, the Paradise of the restored future is to be the entire earth. Heaven is God's throne, earth his footstool, and he has promised that he will make his footstool glorious. (Isa. 60:13.) The Millennial reign of Christ will accomplish all the wonderful things of restitution which the Lord has promised—blotting out of sin and death and lifting the slaves of these gradually upward to the original perfection, and utterly destroying all who refuse to come into harmony with that righteous arrangement in the Second Death, from which there will be no recovery.

THE DELAY OF THE JUBILEE TRUMPET

Some may say, Why did we not sooner hear this message of restitution, this blowing on the silver trumpet, proclaiming Messiah's Kingdom in its glorious work for the race? We answer, because it was not due time to be blown, to be announced, to be proclaimed, until the closing of the Day of Atonement. Since this Gospel Age is the antitype of the Day of Atonement, this would signify that not until nearer the closing time of this age would it be the proper time to make this proclamation. When the Lord makes a type it is significant in every particular. Now, therefore, this blowing of the silver trumpet of Jubilee and announcing Messiah's Kingdom and the blessing of the world is not only opportune as respects mankind, in preparing them for what is coming, but it is also an indication that we are in the harvest or closing time of this Gospel age—it indicates that the time for sacrifice is about ended, and the time for the Millennial glory and the blessing of the whole world with divine forgiveness under the New Covenant is just about to be ushered in. The announcement must precede the various steps incidental to the return of every man to his inheritance and estate.

Everywhere around us we find that the people are awakening to a consideration of what are their rights and liberties and how to obtain them. It is but natural that selfish minds should view every blessing from a selfish standpoint rather than from the divine. It need not surprise us then to find that many unjust, ungenerous views are held, not only by those who now possess the wealth and power and title of earth, but also by the masses, who feel that they have lost their inheritance in the earth—their proportion of it and of the blessings which flow from such possessions. This is leading many into Socialism, and eventually will undoubtedly lead the majority still further into anarchy, in a desperate effort to grasp for themselves the rights and liberties which they now perceive are the surplus and advantages in possession of the favored few.

Our standpoint of view as Christians leads us to think less of these financial, political and social differences amongst men, and to think more of the great loss all have sustained through the fall. From our standpoint the chief bondage our race is under is that of sin and death. These monarchs have usurped control of the race and enslaved it, and have by this time well-nigh destroyed in man the original likeness of his Creator, mentally and morally degrading some of the race almost to the level of the brute, and some, we might say, below that level. Glad we are that this great slavery will soon be at an end, that the King of glory will reign for the uplift of these slaves and the release of their fetters of weakness and heredity. The Apostle tells us what we may ultimately expect will come to all of the groaning creation if they will avail themselves of the blessings of this Jubilee time. He says, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." (Rom. 8:21.) Creation here does not refer to the lower animals, as Brother John Wesley suggested, for we find nothing in the divine Word to indicate either redemption or restitution for future eternal life for the lower creatures. Man is the heir of all the blessings which God has promised through the redeeming blood although the lower creatures will undoubtedly profit by his restitution to perfection, even as in some respects they suffered from the fall of Adam their lord.—Psa. 8:5-8.

THE SEVENTH TRUMPET OF JUBILEE.

The Scriptures tell us of seven trumpets, symbolically seven messages, and the last of these seven is called the "trump of God," because it relates to the events of the great day of God Almighty. Thus the jubilee trumpet and the seventh trumpet, or the trump of God or last trump, synchronize, harmonize. To our understanding this trump or message is already sounding—it began in 1874 and will continue to sound, to be a proclamation of Jubilee to all who will come into harmony with God, for a thousand years. The effect of the trumpet on those who hear it varies. To some, full of plans and schemes of more or less selfish character, religious, political, social, the sound seems discordant; they are not prepared for the change of dispensation, and wish that it would tarry for a while until their schemes could be perfected. But it will not tarry; it cannot be stopped; the great High Priest himself blows the trumpet.

Opposition to the message can only work injury to the opposers, as it works blessing to those who hear it with joy and who co-operate with its sentiments and teachings. Opposers will find that they are fighting against God in trying to prolong the present dispensation, the present reign of selfishness and sin. The result, as the Scriptures clearly indicate, will be a great time of trouble such as was not since there has been a nation, in that trouble, by that trouble, all opposition shall be thoroughly broken down—"ground to powder and thoroughly broken down" and on the ruins of present institutions the Lord will erect his Temple and Kingdom, through which blessings shall flow as a river of water of life for the blessing of all the families of the earth. Then during the Millennial Kingdom shall go forth the message, the invitation, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And whosoever will let him take the water of life freely."—Rev. 22:17.

Prophetically we are told what will occur in the beginning of the sounding of the seventh trumpet—the Jubilee trumpet—"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world have become the Kingdoms of our Lord and of his Christ; and he shall reign forever and ever. * * * And the nations were angry, and thy wrath is come, and the time of the dead that should be judged, and that thou shouldst have regard unto thy servants, the prophets, and to the saints, and to them that fear thy name, small and great: and shouldst destroy them that destroy the earth."—Rev. 11:15, 18.

"HE THAT HATH AN EAR TO HEAR."

Those who do hear the message and whose hearts are in the right attitude towards the Lord that they are ready to rejoice in the truth and say, "Thy Kingdom come, thy will be done on earth as in heaven," these will have a special blessing; for while they will indeed share with the world the troubles that are to close this age, they will at heart have what the Lord has promised, "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." They will be able to rejoice even in the midst of tribulation, knowing that the tribulations are about to work out the great blessings which God has foretold. But we must not expect that many will have the ear to hear or the eye to see and appreciate the heights and depths and lengths and breadths of the

(Continued on Second Page.)

AMNESTY FOR POLITICAL PRISONERS

The New Appeal's Stand in Favor of Freedom for Those Who Opposed the War Meets with Hearty Approval—Mr. and Mrs. Upton Sinclair Join in Petition to Wilson—Readers Are Asked to Impress Washington with Fact That Debs and Other Sentenced Persons Should Not Be Made to Suffer Now That the War is Over.

President Woodrow Wilson,
Washington, D. C.

Sir—It has been your fortune to be able to give to the American people the gladdest tidings in their history, perhaps the gladdest tidings ever given to mankind. The last stronghold of oppression and enslavement in Europe has been broken, and the pathway of justice and freedom is clear before the peoples of the world. For the part which you have played in this accomplishment, the undersigned pay to you a tribute of gratitude, which we believe that men through all time will continue to acknowledge.

But upon the completeness of our satisfaction there is one shadow, on account of which we now petition you, requesting an act of enlightened generosity, which will do more than anything else to complete the joy of all lovers of social justice in this great hour. There are now in jail or under sentence in America something over a thousand men and women, with several thousand more under indictment, for violation of the laws forbidding propaganda against the war and the draft. We are not referring to persons convicted of acts of violence against the government, or of plotting with the enemy, but to those persons who from religious or humanitarian motives have felt impelled to speak or to write against this war. Their judgment seemed to us mistaken, but we know that their sincerity and integrity is beyond question—some of them have been our friends and associates in past times, so we are able to understand their point of view. They had been agitating against war—all wars—and they were caught in a desperate emergency, which commanded them to reverse the convictions of a life-time. That there should be many who could not make this change was humanly speaking, inevitable; and as a result many honest and zealous idealists are now in jail, the victims of a prison system which all enlightened Americans know to be a relic of barbarism and a shame to our country. Some of them have been given sentences of shocking severity—twenty, even thirty years. Never at the height of its insolence, never against its most dreaded enemies, did the German Autocracy venture anything so extreme as that; the sentence of Karl Liebknecht to four years is contrasted with that of Rosa Pastor Stokes and Eugene V. Debs to twenty years and this contrast remains as a thorn in the conscience of every liberal in America. It drives into opposition and rebellion thousands of men and women who would otherwise gladly support your policies; it increases enormously the bitterness of the class-struggle now going on in our midst, and it brings to despair many of us who are laboring with all our forces to avert from America the kind of social cataclysm which has befallen unhappy Russia. Therefore we implore you, Mr. President, to exercise at once the power vested in you by law, to remove this blot from our national shield.

With the surrender of the last stronghold of the enemy, the last power which can of its own selfish will, disturb the peace of the world, there is gone the last reason that could by any possibility justify the holding of pacifists and anti-militarists in jail. The persons who now wish to keep them there are not the friends of your policies of enlightenment and justice, but on the contrary their bitter enemies—and this whether such persons are of your own party or of the opposition. They are glad to have such prisoners in jail, because the prisoners are Socialists or Anarchists or I. W. W.s; they would like to have the rest of such persons in jail for life, and they say so freely—sometimes from the judicial bench. The result is that every prisoner so held becomes a center of class-bitterness, an incitement to class-war. If clemency is refused, and our "political prisoners" are held in jail after all danger from outside enemies is past, the radical forces of the country will inevitably interpret their incarceration as an act of social oppression, camouflaged as patriotism. There will be general strikes and insurrections for the purpose of freeing them. On the other hand, we believe and urge that an Act of Amnesty, proclaimed by you, to apply, not merely to all under sentence, but to all under indictment, would do more than any other one thing to heal the wounds of war in this country, and to make it possible for us to achieve in orderly and sensible fashion the vast industrial reorganization which is now recognized as inevitable.

Respectfully,
MARY CRAIG SINCLAIR,
UPTON SINCLAIR.

NOTICE OF GENERAL CONVENTION

A general convention will be held in Pittsburgh, Pa., January 2-5, in Soldiers' Memorial Hall, corner Bigelow boulevard and Fifth avenue. For rooms write to R. H. Brickert, 1323 Goebel street, North Side, Pittsburgh, Penna.

BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. We'll help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

An Interesting Sermon

(Continued from Page Three.)

divine plan. The heathen are totally blind as respects God's gracious plan and Christendom is practically blind—blinded by false doctrines and cruel absurdities handed down from the "dark ages." Many Christian peoples, for instance, are so bent upon converting the world by these means, through sectarian methods, that they are quite unwilling to even consider how the Lord proposes to convert the world—through the time of trouble introducing the Millenial age and its glorious blessings and instructions to all the families of the earth.

Through the prophet of old the Lord foretold the blessings of this time, saying, "O the blessedness of him that waiteth and cometh to the thousand three hundred five and thirty days"—to the autumn of 1874, A. D. (Dan. 12:12.) Ever since that time a growing blessedness has come to the Lord's people who are walking in the path of the just, which shineth more and more unto the perfect day. But, on the contrary, the confusion grows more and more dense for those who are still in Babylonish darkness and confused by the theories and creeds of the "dark ages." It is high time that those who are awake should give ear to discern the voice of the High Priest speaking through the jubilee trumpet, announcing the end of the present dispensation, the inauguration of the news as being just at hand. Those who do not give ear will have their portion with the hypocrites, as the Lord declared, even though they be not hypocrites themselves, but true children of God. 'Light is sown for the righteous and truth for the upright in heart," but if any man love not the truth, if he loves sectarian error more, the light and blessings are not intended for him at the present time. He will need to pass through the great time of trouble, and there learn lessons which he is now refusing to learn.

"Blow ye the trumpet, blow
The glad solemn sound;
Let all the nations know
To earth's remotest bound:
The year of Jubilee is come,
Returning ransomed sinners home.

"Ye, who were sold for naught,
Whose heritage was lost,
May have it back unbought,
A gift at Jesus' cost:
The year of Jubilee is come,
Returning ransomed sinners home."

The Lord, through the Prophet David, declares, "Blessed are the people who know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Psa. 89:15.) This prophecy is being fulfilled today, for the Psalmist has reference to this very Jubilee trumpet and its message, and those who could hear and rejoice therein. David by inspiration, uses the very Hebrew word turnah, that was used by Moses in our text when speaking of the sounding of the Jubilee trumpet. This is not accidental, but of design, and constitutes an attestation to us of the divine foreknowledge and arrangement of all the affairs of God's people, not only during this Gospel age, but also in respect to the coming blessings of Jubilee refreshment of all the families of the earth. Assuredly it is true that all who hear this joyful sound of good tidings of great joy which shall be to all people are blessed and refreshed thereby. "Blessed is the people!" More and more as the trumpet is sounded the Lord's people who have the hearing ear throughout the whole world are being awakened and recognizing the Master's voice and the harmony of his announcement with that which was foretold. We have no fear that all of the virgin class will hear this summons. But as we have already seen, some will be wise virgins and others foolish.

The prophet declares that those who heard the message of this trumpet with joy "shall walk, O Lord, in the light of thy countenance"—there the presence and favor of the Lord will be with them, their daily walk will be in accord with the divine will, for they are of the class which can say with the Master, "I delight to do thy will, O my God; thy law is written in my heart." It is not given to others to fully, clearly, distinctly hear and understand and appreciate this Jubilee trumpet. Those who hear a little should at once permit that little to sanctify their hearts and separate them from the world and its spirit, that they may hear more and more distinctly, remembering the Scriptural declaration, "None of the wicked shall understand." (Dan. 12:10.) Let us who hear go onward day by day, blowing upon the silver trumpet and having this hope in our hearts, purify ourselves, as the Apostle declares, sanctify ourselves, even as he, the Master, is pure, that we may ultimately be counted worthy to share in his Kingdom and glory through the riches of his grace."

TEN DOCTRINES, GOD'S GOLDEN HARP

The Harp of Ten Strings

(Continued from last week.)

SEEKING THE BRIDE

Ten Camels

The Ten Doctrines of the Bible are also set forth in the beautiful allegory recorded in the twenty-fourth chapter of Genesis. The Selection of a Bride for Isaac. In this picture Abraham represents Jehovah God, Isaac represents Jesus Christ, God's only begotten Son, and Eliezer, Abraham's eldest servant, represents the Holy Spirit of God, and the Ten Camels represent the Ten Essential Doctrines of the Bible.

The Holy Spirit (Eliezer) during this Gospel Age has been seeking a Bride for Jesus the antitypical Isaac. The "Little Flock" of the Gospel Church is the Antitypical Rebekah, chosen by the (Holy Spirit) antitypical Eliezer, and by him directed on their way as they ride these Ten Camels, (Ten Bible Doctrines) from the antitypical city of Nahor (Condition of Condemnation) in the antitypical Land of Mesopotamia (Human Nature), to the antitypical land of Canaan (Divine Nature), the place Jesus has gone to prepare for his bride. (John 14:3.)

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19:7.)

Tune your voices, ye saints, for this glorious strain,
And earth shall with melody ring;
Let the Golden Harp of God loudly swell the refrain,
For tributes of praise all may bring.

God's Word is that Harp, which has long been unstrung,
And men heard but discordant its notes;
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats.

TRADITIONS OF MEN AND DOCTRINES OF DEVILS

Man's Old Fiddle

Those who speak of the Scriptures as an Old Fiddle, upon which any tune can be played; meaning that any doctrine can be proven by the Bible; have mistaken the "Commandments of men" for the "Word of the Lord." (Mark 7: 7.) "Howbeit in vain do they worship Me, teaching for doctrines the "commandments of men." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils." (I Tim. 4: 1.)

The Four Strings of the Old Fiddle are four false doctrines, all claiming to be Biblical, but in fact all in direct opposition to Bible teaching. This Old Fiddle has no keys by which it may be put in tune, and no rule by which to harmonize its doctrines: no one can "play skilfully" upon it for it is always out of tune, producing only discord and confusion.

These Fiddle-strings of false Doctrines, are, First, Inherent Immortality in man; Second, Eternal Torture as Punishment for the Incorrigible; Third, The Doctrine of the Holy Trinity, and Fourth, The Doctrine of Evolution.

First. Immortality in man— the first string of this Old Fiddle, was the first falsehood ever told; it is found in the statement of the Serpent to mother Eve in the Garden of Eden, "And the serpent said unto the woman, Ye shall not surely die." (Gen. 3: 4.) This is in direct conflict with the Word of the Lord: (Gen. 2: 17): "In the day that thou eatest thereof thou shalt surely die." Also in conflict with the words of the Apostle Paul in (I Tim. 6: 15, 16), "The King of kings, and Lord of lords; who only hath Immortality."

Second. The second string—Eternal Torment as Punishment for the Incorrigible. The Incorrigible in-"According to this theory, by far the greater number of the human race.

This doctrine is out of harmony with God's promise made to Abraham, saying "In Thee and in thy seed shall all the families of the earth be blessed." (Gen. 12: 3; and 18: 18.)

It is also out of harmony with the statement of the Angel to the Shepherds of Bethlehem, "Fear not: for behold I bring you Good Tidings of Great Joy, which shall be to All People." (Luke 2: 10.) Also, "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." (John 3: 16.)

God's great love for the world of lost sinners that prompted Him to provide a Ransom through the sacrifice of his only begotten Son, cannot be harmonized with the doctrine of Eternal Torture. "The Wages of Sin is Death." (Roman 6: 23.)

Third. The third string—The Doctrine of the Trinity—is unreasonable, as well as unscriptural. Jesus said, "My Father is greater than I." (John 14: 28.) How could Jesus be his own Father (Life-giver), or God his own Son? How could He be Father of, and yet son of the same person at the same time? The Scriptures present no such unreasonable doctrine. Surely the Old Fiddle is badly out of tune.

Fourth. The fourth string—Evolution—contains the story of Creation as taught in Genesis. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Not a Tadpole —nor a Monkey. But a Man, in the Divine Image. (Gen. 1: 26.)

Present-day fiddlers are trying to make music by sounding this doctrine in all the schools and colleges of the land, but they have never succeeded in harmonizing it with the Golden Harp.

THE MODERN FIDDLE

This Old Fiddle was manufactured in the Dark Ages, when Bibles were scarce and Bible Doctrines obscured; but now, Modern Scientists (falsely so called) has invented three additional Strings that the errors might be the more complete; seven representing completeness: for, "The end of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them (II Cor. 4: 4.) These Additional Strings, are, First, Spiritualism: Second, Christian Science; and Third, Modern Freedom of the Bible.

Fifth. Spiritualism. The fifth string of the Modern Fiddle, teaches that man is not dead after he dies; but that his spirit still lives. This is over or harmony with the statement of the Wise man, in Ecclesiastes 9: 16: "The Dead Know Not Any Thing." Nor does it harmonize with the Psalmist's Inquiry, "Why do ye hearkened unto the Dead?" Also, in speaking of man, says, "His breath goeth forth he returneth to the earth, in that very day his thoughts perish." (Psalm 146: 4.) Also Isaiah, the Prophet, says, "The grave cannot praise thee, death can not celebrate thee: that that go down into the pit cannot hope for thy truth." (Isaiah 38: 18.)

The Bible teaches that the Dead are Dead, not more alive than before—and that God has provided a Resurrection from the dead.

Sixth. Christian Science. The sixth string of the Modern Fiddle is a misnomer; the doctrine is neither Christian nor Scientific.

Nowhere did Christ teach such a doctrine, and nowhere is it set forth in the Bible. True Christ healed the sick, and even raised the dead to life; but these Miracles performed by Him, were, as He said, for the purpose of showing forth His Coming Glory. (John 2: 11; (John 11: 40.)

These Miracles were generally performed on the Sabbath Day, symbolic of the Millennial Day, when His Glory will be manifested.

Seventh. Modern Criticism of the Bible, the seventh string of the Modern Fiddle, is a wonderful manifestation of Man's Wisdom. It is of this Human Wisdom, that the Apostle James speaks, saying, "This wisdom descendeth not from above, but is earthly sensual, devilish." For where envying and strife is, there is confusion (not harmony) and every evil work." (James 3: 1, 16.)

Surely Modern Criticism of the Bible has created confusion. But the wisdom of the Bible (God's Golden Harp) is referred to in verse 17; saying, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy."

This is the sound of Sweet Charity contrasted with Sounding Brass or the "Tinkling Cymbol." (I Cor. 13: 1.)

The Sound of the Golden Harp contrasted with the sound of the Old Fiddle "Upon which you can play any tune."

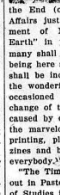
Golden Harp, most precious Word!
Boon most sacred from the Lord;
Glory to His name be given,
For this choicest gift from heaven.

Man's Old Fiddle, confusing sound!
Creating discord all around;
Love and peace from hearts are riven,
Earthly boon from Satan given.

Alliance, Ohio. H. C. TEMPLE.

THE TIME OF THE END

Q. What distinguishes our day, "The Time of the End," from the centuries past, and how did God foretell this in the Bible over two thousand years ago?



A. Daniel 12: 4: "But thou, O Daniel, shut up the words of this prophecy which I, the great Jehovah, have inspired you to write and seal the book, even to The Time of the End (of this Present Order of Affairs just preceding the establishment of Messiah's Kingdom "On Earth" in power and great glory); many shall run to and fro (traveling being here spoken of) and knowledge shall be increased (this referring to the wonderful increase in knowledge occasioned by travel and the interchange of thought on all subjects caused by compulsory education and the marvelous results of the art of printing, placing newspapers, magazines and books within the reach of everybody.)"

"The Time of the End" as pointed out in Pastor Russell's Third Volume of Studies in the Scriptures, entitled "Thy Kingdom Come," began in 1799, the year our first President, George Washington, died. The fastest means of travel and communication at Washington's day was on horseback and sailing vessels. He never saw a steamship, never rode on a railway train nor in an automobile, nor on an aeroplane, never sent nor received a telegram or cablegram, never talked over a telephone, never saw a sewing machine nor harvesting machine and never heard a typewriter, nor did he ever read at night by electric light.

How wonderful has been the fulfillment of this great prophecy of the Almighty Creator given to Jehovah through the Prophet Daniel! Truly, we have an All-Powerful One to sustain us in "Time of Trouble," and may we ever look to Him for the comfort and consolation afforded in His Word, the Bible, which assures us that soon everlasting health, happiness and life in perfection will be bestowed on all the obedient.

CHARLES E. KERNEY, JR.,
Secretary to the late Pastor Russell.
Berea Road, West Park, Ohio.

CONVICT PASSES LONG YEARS READING BIBLE

Columbus, Ohio—A prisoner confined in the Ohio Penitentiary 45 years, was released by death. The following researches taken from the Bible, and scratched with an old nail, were found on the rough walls of his cell. This told how the brain sought employment through the long years.

In the Bible the word Lord is found 1,853 times.

The word Jehovah is found 6,855 times.

The word reverand but once, and that in the ninth verse, one hundred and eleventh Psalm.

The eighth verse, one hundred and seventeenth Psalm is the middle verse in the Bible.

The ninth verse of the eighteenth chapter of Esther is the longest verse in the Bible.

The thirty-fifth verse, eleventh chapter of St. John, is the shortest.

In the one hundred and seventh Psalm four verses are alike, the eighth fifteenth, twenty-first and thirty-first.

Each verse of the one hundred and thirty-sixth Psalm ends alike.

The thirty-eighth chapter of Isaiah and the nineteenth chapter of Third Kings are alike.

The words girl and boy occur but once in the Bible, in the third chapter, third verse in Joel.

There are found in both books of the Bible, 3,566,483 letters; 773,693 words, 31,273 verses, 1,189 chapters and 66 books.

The twenty-sixth chapter of the Acts of Apostles is the finest chapter to read.

The most beautiful chapter of the Bible is the twenty-second Psalm.

The best promises are John, fourteenth chapter, second verse; Matthew, eleventh chapter, twenty-eighth verse; thirty-seventh Psalm, fourth verse; sixtieth chapter of Isaiah.

SUPPLEMENT TO "A LESSON ON CHRONOLOGY"

By E. E. Crouch

THE PASSING OF THE SOVEREIGNTY OF JUDAH

It seems that we have not been explicit enough in our article "A Lesson on Chronology," on the subject of the "Descent of the Sovereignty of David, or the Scepter of Judah," which is the same thing. A desperate effort is being made by the clergy class of all Christian organizations in defence of certain interpretation of the scriptures held sacred by the adherents of each of these systems, and any effort on the part of an individual to get on his knees before God and his Bible, to seek for a further unfolding of God's will and plan, is considered speculation, and dangerous, and a waste of consecrated time, if not sacrilegious, by many good, well-meaning people, whose hearts are more nearly right than their heads.

Some Biblical expositors, because they have more or less ability to expound the word of truth, have lost their poise of mind to some extent, by flattery, and have not stood firm enough against the thought that they are specially qualified of God as teachers, and that it is dangerous for those not thus qualified to attempt it, as it would only lead those not firmly established in the truth (?) into a more serious error, and then they will stand before God in judgment with them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." If this is what that scripture refers to, then the greatest reformers have been the greatest offenders. Did Martin Luther, John Wesley and other noble reformers cause divisions? Surely they did, and those men were blessed by the Lord. But after their decease their followers refused to see anything not advocated by their favorite leader.

Following those who presume to be specially qualified leaders has done much to discourage independent Bible study, because they have been taught to believe that they have no right to seek for more light than has been given to them. This has divided the church into two classes, the clergy and the laity. We would do well to heed the injunction of the Apostle in Acts 10:34: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.

The Scepter and the Sovereignty

"The Scepter shall not depart from Judah, nor a lawgiver from between his feet (of his seed) until Shiloh (a title of Messiah) come, and unto him shall the gathering of the people be." Gen. 49:10.

The Scepter and the Sovereignty is one and the same thing, and it has always mean the right to rule. King Albert of Belgium is denied the right to rule by the Germans, however, the sovereignty of Belgium rests in him, which no doubt will be exercised by him when the restraint has been removed. So we must not expect to always find the scepter of Judah on the throne.

It is claimed by some that the scepter of Judah descended from David to his son Nathan, thence to our Lord by his mother. We believe we can show from the scriptures that this is not correct. Without casting any reflection on anyone, what we all want (we hope) is the truth on the subject, regardless of the channel through which it comes.

If we can show that the scepter of Judah, or the sovereignty of David, did not pass to Nathan, and can trace its descent from David to our Lord, it ought to satisfy our hunger for the truth.

Let us notice II Chron. 13:5: "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and his sons by a covenant of salt?" Now as David had many sons, we must learn from the scriptures which one was the Lord's choice to receive this scepter, or sovereignty from David, and learn if Nathan had any part or lot in this matter. Let us notice I Kings 2:13, 15: "And Adonijah, the son of Haggith, came to Bath-sheba the mother of Solomon . . . . And he said, Thou knowest that the kingdom was mine, and that all Israel set their face upon me, that I should reign: Howbeit the kingdom is turned about, and is become my brother's: for it was his from the Lord." Thus we see that David's sons living not acknowledged Solomon as the Lord's choice, but let us not be satisfied with just one scripture, as we want to be sure. I Chron. 22:9, 10: "Behold a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about, for his name shall be Solomon (which means rest), and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever." One more, I Chron. 26:4-6: "Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah the house of my father; and among the sons of my father he liked me to make me king over all Israel: And of all my sons (for the Lord hath given me many sons) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

But, you may ask, at the death of Solomon, could not the kingdom have reverted back to Solomon? That is not the question we are discussing. Did the sovereignty of David descend from David to Nathan? that is the question. We answer, no, it did not, and offer the following proof (I Chron. 29:23-25: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and all the mighty men, and all the sons likewise of David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel."

Now to the question, could not the sovereignty of Solomon revert back to his brother? We answer, yes; if Solomon had been without an heir, his brother would have reverted back to his oldest brother, but that was not Nathan, but it was Adonijah. But did it revert back? We answer, no; as Solomon had an heir who did inherit the sovereignty and the kingdom. Let us notice II Sam. 7:12-15: "And when thy (David's) days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom, he shall build an house for my name, and I will establish the throne of his kingdom forever. . . . If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men, but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee." Now, what does this language mean? First, it means that God made the same covenant with Solomon that he made with David, his father, the same language is used, an unconditional promise, that the sovereignty or scepter should not depart from his seed. Second, that if he commit iniquity, he would be chastened, that is, the right to rule Israel would be taken away, which was the "stripes of the children of men," but the descent of the sovereignty would be sure. The scepter should not depart from David, or Solomon, forever. That is, there should always be an heir to receive the scepter, and pass it on to his successor, and we do have a complete record of the descent of the scepter, or sovereignty, down to our Lord (see Matt. 1.) at which time the scepter departed, as our Lord had no heir.

It is objected, that God did take the rule of the ten tribes away from Judah, and it was given to a tribe, of which nothing is said about the scepter. This is true, but the right to rule was the scepter of Judah are two different things, and this was only the chastisement of men. Let us examine I Kings, 2:4: "That the Lord may continue his word which he spake concerning me, (David) saying, if thy children take heed to their ways, to walk before me in truth with all their hearts and with all their souls, there shall not fail thee (saith he) a man on the throne of Israel." It should be noticed that this is a conditional covenant, which depended on the obedience of the sons of David (not Israel as to whether a man should fail them on the throne of Israel or not. This conditional covenant was broken by Solomon. Let us see what his chastisement was (I Kings 11:9-13): "And the Lord was angry with Solomon, because his heart was turned away from the Lord God of Israel, which had appeared to him twice, and commanded him concerning these things, that he should not go after other gods: but he kept not that which the Lord commanded, wherefore the Lord said unto Solomon, for as much as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and give it to thy servant, notwithstanding in thy day I will not do it for David thy father's sake, but I will rend it out of the hand of thy son, howbeit I will not rend all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

Had God taken the rule of the ten tribes away from Solomon, and given it to Nathan, there might be some grounds for saying that the scepter descended through Nathan, but the rule of the ten tribes was taken from the tribe of Judah, and given to Jeroboam, of the tribe of Ephraim.

But the kingdom was not taken from Solomon, so the rule of all Israel passed from Solomon to his son Rehoboam, and the scepter went with it, but the rule of Judah, and Benjamin remained with Jehoboam and his sons until the time that the universal dominion was to be given to the Gentiles. So the scepter, or sovereignty, passed from David to his son Solomon, and from Solomon to his son Rehoboam, and from Rehoboam to his son, and so on down the line.

There does not seem to be any question about the right to rule Judah, until Jehoiakim is reached. Some seem to think he had no right to reign because his brother Jehoahaz had been declared king by the people. Jehoahaz came to the throne in accordance with the Divine order, but he was deposed by Pharaoh-necho king of Egypt, and taken to Egypt where he died without an heir. Jehoiakim was next in line to receive the kingdom by right of inheritance, so Pharaoh-necho placed him on the throne, which was in accordance with the descent of the scepter, or sovereignty.

Jehoiakim resigned with all the right and authority of any of his predecessors for three and one-half years, when the divine right to rule was taken from him and given to Nebuchadnezzar (Dan. 1:1-2): "In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem and besieged it. And the Lord gave Jehoiakim, king of Judah into his hand, etc." While the Divine right to rule was taken from Jehoiakim, the kingdom or sovereignty could not be transferred, neither could it pass away until Shiloh came, for the Lord had spoken it. Therefore the line of the descent of the sovereignty from Jehoiakim were under Divine protection, as the scepter could not be transferred.

While the Divine right to rule Jehoiakim was taken from Jehoiakim, and given to Nebuchadnezzar, in the third year of Jehoiakim's reign, which was six hundred and six B. C., he was restored to the throne of Judah, as God would not permit his removal without a just cause. He was sold by God's prophet, Jeremiah, the Lord's servant, to serve and serve the king of Babylon, he would remain on the throne, otherwise he would be removed. So Jehoiakim became a vassal of the King of Babylon.

We think it will not be out of place here to digress from this subject and show why the captivity was divided into three installments. First, be it remembered that the children of Israel did not observe the jubilee sabbaths according to God's commandment. While apparently God did not seem to take any account of their half-hearted service, it was not so ("because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil." Eccl. 8:11). And even so now, "Whatsoever a man sow, that shall he also reap." We find that the observance of these Jubilee sabbaths under the rule of the Judges was far better than it was under the reign of the kings, and God would no longer accept of their abominable service. Hence at the close of the tenth-centic Jubilee, which was just nine hundred and fifty years after their entrance into the land, Canaan, and six hundred and six B. C. So the first nine-teen years of the captivity, their punishment was in proportion to their observance of the Jubilee Sabbaths. That is, had they observed the Jubilees altogether, and have not celebrated them at all, they all would have gone into captivity in the first year of Nebuchadnezzar, but God gave them credit for all service rendered during that 950 years, and then required enough more to satisfy his justice during these thirteen years of partial captivity. We believe you will get our thought.

(To be continued.)

The article by Bro. N. E. Nelson is unavoidably crowded out this week. Be patient, friends, and all will get a hearing.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$168.00
Paid in	2.00
Total	$170.00
Paid out	$175.00

Ann Arbor, Mich.

Enclosed please find money order for your good paper. Thanking you for your kindness in sending it, although I was tardy in renewing my subscription.

Yours respectfully,
MRS. N. SCHNEIDER.

The 46th Year

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Innocent Workmen Betrayed by Unscrupulous Grafters

BUILDING TRADES BOOM STARTED UPWARD

J. R. JOHNSTON, PRESIDENT OF JOHNSTON BROKERAGE COMPANY, HANDLERS OF WINDOW GLASS, PREDICTS PHENOMENAL BUILDING REVIVAL AND TIPS OFF GLASS MANUFACTURERS TO PREPARE.

The building trades are preparing for one of the largest booms in the history of the country and extensive preparations are being made for the spring opening, which promises to begin early.

Since the beginning of the war building construction has suffered, home building has been at a standstill, while the demands for houses have been on the increase. The demand for homes is not going to stop. The suspension of war construction work, shipbuilding and military camps will release men and material for home building, while the lifting of the restrictions on fuel will start in operation brick plants and other industries, the products of which were diverted to "over seas" or were otherwise being consumed in the prosecution of the war.

J. R. Johnston, of the Johnston Brokerage Company, Pittsburgh, one of the best informed men in the country on building, having old established agencies for window glass through this country and Canada, in discussing the immediate future said:

"Reports from architectural publications, contractors, and those dealing with building materials, indicate that hundreds of millions of dollars will be spent for the new construction during 1919. With a limited production for the next three months, the window glass industry should be in a most healthy condition to reap the benefits of this prosperity.

"We don't feel that there is any risk attached to carrying present stocks, or for any sash house or dealer to carry normal stocks of window glass. Common sense will prevail with the manufacturers, and it should extend all along the line. It is foolish now for anybody to sacrifice stocks for the reason that there is a temporary dullness. We are in every way equipped to increase our activity when the demand justifies. To us the course seems clearly laid out and should be plain to everybody connected with the industry—that by the co-operation that has existed during the past three or four years we have nothing to fear. All we need is a little patience. We are certainly going to experience several years of the greatest building activity that the world has ever known. Some of our manufacturers have gone so far as to say that they would rather remain idle this year than to disturb the prospects of wonderful prosperity that is to come within the next ten or twelve months.

"Stocks in the hands of the manufacturers are the lowest today that have been known for years. This is a fact that can be absolutely proven by a little investigation; and from our information, the jobbers' stocks are on the average below normal.

"Give this situation serious thought and we believe you will share our opinions.

"It is our opinion that the production will not in any sense exceed the requirements of the country. As to costs, the skilled workers will only operate a limited period and are asking an advance, which they will probably receive; the factories have stored a large part of the materials that they will need for next season's output; fuel will be scarce and high priced; there will be no change in transportation, and skilled and semi-skilled labor will be slow in reaching lower levels. So there is every argument for continuing sales along current lines, and this applies to the distributors as well as to producers. A wage conference will be held in the first week of December, but it is not likely that a settlement will be reached at this first session, and granting that there will be no unusual delays, glass cannot very well be produced before the middle of January; it may be later. It is my opinion that at resumption only a small percentage of the factories will get under way early, so that the demand will equal and doubtless exceed the production during the winter."

It must be remembered that the glass industry suffered tremendously as a non-essential and during the greater part of this year the factories were closed and the glass workers were idle. The end of the war finds them preparing for resumption and this industry is a splendid barometer by which the building trades may be observed.

BIG OFFER OF HIGH WAGES HELD OUT TO DECEIVE HONEST WORKMEN

LABOR LEADERS BARGAIN AND SELL HONEST TOILERS TO THE HIGHEST BIDDERS. AUTOMOBILES, FAT SALARIES AND BIG EXPENSE ACCOUNTS FOR ORGANIZERS. THE OLD UNION GRAFT CASES IN CHICAGO GIVE INSIGHT INTO BIG CLEAN-UPS AND HOW LABOR IS SHAMEFULLY BETRAYED.

The big scandal attack to be opened in the mill districts against the employers of labor is on. The disturbers of industrial peace, with a wrecking crew that has not earned an honest day's labor in twenty years, have been imported into the various communities to start trouble.

Early during the week 300 honest toilers were invited to a meeting which was held in a small store room on the south side of this city and while there were addressed by a man who gave his residence as West Virginia. The hearers were told that somewhere in West Virginia employment at 76 cents an hour could be furnished them, but the names of the concerns who would pay this sum were to be withheld until those present were sworn not to reveal what they were to be told in the secret meeting which was to be held immediately following the present meeting and at which time the oath was to be administered.

The meeting was then adjourned and all except those who had been sworn and those composing the delegation of 300 were to retire. The reconvened meeting found the stately, well fed and fattened West Virginian posing as the orator of the occasion and in true West Virginian style, which has no respect for law and order, the eloquent flow gushed during which employers were portrayed as preparing to inflict the most heinous crimes upon their employees and to make all sorts of wage reductions with such reckless disregard for the employees that the employer might readily show there was no other thought in mind than to drive all toilers away from the industry. Of course the purpose of the management was to keep vast sums of invested capital idle and the stockholders naturally enough would be delighted when investments were not earning the usual six per cent.

The amazing feature is that honest toilers are deceived by the most irresponsible clap-trap and thus a feeling is engendered against employers which upsets the harmony that made it possible for thrifty citizens to earn sufficient wages from which to erect comfortable homes and encircle themselves with a family that is respected in every community into which they might enter.

An analysis of the "wrecking crew" that has been imported into the community to poison the minds of the toilers against the employers will undoubtedly reveal the startling facts that the principal members of this aggregation have not earned an honest day's wages for twenty years. That for two

(Continued on Page Eight)

With Full Hands and Heart

BIG TAX BURDENS FOR SMALL TAXPAYERS

ANOTHER JOHN LARKIN NEEDED TO COMPARE THE EXTORTIONATE HIGH RATES BEING PAID BY THE CITY FOR MUNICIPAL OPERATION—DR. J. P. KERR ALREADY BEING BOOMED FOR MAYOR.

The taxpayers of Pittsburgh are to be burdened with a tax millage of 25.23 mills, and with the county millage this will be increased to a millage of 3 per cent. Should a bond issue be floated this again will bring additional expense and thus soon the taxpayers will be paying 4 per cent. on property.

It is doubtful if a bond issue can be floated this year, owing to the desire of the government to begin soon another loan drive to meet the war expenses. The latter loan will offer bonds drawing four and one-half per cent. or five per cent. interest.

This interest would be entirely too high for the taxpayers, and without a liberal offer investors would hesitate to accept municipal bonds, when government bonds offering the same or higher interest could be had.

However, the budget tinkers are at work and there are those who demand that the city begin immediately the construction of its own garbage plant and the handling of the rubbage. This it is argued can be handled by the city at absolutely no expense, as the by-products are sufficient to meet all expenditures appropriated for this work. It is estimated that the fats, fertilizer, etc., extracted from the garbage, with the junk, netted the present company operating the garbage plant something like $700,000, and this large sum of money should go to the city. Cleveland is handling its own garbage and rubbage at a profit, with far better facilities than Pittsburgh, and Chicago likewise has succeeded in bringing about better facilities.

There are other items in the budget that should be excluded, and particularly big salaries should be curtailed. There are in one department 30 inspectors whose chief job during the past year has been to keep away from the office. There are in some offices a half dozen high salaried men doing the work which could be easily done by one man with a clerical force. The street men should have an advance, but these advances should be taken off the high salaried mahogany chair warmers. Curtailment is the cry, and unless something is done an uprising among the taxpayers may be looked for at the next councilmanic election. An analysis of the Controller's reports will reveal unprecedented increases in many items. Another John Larkin may arise to begin the analysis. It was Larkin in the old days that brought forth the startling sensations. There are those still living who have not forgotten that a comparison of the increases of the items may so arouse public sentiment that a complete change might be made in the complexion of the next councilmanic representatives. There is nothing to be feared from a ripper, the people will not suffer any further bungling in that line. One was enough. The candidacy of Dr. J. P. Kerr is again being advanced for mayor and with a military record who is going to defeat him? A reckless budget will increase his overwhelming chances. Indications are some indignation meetings may be held to protest against extravagances already being forecasted.

Rents cannot be increased, but taxes are to go up. What is the answer? How many of those who are increasing the taxes own renting property?

REJECT COMPENSATION

Phoenix, Ariz.—Trade unionists in this state are jubilant over their success in defeating a proposed compensation amendment to the state constitution by an overwhelming vote. The plan was urged by mine operators and the American mining congress. It was combatted by organized workers who rallied to the support of the Arizona state federation of labor. In condemning the plan the state federation called on mine operators to withdraw their proposal and unite with the workers in drafting a satisfactory compensation law. This suggestion was ignored.

The mine owners' defeat has been most emphatic and the trade unionists again announce their willingness to join in a plan to expand the theory of workmen's compensation on the basis of approximate justice to those who are killed and injured in industry.

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Enclosed find money order to pay my subscription for a year and $2 to gladden the heart of others.
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Enclosed please find renewal of my paper from October, 1918, to October, 1919, and oblige.
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Rome, N. Y.
You will find enclosed money order to renew my National Labor Tribune for 1919.
Yours truly,
E. T. LEWIS.

Greenville, Ohio.
Enclosed find money order for renewal of National Labor Tribune for another year to next April.
Yours,
JOHN BIXLER.

AN INTERESTING SERMON.

THE LAW OF RETRIBUTION

ST. LOUIS, MO., Dec. 9, 1906—The following is the text this week: "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandment." (Deut. 5:9, 10.) A report of the discourse follows:

No one of intelligence can question the fact that our text is corroborated by all our experiences in life. However unjust some may claim it to be that the children should inherit the weaknesses resulting from parental dissipations, and violations of the divine law. However atheism may question the existence of a God or infidelity doubt the inspiration of His Word, the facts remain. None can question the two facts of this text: (1) That sin and its penalty can be inherited, and (2) that God is merciful to such as renounce sin and turn to Him and seek to walk according to His direction. To whatever extent these blemishes upon evil doers and their children and these blessings upon well doers and their posterity may be termed natural laws and laws of heredity, it does not alter the result, because the Almighty is the One who made these laws of heredity.

Under the delusions handed down to us from the "dark ages"—that God had condemned to eternal torment all the children of men because of Adam's sin—we are all inclined properly enough to feel rebellious against any such decision or conclusion and to assert that from the standpoint of human reasoning it would be entirely unjust to torture the posterity of Adam eternally for his transgression—"original sin"—but as we get the eyes of our understanding opened to see what is the real penalty of sin—that it is death, extinction, and that our perfect parents, fully informed respecting the divine will, were culpable, worthy of death—and when we learn further that whatever is enjoyed by Adam's posterity in the way of life, however disadvantageous the conditions, is that much of divine leniency and mercy, and comes that much short of being the full penalty, death, extinction—then we begin to see that life under any conditions and disadvantages is still a boon, better than extinction. When further we begin to learn of the divine arrangement by which the race was redeemed from the death sentence by the sacrifice of Christ, and that this redemption guarantees an opportunity for eternal life to every member of Adam's race, then we begin to reverence and adore the Creator as not only just in His sentence of death, but now revealed to the eyes of our understanding as merciful in providing for our recovery out of that death, by a resurrection from the dead.

IN WRATH HAVE MERCY, LORD.

Recognizing the wrath of God as manifested in the death penalty not in an eternity of torture, we can see what the Scriptures everywhere declare, that the wrath of God is resting upon our race, that every member of it is subject to this penalty which came upon Father Adam and has been entailed upon all of his posterity. This is the curse, the condemnation everywhere referred to throughout the Bible. As we have previously seen, it is a death curse or sentence, but this includes all the incidentals leading up to death, such as mental, moral and physical degradation. The Almighty Creator did not wait for us to cry out for His pity and compassion, but from the very beginning, foreknowing our fall into sin, He had the plan arranged for our redemption and ultimate recovery from this condition of wrath, curse, death. We are informed that our Lord Jesus was the Lamb of God slain from the foundation of the world—in the divine purpose and arrangement—though only now being made manifest to the church and shortly to the world. Thus viewed there has been no injustice practiced against our race in allowing the children to share with their father Adam in his penalty. Rather they had esteemed it and do esteem it better than the sentence itself, and furthermore, in the Lord's providences the world's present experiences in the fall—and later on in the recovery from the fall in the hands of the great Redeemer during the millennial age—is to prove a lesson, a schooling, in the exceeding sinfulness of sin, which the race as a whole will never forget, and out of which many (now the church, later on the world) will draw lessons of wisdom and grace.

Looking still more deeply into the divine plan as it is revealed in the Lord's word for those who are His (Psa. 25:14), we find a particular reason why it was not only advisable, but necessary, that this law of heredity should operate in our race, even though it brought in its train a terrible list of experiences. The reason for this is based upon one element of the divine character—justice—the very element which at one time we supposed was violated by this law of heredity. As our eyes open to the teaching of the Scriptures we perceive that if God had not permitted His law of heredity to operate, but had permitted each individual of the race to come forth to perfection and to stand an individual trial, such as Father Adam was subjected to, it would doubtless have meant that at least one-half of the race, possibly more, would have deliberately chosen a course of sin, as Father Adam chose it. To expect more than one-half to be obedient would be unreasonable. Rather from what we see about us in the experiences of life, we would have been apt to conclude that only a very small minority, perhaps one-tenth, would have been obedient to God, while the remaining nine-tenths would have been disobedient. Some might ask, would not even that have been better than the divine arrangement as we see it operating now, that the whole race should suffer for one man's disobedience? We answer, No! . Not according to the testimony of the Scriptures. The Bible shows us that while this law of retribution has worked such terrible havoc in Adam and his race for now 6,000 years—while 20,000,000,000 have been born in sin and sorrow and pain, and after a few years of trouble have died in sorrow and pain—nevertheless in God's due time all of these shall have more favorable opportunities of knowing God's true character and of attaining to a full character development in his likeness during the millennial age. This means that probably many more will gain eternal life and blessing under the divine arrangement condemning all for Adam's sin, than if God had permitted each to be born in perfection and to stand his trial for life or death, as Adam did, and without a Redeemer and restitution possibilities.

CONDEMNED BY ONE, REDEEMED BY ONE.

A great economic law is connected with the divine arrangement; the condemnation of a race in one man's loins because of his transgression made possible the divine arrangement that a second man should pay the penalty for the first, and redeem both him and all who were in him at the time of his condemnation. This is at once a demonstration of divine wisdom and of divine justice. Suppose for instance that the law of heredity had not prevailed, had not been instituted by our Lord, but that each individual had come forth perfect and had been personally placed on trial and been personally condemned to death, would it not have required an individual saviour for each one condemned under such an arrangement? Surely it would. Hence, as on behalf of the race proven themselves sinners and been personally condemned, it would either have been necessary to have avoided redemption altogether or to have redeemed the sinner half of the race at the expense of the righteous half. Estimating the total number of our race at 20,000,000,000, justice would have been obliged to require 10,000,000,000 of perfect beings to be offered as the ransom price for the 10,000,000,000 of sinners. Under the very best estimation that we can possibly make, this would have required the death of all the perfect ones of the race as redeemers for all the imperfect ones, and what a havoc that would have implied—with just as many dying as under present conditions, namely, one-half as sinners, and the same number as redeemers, ransoms.

Besides, we perceive that it would not have been just on the part of the Almighty to have compelled the righteous ones to suffer for the unrighteous as their redeemers—hence there would have been no assurance even then that any but a fraction of the sinner race would have been redeemed. On the contrary, how wise, conservative and economical was the divine arrangement that by one man's disobedience under the laws of heredity the many would be born sinners and sharers in his penalty, death; and that then in due time one Saviour, one perfect one, the "Man Christ Jesus," might redeem Adam, and, redeeming him, redeem all of his race from the death sentence, the curse, the wrath of God, and as a result of the redemption obtain the right, the authority, the power during his millennial kingdom, and in association with his glorified church of the Gospel age, to bless all the families of the earth, and to uplift as many as would be willing out of all their ignorance, weakness and sinful and dying condition to al that was lost in Adam.

We have seen that in harmony with the divine law it would not have been just for the Heavenly Father to have obligated the righteous to die for the sinners, and that hence the redemption of the sinners would have been problematical—very doubtful. But on the contrary the Heavenly Father well knew in advance the loyalty of His first begotten, who is declared to have been the "beginning of the creation of God." (Rev. 3:14). He knew not only of His loyalty, but that His experience with Him in glory would every way qualify Him for the tests and the sacrifices necessary for the redemption of the race with His own precious blood. The Scriptures assure us furthermore that the Father set before Him some certain joys, certain blessings, certain promises, in connection with this work of man's redemption; as we read, "Who for the joy set before Him endureth the cross, despising the shame, and is now set down on the right hand of the majesty on high."—Heb. 12:2.

RETRIBUTIVE JOYS AND REWARDS.

We are to remember, too, that the Scriptures distinctly teach that the affairs of our world, sin, retributive punishment, the redemption through Jesus, the call of the Church and their suffering with their Redeemer, and the promises of future blessing and glory both for the Church and for the world, are subjects in which the angels of God are interested. As the Apostle Peter says: "Of which salvation the prophets have inquired and searched diligently. . . . . Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. . . . Which things when all the sufferings of Jesus and the Church would be completed, and when the glory time would come and recovery from sin and death conditions—when God's purpose would thus ripen and bear fruit in the recovery of those who fell from his favor in Adam's disobedience, but were redeemed by the precious blood.

The great lesson of what constitutes disobedience, and how serious a sin it is and what it would lead to if allowed to take its course was illustrated in man's experience, and all the hosts of angels looked on with amazement, no doubt. God's justice was fully demonstrated in the infliction of the death penalty and the permission of its inroads upon the mental, moral and physical perfection of His creatures, bringing many of the race down almost to brutality. God's love was manifested in the gift of His Son, in the arrangement of His plan by which, for the joy set before Him, Jesus might become Adam's redeemer, and the bridegroom of the elect Church, and ultimately the great King of Glory, who during the millennial age is to restore, revive and bless and test Adam and all his race.

CHRIST AND THE CHURCH CRUCIALLY TESTED.

We cannot wonder if all the holy angels looked on in amazement as they beheld the only begotten son of God leave the glory which He had before the world was and humble Himself to take human nature—to be born a man that He might redeem Adam and his race. It must have seemed wonderful to them, not only that the Heavenly Father would arrange such a plan, but wonderful also that the glorious "Only Begotten" "First Born" should be the one to whom the proposition would be made, to show his faith and love for the Father, to do His will to the extent of such a sacrifice, not only of glory, but eventually of life. They had yet to see a further operation of the divine law of retribution operating in Jesus for His blessing and honor. So intent were they in looking at the humiliation of the Only Begotten and then at His death that apparently they did not so carefully note the fact that the Heavenly Father had set before Him great joys—great blessings, great exaltation, when He should have finally finished His work.

Already the Only Begotten was next to the Father in glory and dignity, honor and power, what more of divine honor could have been bestowed upon even the First Born of every creature? The Only Begotten Himself appears not to have thought particularly of the promised glory; the joy set before Him, however, seems to have been that He would do the Father's will, and thus demonstrate His absolute loyalty even unto death. While, no doubt, it was a joy to the Lord to be the Father's agent in the rescue of Adam and his race from sin and death, nevertheless we believe that His chief joy in connection with the matter was that thus He might demonstrate to the Father His absolute love by His submission and obedience. Our Lord's own words were, "Father, glorify thou me with the glory which I had with Thee before the world was." (John 17:5). He knew of the Father's proposed high exaltation of Him as a reward, but He did not mention this; He would merely ask of the Father that when he had accomplished the divine purpose He might have back the same honor and position and divine favor which He had laid aside when He humbled Himself to become Adam's redemption price, the world's Saviour. Such modesty and loyalty are difficult for us to comprehend because of our fallen, imperfect conditions.

But the apostle explains to us, speaking under the power of inspiration, that because of our Lord's obedience in leaving the glory, becoming a man and dying for our sins—therefore God hath highly exalted Him and given Him a name above every name, that at the name of Jesus every knee should bow and every tongue confess of things in heaven and things in earth. (Phil. 2:10, 11). Elsewhere in the Scriptures we are assured that our Lord became partaker of the divine nature in His resurrection; that thus He attained a reward far above anything that could have been thought, not only above angels, but also far above His own pre-human condition. In thus rewarding the faithful the Lord is carrying out the spirit of our text—he has been exemplifying what is otherwise taught in the Scriptures—"whatsoever a man soweth that shall he also reap." (Gal. 6:7). Adam sowed disobedience, and he and his race have reaped a terrible harvest of degradation, suffering and death. The Only Begotten sowed obedience, as prophetically expressed of Him at the time of His baptism, "I delight to do Thy will, O my God, Thy law is within my heart." (Psa. 40:8). Laying down His life in harmony with the divine program was His sowing, and the reaping at the resurrection was glory, honor and immortality; the divine nature. How richly Jehovah rewards every demonstration of loyalty to Him and the principles of righteousness!

The same principle of retribution, good and evil, is manifested in God's dealing with His people during this Gospel age. Those who follow in the footsteps of Jesus and lay down their lives in harmony with the divine plan and co-operation in the same, are promised not only peace and joy and love and the Holy Spirit in this present life, but that by and by they shall be joint heirs with their Redeemer and Lord in His Kingdom, glory as His bride. But those who sow sparingly, the apostle assures us, will reap sparingly; those who sacrifice little will get a smaller blessing, and proportionately those who sacrifice nothing have neither part nor lot in the call of this present time, while those who, on the contrary, sow to the flesh may expect to reap corruption, death—the second death.

RETRIBUTION COVERING THE WORLD.

We have already seen that this law of retribution has operated in our race as a whole, bringing all under condemnation. We are all witnesses that it operates with greater intensity upon each individual according to his will, desire, intentions. Those who wilfully, deliberately violate conscience and the laws of nature step onward in the downward way, increase their difficulties. Every evil thought, every evil word, tends to break down the moral and physical and mental fiber of the transgressor, and according to the laws of nature help to hasten mental, moral and physical degeneration, disease, imbecility, etc. On the contrary those (outside the church, the world, heathen), who recognize with more or less clearness the principles of right and wrong, justice and injustice, receive under this law of retribution a measure of blessing, their mental, moral and physical fibers may be somewhat strengthened, and their characters and dispositions be considerably rectified, to their comfort and advantage even in the present life.

In the life to come, after being awakened from the sleep of death, during the millennial age or times of restitution, this law of retribution will still be enforced. When the eyes of understanding of all shall be opened and the clear light of truth shall shine upon all, the willing and obedient will quickly come into divine favor and receive the more abundantly of the restitution blessings, while those who in any measure or degree shall resist the light of that glorious day will make correspondingly slower progress toward the full perfection it offers, and those who persist in their opposition shall ultimately be destroyed in the second death. Furthermore, the Lord intimates clearly that the conduct of the present life, in either upbuilding character or deteriorating it, will mean proportionately more or fewer "stripes" in the life to come. Those who knew the Master's will and did it not will be beaten with many stripes; they by reason of the breaking down of their characters and the great demoralization of their consciences and powers will need and proportionately receive that much more chastisement and the corrective rod of discipline during the millennial age than if they had taken the opposite course of living in accord with their consciences.

The Lord declares that those who have sinned with little knowledge will receive proportionately fewer stripes. (Luke 12:47, 48). And this also is what we should expect under the divine law of retribution and compensation. There is a force and power in this teaching of the Scriptures respecting a future retribution with which the present life has to do, and which mean greater or less stripes or corrections by and by in proportion as the individual has been faithful to present responsibilities and light; there is a force in this that does not attach itself to the ordinary and unscriptural teaching that all who do not gain the prize of eternal glory now offered to the Church, the saints, will share alike in an eternity of torment, unthinkable and untellable in cruelty and atrocity. Let us hold fast to the teachings of the divine Word; let us remember that error never does sanctify, that our Lord and Redeemer has said in His prayer, "Sanctify them through Thy truth; Thy Word is truth."—John 17:17.

"ELSE WERE YOUR CHILDREN UNHOLY."

The apostle, addressing those who recognize the distinction between believers and unbelievers, the justified and unjustified, calls attention to the fact that the children of believers, especially where both parents are of the consecrated or saintly class, should be considered as sharers with them in their justification, in their reconciliation to God. This would apply only until such time as, having reached the age and development of personal responsibility, they should either endorse the faith of the parents or by slighting it should take their stand in opposition with the world. Supposing that all would recognize this fact, the apostle points us to an item which might cause confusion to some. The question relates to those children, one of whose parents is a consecrated child of God and the other an unbeliever. What would be the relationship of such children to God? Would they be counted as unbelievers because one of the parents was an unbeliever, or would they be counted as coming under divine protection and care because one of the parents was a child of the Lord? The apostle settles this question, and assures us that whether it was the father or mother who was a consecrated child of God, the child would be reckoned as his or hers, and therefore in relationship to the Lord on account of the merit of Christ's righteousness, and under the special providential guidance of the

(Continued on Second Page.)

THE PITTSBURGH CONVENTION

A general convention will be held at Pittsburgh, Pa., January 2-5, in Soldiers' Memorial Hall, corner Bigelow boulevard and Fifth avenue.

Those wishing to secure rooms please inform us as to sex, color, number in party and the price you are willing to pay. It is impossible to make arrangements before arrival; and so a list of rooms will be found at the Information Bureau, 305 Penn avenue. To reach the convention hall, take car 75 or 76, at Liberty and Fifth avenues, and get off at Soldiers' Memorial Hall. After the opening of the convention the Information Bureau will be located at the Hall. For rooms and further particulars write to R. H. Bricker, 1223 Goebel street, N. S., Pittsburgh, Pa.

NOTICE IS ALSO GIVEN that the annual meeting of the Shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY will be held at Soldiers' Memorial Hall, Bigelow boulevard and Fifth avenue, in the City of Pittsburgh, County of Allegheny and State of Pennsylvania, on the fourth day of January, 1919, at 10 o'clock in the forenoon, for the purpose of electing Directors and Officers and for the transaction of such other business as may properly come before said meeting.

J. F. STEPHENSON,
Acting Secretary.

HOW JESUS SECURED DIVINE RIGHT TO ESTABLISH HIS KINGDOM ON EARTH

Q. Who did Jesus die for and for what purpose?

A. The perfect man Jesus with a race of human beings in His loins, took the place of and died as a corresponding price for the created perfect man Adam who sinned and brought God's penalty for sin — death—on himself and by heredity on the entire race in his (Adam's) loins of which we are a part. 1 Timothy 2:5, 6: "The (perfect) man Christ Jesus, gave Himself a ransom (the Greek word, 'anti-lutron,' meaning corresponding price) for all (Adam and the whole human family) to be testified in due time." Christ Jesus as Michael, the General of Jehovah, is now establishing His kingdom on earth by overruling this stupendous World War so that the Allies and the United States could liberate the Holy City, Jerusalem, and all of Palestine in order that the Jewish people may have a national home where the ancient prophets including Abraham, Moses and David will be resurrected and be made princes (rulers) over the whole world as the earthly representatives of the great spiritual king, Christ Jesus. Psalms 45:16: "Thy fathers (the Ancient Prophets) shall be made princes in all the earth." The Great Jehovah speaking to His son, our King, Christ Jesus, in the Second Psalm, gives His divine right to establish His World-Wide Kingdom because of His faithfulness and loyalty. "Ask of Me (the Great Jehovah, who holds the nations in the hollow of His hand) and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession. * * * Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice (in the establishment of Christ's kingdom on earth with all its prospective blessings.)"

The purpose of Jesus' death is to save all mankind from perishing in death. John 3:16: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jesus died in place of Adam and his race, and as that lifts the penalty of death off Adam, it guarantees his awakening and that of the whole human race from the sleep of death. Acts 24:15: "There shall be a resurrection of the dead, both of the just and the unjust."

If you desire to learn more about how everlasting health, happiness and life in perfection will be brought to the entire human family including "our boys" who fell at the Front, take from your book-shelves Pastor Russell's Fifth Volume of "Studies in the Scriptures" and read the chapter, "A Ransom for All."

CHARLES E. KERNEY, JR.,
Secretary to the Late Pastor Russell.
Berea Road, West Park, Ohio.

WANTED—Zion's Watch Towers from 1909 to 1919 inclusive. Address Frank Wuttge, Jr., 1083 Fox street, Bronx, New York.

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BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. We'll help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

SUPPLEMENT TO "A LESSON ON CHRONOLOGY"

By E. E. Crouch

THE PASSING OF THE SOVEREIGNTY OF JUDAH

(Continued from last week.)

Let us return to our subject. It is evident that from the third year of Jehoiakim's reign that God recognized Nebuchadnezzar as having universal dominion (II Kings 24:1). "In his day Nebuchadnezzar, king of Babylon, came up, and Jehoiakim became his servant three years, then he turned and rebelled against him;" and also Jer. 27:6-9: "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, MY SERVANT; . . . And all nations shall serve HIM, and his SON, and his son's SON, until the very time of his land come. . . . And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon. . . . That nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."

Jehoiakim rebelled against God by breaking his covenant with the man whom God had given universal dominion, as recorded in Daniel 2:37-38: "Thou, O King, art a king of kings: for the God of Heaven hath given thee a kingdom, power, strength, and glory, and wheresoever the children of men dwell, and the beasts of the field and the fowls of the heaven hath he given into thy hands, and made thee ruler over them all."

Jehoiakim refused to listen to the Prophet of the Lord, Jeremiah, who pled with him to be obedient to the king of Babylon, and sent him a written prophesy to that effect, which Jehoiakim burned in the fire. Now listen what the Lord has to say to Jehoiakim by his Prophet. Jer. 36:29-31: "And thou shalt say to Jehoiakim, king of Judah, thus saith the Lord, thou hast burned this roll . . . Therefore, thus saith the Lord of Jehoiakim, king of Judah: He shall have none to sit in the throne of David . . . And I will punish HIM and his SEED and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, upon them, and upon men of Judah, all the evil I have pronounced against them, but they hearkened not."

This is the point that must be seen, and appreciated, that for three and one-half years, Jehoiakim sat on the throne of David, and Judah, with the Divine right to rule, which right God took away from him, and gave to Nebuchadnezzar in the first year of his reign, which was six hundred and six B. C. Therefore, never again would Jehoiakim or any of his seed sit on the throne of David, with the Divine right to rule. It is true that Jehoiakim's son (Jehoiachin) and Jehoiakim's brother (Zedekiah) sat on the throne of David, by the right of a covenant with Nebuchadnezzar, as his vassal or ambassador.

So Jehoiakim suffered death as a reward of his disobedience, as Jeremiah had foretold, as recorded in II Kings 24:6: "So Jehoiakim slept with his fathers; and Jehoiachin (Jeconiah) his son reigned in his stead." Jehoiachin continued the rebellion against Nebuchadnezzar set up by his father Jehoiakim, for we read in II Kings 24:9-12: "And he did that which was evil in the sight of the Lord, according to all that his father had done . . . And Nebuchadnezzar, king of Babylon, came against the City, and his servants besieged it. And Jehoiachin, the king of Judah, went out to the king of Babylon (surrendered), he and his mother, and his servants, and his princes, and his officers, etc." Had he not done this, he, and his seed in whom the scepter reposed would have been killed. Owing to his short reign, and tender years, he had no son old enough to succeed him on the throne, hence we read in verse 17: "And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah. This was only a business proposition with Nebuchadnezzar as he had no regard for the Jewish law. He desired a man with dignity, whom the Jews would obey, one who was able, and would render him his dues, and he thought he had found some qualities in the man he called Zedekiah.

Verse 19-20: "And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done, for through the anger of the Lord it came to pass in Jerusalem and Judah, until the Lord had cast them from his presence, that Zedekiah rebelled against the king of Babylon." And had the scepter of Judah reposed in this man, it would have passed away before Shiloh came. Let us notice II Kings 25:7: "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in fetters of brass, and carried him to Babylon," where he died.

Now you may ask, did Zedekiah sit on the throne of David? We answer yes; but not by the right of inheritance, or by Divine commission, but by a covenant with Nebuchadnezzar, as is proven by the following scriptures (Ezek. 17:12 to 16): "The king of Babylon is come to Jerusalem, and hath taken the king (Jehoiachin) thereof, and the princes thereof, and led them with him to Babylon; and hath taken the king's (Josiah's) seed (Zedekiah) and made a covenant with him, and taken an oath of him; he hath also taken the mighty of the land that the kingdom might be base (made weak) that it might not lift himself, but that by keeping his covenant it might stand. But he rebelled against HIM . . . Shall he prosper? Shall he escape that doeth such things, or shall he break the covenant and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth THAT MADE HIM KING, whose oath he despised and whose covenant he break, even with him in the midst of Babylon he shall die." This proves that God recognized Nebuchadnezzar as his servant, and Jehoiakim, Jehoiachin and Zedekiah as subjects of Nebuchadnezzar's.

Nebuchadnezzar could not trust the Jewish people any longer with self-government, so he destroyed the Jewish city, and carried them away to Babylon where they would be under his immediate rule.

We have traced the scepter from David to Jehoiakim; let us now trace it to where it departs from Judah. We have seen that Conniah (Jaconias as he is called in the New Testament) succeeded his father Jehoiakim on the throne, and that he was taken captive to Babylon, now let us hear what the Lord has to say about him by the mouth of his prophet Jeremiah. (Jer. 22:28-30): "Is this man Conniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? . . . Thus saith the Lord, write ye this man childless, a man that shall not prosper in his day; for no man or his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah." The peculiar wording of these verses proves that the scepter of Judah, and the sovereignty of David, reposed in this man and his seed, but that the Divine right to rule in Judah had been taken from the scepter of Judah and given to the Gentiles, for why was it commanded to write this man childless (which he was not, see 1 Chron. 3:16) if his seed was not in line to receive the right to rule? Again, Conniah had no brothers in whom the sovereignty, or the right to rule, could revert.

We find that God continued to show favor to this man Conniah (Jaconias) and his seed, even after they had been taken to Babylon as prisoners. Let us notice (Jer. 52:31-32): "And it came to pass in the seven and twentieth year of the captivity of Jehoiachin (Jaconias) king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodack, king of Babylon, in the first year of his reign lifted up the head of Jehoiachin, king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon." Thus we see Jehoiachin was favored above all other prisoners in Babylon. We might show how God's favor was shown to the sons of Jaconias, even after the return of the captivity, but we believe the above will suffice, as you can look it up yourself.

If none of his seed be allowed to rule over Israel, or Judah, why was it of such vital importance to rulers that Jehoiachin was favored above all other prisoners in Babylon. We

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JOBS WILL BE WAITING RETURNING SOLDIER BOYS

OUTSTANDING OBLIGATION OF EVERY AMERICAN MANUFACTURER IS TO TAKE BACK INTO HIS PLANT MEN WHO FOUGHT FOR WORLD'S DEMOCRACY—APPEAL GOES FORTH.

By STEPHEN C. MASON
President National Association of Manufacturers

The ending of the war will bring sharply to manufacturers the responsibilities as well as the opportunities of peace. To the industrial plants of America will presently be returned the great bulk of the over seas men who have contributed to the victory of civilization over degeneracy.

STEPHEN C. MASON

The one outstandiag obligation of every American manufacturer now is to take back into his plant the men who ceased their work to place their lives at the disposal of the nation. It is your plain duty to have an "open door" for opportunity and prosperity for every American soldier and sailor who seeks to return to his former employment and occupation regardless of how the position may have been filled during his absence in the service of our country.

Members of the National Association of Manufacturers are urged to recognize not only the patriotic duty and privilege, but the practical necessity and wisdom involved in giving absolute employment preference to our returning soldiers and sailors in the process of industrial readjustment. WE BELIEVE THAT THE COMPLETE RE-ABSORPTION OF OUR TRAINED MEN WILL GREATLY STRENGTHEN THE BULWARKS OF INDUSTRIAL FREEDOM as well as enable our industries to regain their proper efficiency.

Your former employees have demonstrated their unselfish loyalty to American principles, and when properly restored to their places in the economic and industrial life of the nation, will undoubtedly enhance the value of plant organization by demonstrating their well learned appreciation of co-operation, and their new sense of responsibility in carrying out plans and orders, for the good of the community as well as the individual.

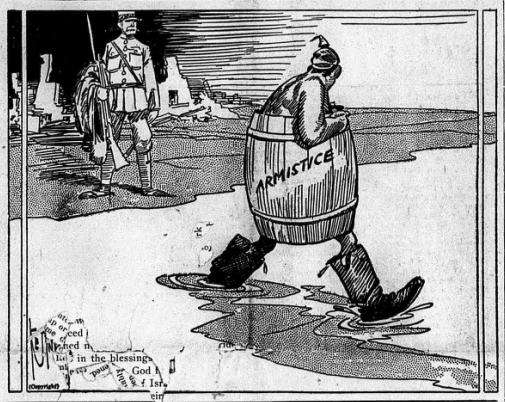
Approximately 2,000,000 fighting men will be returned to employment, when over-seas demobilization has been completed. They will constitute an army of better American citizens. Their influence and power in national affairs and industrial development is certain to make itself felt, for national good. It is recommended that employers MAKE IT A POLICY OF EMPLOYMENT TO TAKE ON AN EVEN LARGER NUMBER OF RETURNED SOLDIERS AND SAILORS THAN THAT REPRESENTED BY THE STARS ON THE MILITARY SERVICE FLAGS IN THEIR OFFICES AND PLANTS.

To the men who preserved the institutions and principles of America on the field and sea of battle, we should pledge our every effort and resource and pursue this patriotic duty as our organization policy.

The officers and directors of your Association urge all our members, throughout the United States, to see to it that every former employee is promptly and properly given preference in opportunity to return to his former or better industrial position, immediately after release from national service.

P. S.—How many stars are there in your service flag? Do you assent to our appeal?

Harmless



DON'T GET ALARMED PATIENCE IS THE CRY

DEPARTMENT STORE CLERKS ABLE TO HOLD JOBS AS MACHINISTS IN AMERICAN INDUSTRIAL TIME WAGES. A PARENTHESIS TO BRING ABOUT A SATISFACTORY SOLUTION GOOD TIMES AHEAD.

Employers of labor are now struggling with the most gigantic problems ever before handled, and it is absolutely essential that employees exercise the greatest patience awaiting the solution of the phenomenal undertaking.

In almost a night billions of dollars worth of war contracts have been cancelled with no substitutions for the work that has been stopped, while all other inquiries and orders made by private consumers were previously refused owing to the demands of governments for the entire output of the respective industries.

The cancellation of these orders has resulted in idleness for some employees. This has been taken advantage of by unscrupulous labor agitators who are interpreting the ending of the war and the sudden predicament into which employers have been hurled as an attempt on the part of employers to lower wages.

Practical workmen in every plant realize that department store clerks and men from office forces in a night became machinists. In the frantical rush to produce war material for which the cry of the Allies was loud and most urgent, men who never saw a lathe were put to work upon one and soon were able to earn $8 to $10 a day. Piece work was the slogan and all went well until things began to slow down and finally came the armistice. The latter condition compelled the producer to immediately seek the orders which were refused, but private consumers cannot pay the established Govern-

(Continued on Page Eight)

JOBS FOR 10,000 MEN OPEN IN PITTSBURGH

According to H. E. Robbins, superintendent of the United States Employment service for Western Pennsylvania, between 7,000 and 10,000 laborers are needed by the manufacturers of this district. Canceled war contracts have been rapidly substituted by peace-time demands, representing orders that have been accumulating for four years.

NEW MILL ANNOUNCEMENT

The Carter Iron and Steel Co. of Port Dodge, Iowa, is installing a 10-inch mill with two four-door coal furnaces.

The engine and mill are on the foundation, the furnaces and boilers are up. Expected to begin operation in about three weeks and expect a steady run.

Competent workmen wishing to know more about this proposition will communicate with Jack McGaff, general manager, Carter Iron and Steel Co., or to Jack Dodge, care Wahkonsa Hotel, Fort Dodge, Iowa.

BENJAMIN F. JONES

Benjamin F. Jones, aged 60, vice president of the Amalgamated Association of Iron, Tin and Steel Workers of America, died Sunday morning in his home in Bainton avenue, this city. He was born in Wales. He was a member of the Pittsburgh Lodge, No. 46, L. O. O. M. He leaves two daughters, Mrs. Claud R. Bassett and Miss Sarah Jones; a son, B. F. Jones; a sister and a brother. The funeral services were held Tuesday afternoon.

CASUALTIES NOW 236,117

Washington—General March, chief of staff, United States Army, announces that the total casualties from all sources in the American expeditionary forces up to the signing of the armistice were 236,117, divided as follows:

Killed and died of wounds, 36,154; died of disease, 14,511; died from other causes, 2,204; wounded, 179,655; prisoners, 2,163; missing, 1,160.

FINAL DRIVE FOR W. S. S. TO END DECEMBER 31

CALL FOR ACTIVE LEADERS TO GET BENEATH LOAD—BUSY INDUSTRIAL LEADERS RECALLED TO SERVICE—J. FREDERICK BYERS NEEDED TO INJECT PEP ON THE LAST LAP.

Dec 19-Nov

The War Savings Stamp campaign has again been given a new impetus and had the original army been kept at the work for a short time longer there is no question but that it would have gone over the top long before this.

Probably one of the most active and energetic workers was J. Frederick Byers, vice-president of that old and established concern, A. M. Byers and Company. Mr. Byers lent his efforts and enthusiasm in this drive with such remarkable success that not a household in the Pittsburgh district was without one or more champions sounding the slogan of "save! save! save!"

Meetings in the morning, meetings at noon and meetings at night and the latter extended well into the early morn all single to the purpose of educating the nation's population to the necessity of saving and at the same time giving Uncle Sam another boost in the World War. However, the energies of Mr. Byers and others were also needed in other channels which sought men of rare executive ability and W. S. S. was destined to get along on the big boost given while the Third Liberty Loan and the Fourth were lifted over the Top at break neck speed, followed by the United War Work campaign for $170,000,000. Another loan is already forecasted but Director McAdoo is urging most vehemenently the need of again getting under the W. S. S. That J. Frederick Byers now come forth and give the W. S. S. drive a real galvanized lift is the demand if that loan is to be a success. There must be some pep put into the work and the shirkers must make good the pledges. The opinion prevails that sufficient pledges have been made but there has been lethargy.

This has crept in because Byers, with others, has been directing his efforts in other philanthropic channels. Being unable to handle all the jobs at once, interest has lagged in W. S. S. Byers, like all industrial leaders, shuns publicity. He seeks none, but that publicity is essential to the success of the loan is admitted. How much change do you want in War Savings Stamps?

CHIEF DETECTIVE BRAUN MAKES SUCCESSFUL CATCH

CRITICS OF COUNTY DETECTIVE APPLAUD HIS ABILITY IN FERRETING OUT CRIMINALS—DISTRICT ATTORNEY'S OFFICE WINS FAVOR WITH PUBLIC.

The arrest of the Assistant Cashier of the First National Bank of Bridgeville for the camouflage hold-up reflects considerable credit on Chief of County Detectives Robert Braun. It was thought at first that the perpetrators of the crime would escape but Chief Braun has shown that he has measured up to every obligation the successful administration of the office requires. Braun was Deputy Sheriff prior to his appointment as Chief of County Detectives. There was skepticism expressed as to his ability to measure up to the exacting duties but his success in handling the office since his appointment has established confidence in him.

The present cleaning up of the Bridgeville bank robbery is another instance that has attracted wide attention and Chief of Detectives Braun is establishing a splendid record for the office of District Attorney Harry H. Rowand.

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Enclosed find money order for one year's subscription to your paper commencing with next issue.
CARL E. LUN

National LDA

AN INTERESTING SERMON.

GOD'S GIFTS AND CALLINGS.

MARION, OHIO, Dec. 16, 1906.—The following is the text this week: "The gifts and callings of God are without repentance." (Rom. 11:29.) He said:

The Apostle in our text, and the Scriptures everywhere, assure us that God knows the end from the beginning, and that all of his purposes shall be accomplished eventually. Such wisdom we finite beings are unable to comprehend, and yet we all recognize the fact that our God must be greater than we, not only in power, as our Creator, but also in wisdom and in all the attributes of perfection. Those who thus recognize an Almighty One will not expect to comprehend fully all of his powers, for such a comprehension would imply equal or superior wisdom or ability on our part. Our Lord freely declares to his greatness as well as his unchangeableness and the superiority of his plans and arrangements to anything that we have ever comprehended.

God says through the prophet, Your ways are not as my ways nor your plans as my plans; for as the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts. (Isa. 55:8, 9.) Again, "The word that goeth out of my mouth shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereto I send it." (Isa. 55:11.) And again, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.) The inference of this last citation is that Israel has come so far short, been so rebellious against divine favors, that if it were possible to imagine God as a changeable being, we might surely expect that he would rescind his covenant engagements with that people and utterly destroy them. The same thought is emphasized by another Prophet, who—after telling of God's coming favor to Israel and to other nations in their restoration to "their former estate," the forgiveness of their sins and the remembrance of their iniquities no more (Ezek. 16:52-63)—tells them frankly, "Not for your sakes do I this, saith the Lord God, be it known unto you: Be ashamed and confounded for your ways, O house of Israel."—Ezek. 36:22, 32-38.

Only those who come to know God in the fullest and truest sense through the enlightenment of the holy Spirit and the instruction of the Scriptures can have this confidence in God's unchangeableness. And O, what a peace and a joy it gives them to realize that, having become the children of God through faith in Christ, nothing can separate them from his love and care, and from the inheritance of his exceeding great and precious promises. (2 Pet. 1:4.) That is, no outside influence can separate them—only their own willful rejection of the Lord nor his favor can work separation. He is faithful who called us, who also will do it—do all that he has promised; no failure therefore will be ours.

GOD'S GIFTS TO ABRAHAM'S SEED.

From Genesis to Revelation the Word of God sets before us the Abrahamic Covenant as the primary statement of the divine plan for human salvation. The Apostle declares this, saying, "God preached beforehand the Gospel unto Abraham." (Gal. 3:8.) True, that message of favor or good tidings has since been elaborated and opened up to the Lord's people, not only by the testimonies of our Lord and the Apostles, who continually referred to that covenant of grace as the basis for all of our hopes. The Apostle Paul speaks of it, saying, "Which hope we have as an anchor to the soul both sure and steadfast, and which entereth into that within the vail, whither our forerunner is before entered." (Heb. 6:19, 20.) The Apostle does not applies some of the precious features of that Covenant to Christians—Spiritual Israelites; but this does not alter the fact that the promise itself was primarily to Natural Israel, as the Apostle shows. Spiritual Israel is to get the cream of that Covenant, but Natural Israel is yet to have a goodly portion of divine favor in harmony with that promise;—yea, all the families of the earth are vitally interested in it. It reads, "In thee and in thy seed shall all the families of the earth be blessed."—Gen. 12:3.

Faith in this promise has been a condition for a share in its blessing for the thirty-seven centuries since it was given. Abraham believed, and this was the basis of the covenant; Isaac and Jacob believed, and thereby shared its hopes and joys and comforts. The nation of Israel believed, and all were accepted of God as his holy people, separate from other nations. But faith was not strong in all of the nation, nor did they all have obedience. Indeed it was the unbelieving condition of heart in the majority which led that people so frequently into idolatry, until by captivity amongst the heathen the Lord sifted out the unbelieving, and in the return from Babylon brought together a remnant of 50,000 of all the tribes out of the hosts who went into captivity. These restored Israelites never afterward showed signs of faithlessness to the extent of idolatry, and we find them at the time of our Lord's first advent the most religious people in the world.

Their faith in God and in his promise or covenant to Abraham was strong, nevertheless another condition was set up, namely, a kind of spiritual pride. They felt themselves worthy of the honor which God had bestowed upon them—that he desired to carry out a certain plan and could find no other people as suitable as themselves, and was so dependent upon them that, without their co-operation, and all were accepted of God as his, his word of promise to Abraham would fail. This spiritual pride, the Scriptures point out, prevailed to such an extent that only a comparatively few were in right condition of heart to be pleasing to the Lord, and only to these therefore was God's favor in Christ specially manifested. Thus we read of the majority of those who rejected Jesus and the few who accepted him the Apostle's declaration that Jesus came unto his own and his own received him not; but as many as received him to them gave he privilege to become the sons of God, even to them that believed on his name—who accepted him as the Saviour, the sent of God.—John 1:11, 12.

This was a crisis in the affairs of the seed of Abraham according to the flesh—a testing time—a judgment as to whether or not they were fit to be God's holy nation. Their rejection of Jesus and his testimony showed that they were not fit as a nation for Gods' purpose. But God's favor toward that people was manifested in the fact that he rejected none of those who were fit for his purpose. These "Israelites indeed in whom there was no guile" were favored of the Lord in that to them it was given to know the mystery of the Kingdom—to appreciate the special features of God's plan in connection with his election of a little flock to be his Kingdom class, joint-heirs with Christ. The Apostle adds his word just at this point, saying, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. 11:7.

"THE ELECT OBTAINED IT."

What does the Apostle mean by this statement? Who were the elect, and what did they obtain? Who were blinded, and what is their portion?

Elect here is used in the sense of the chosen, the acceptable. Primarily our Lord Jesus was the acceptable Jew—the one who kept the divine law particularly, and demonstrated his loyalty to God even unto death, even the death of the cross. The Scriptures assure us that our Lords' previous acquaintance with the Father, establishing his confidence in God's faithfulness, constituted much of his strength in the trials and difficulties of his consecrated life and in his faithfulness even unto death. He was with the Father even before the world was, knew of his faithfulness, and learned to trust him even where he could not trace him, and that all of his promises were sure. So when it came to the laying down of his life in obedience to the Father's arrangement, as a Redeemer for all, for Adam and his race, his faith enabled him to come off more than victor, more than conqueror—enabled him to rejoicingly do the Father's will, as it is written of him, "I delight to do thy will, O my God; thy law is written in my heart." Jesus, as the only born under the Law who ever kept the Law or was able to keep it, became "heir of all things"—every feature of the divine promise made to Abraham thus came to him as the sole heir of that Abrahamic covenant. He was the seed of Abraham, and through him and him alone could the blessing of God proceed. The Apostle expresses this in Galatians 3:16.

But it was the Heavenly Father's plan, as the Apostle declares, to bring many sons to glory through the Only Begotten Son, the Captain of our salvation—or literally forerunner as well as guide. The Scriptures beautifully picture these sons as the Bride class, which God purposes shall be selected from the world to be associated with his Son in the Kingdom. Hence, as soon as our Lord Jesus has finished his sacrifice, the work of selecting those who would be associated with him in the chief favor of the Abrahamic covenant began. At Pentecost God recognized those who had already shown themselves Israelites indeed by their acceptance of Jesus as Messiah and becoming his disciples; and this same Pentecostal blessing extended still further to that nation to seek and to separate to the Lord every true Israelite in whom there was no guile. Therefore the Lord directed the apostles that, while eventually their ministries should be to all people, yet they were to begin at Jerusalem—begin with the Jews.

The Apostle Paul declares on this subject, "It was necessary that the Word of God should have first been spoken to you" (the Jews.) God's plan made this necessary, for he had purposed to give Abraham's natural posterity the first and highest opportunity under this covenant. However, God foreknew that there would not be enough Israelites indeed of the natural seed of Abraham to fulfill the required or foreordained number, to constitute the Bride of the Messiah and his joint-heirs in the blessings and favors of this covenant. Hence, as the Apostle points out, God foretold through the prophets that he would take but a remnant of Israel, and would extend opportunities to the Gentiles to be fellow-heirs with them, while the mass of the Jewish nation would be cast off in blindness. Thus the work of selecting the Bride of Christ under this Abrahamic promise began with natural Israel and ultimately proceeded to every nation—even "as many as the Lord your God doth call." (Acts 2:39.) True to the picture of the prophetic atonement, the remainder of the nation of Israel became so blinded to the conditions and promises of the very covenant in which they trusted that it has been easier for other peoples to see, to accept, the Messiah and the fulfilment of that covenant than for the Jew. While there is a blindness upon the world in general as respects God's mercy and favor, yet this blindness is specially upon the Jew, and fewer of that nation than of any other, perhaps, have been found ready for the divine message and blessing.

THE GOSPEL AGE A PARENTHESIS.

When we get a clear view of the matter we perceive that this entire Gospel age, from the death of Christ to the second advent, is in many respects a parenthesis in the divine plan. During this period a work has been going on which no Jew had ever expected. Nothing was said to them in the Law or in the prophets respecting a spiritual class of Israelites, to be changed from human nature to divine nature and made like unto the angels, heavenly beings. True, this class was referred to in the Law in a figurative way, in that they were typified by the High Priest and the under-priests, by Melchisedek and by Moses, who was a figure of the great antitypical Leader, who ultimately was to bring the people from under the power of Satan, the antitype of Pharaoh, and from under the dominion of sin, the antitype of ignorance, darkness, bondage, the antitype of Egypt, into the glorious liberty and privileges of the children of God, typified in the land of Canaan.

But these types and shadows of good things to come were not seen nor understood previous to the coming of the holy Spirit at Pentecost, and have not been understood since except by those who are partakers of the same spirit of anointing. But Abraham and Isaac and Jacob and all the prophets looked for and expected a Kingdom of God under the whole heavens—in the earth, and not a heavenly or spiritual Kingdom. This spiritual phase of the matter—that Messiah was to be a spirit being, far above angels, principalities and powers and every name that is named, and that the Church of the First-born One, selected during this Gospel age, are to be with him and to be like him on this spirit plane—these things were not revealed in times past. Hence the Apostle calls this matter the "mystery"—the mystery hidden from past ages and dispensations, but now made known unto the saints.—Eph. 3:3.

With the end of this Gospel age the parenthesis closes, and the general outward fulfilment of God's promise to Abraham continues just as though this parenthesis of time had not intervened. As soon as the last member of the Church shall have been glorified, the seed of Abraham in its fullest, completest sense as God meant it to be, as men did not understand it, would be fulfilled. The Apostle refers to this and shows that the Church as the espoused virgin, shortly, at the second coming of Christ, will become his Bride and joint-heir in this promised Kingdom, and be with him an inheritor of that Abrahamic covenant and have the privilege of administering its blessings to all the families of the earth. The Apostle's words addressed to the Church are, "If ye be Christ's (Bride) then are ye Abraham's seed and heirs according to the promise." (Gal. 3:29.) So then Christ and the Church, his Bride, must be completed before the Anointed Messiah will be complete and begin the work of blessing all the families of the earth.

THE FIRST WORK OF THE "SEED."

This brings us to the exact point referred to by the Apostle in our text. In the preceding context he had been telling us that the natural Israelites were broken off from divine favor, were turned aside in blindness, that the Spiritual Israelites might be developed. Then he assures us that the blindness is not perpetual and total, but shall continue only until "the fulness from the Gentiles shall have come in"—until the fulness of the specially elect ones, Spiritual Israel, shall have been completed from amongst the Gentiles, added to the remnant of natural Israel found worthy of the favor as "Israelites indeed." The Apostle tells us that these "all Israel shall be saved." We are to take these words in harmony with their connections; we are not to suppose that the Apostle means that all Israelites are to be saved to the spiritual, divine nature, because he has already told us that this will not occur until the elect class is completed, and it is the elect class alone that gets the divine nature. Neither are we to understand the Apostle to mean by these words that all Israel will be saved to eternal life by restitution processes, bringing them up to full human perfection. The opportunity to thus come to perfection and everlasting life is a part of God's provision for them, but the Apostle is not here speaking of this. He is speaking of their being saved from the blindness which came upon them when they rejected Messiah—all Israel shall be saved from their blindness.—vs. 26, 27.

The Apostle here refers to the promise of the New Covenant, which elsewhere he quotes at length from Jeremiah 31:31-34—"The days come, saith the Lord, when I will make a New Covenant with the house of Israel and the house of Judah"—"after those days, saith the Lord, I will put my laws in their minds and write them in their hearts, and I will be to them a God and they shall be to me a people: and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest of them. For I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more." (Heb. 8:8-12.) The Apostle had this promise in mind, as well as others which declare that in due time God will regather the scattered people, bringing them back into his favor, have mercy upon them and blot out their sins. This New Covenant will become operative as soon as the Church has been glorified. The Church will be the heir of God under the Abrahamic Covenant, while Israel will be the heir of God's favor under the New Covenant, which will apply to Israel first and subsequently to all the families of the earth.

The Apostle emphasizes this matter and leaves no doubt respecting his meaning when in the twenty-eighth verse he says, "As concerning the Gospel they are enemies for your own sakes; but as concerning the election they are beloved for the fathers' sakes." What could be more plain, more simple, than this statement? Who could misunderstand that the Apostle is here referring to Natural Israel, broken off from special favor and relationship to God, that the favored ones from amongst the Gentiles might be gathered into membership in the Church of Christ, Spiritual Israel. And how strong, how convincing, is the statement that, in harmony with divine predestination on the subject, Israel is not forever cast off from divine favor, but is included amongst God's elections—elect of God as a people, not to the highest place, the spiritual, but to have the first and highest blessing of all the families of the earth under Messiah's Kingdom, and this not for their own sakes but for the fathers' sakes—for the sake of Abraham, Isaac and Jacob—for the sake of God's promises made to them—for the sake of all the faithful of that nation who walked with God, and to some of whom the Apostle makes reference in his list of ancient worthies in Hebrews 11.

Notice in the Apostle's reference to the faithful ancient worthies that, after declaring that "they had this testimony that they were pleasing to God;" he proceeds to say that "they received not the promise." Why, Because they were not as worthy as those called during the Gospel age; We think this not the reason, but that they lived before the time for the call to the spiritual class. The Apostle proceeds to show this distinction in the gifts and callings of God, saying, "These all having obtained a good report through faith received not the promise, God having provided some better thing for us (the Gospel Church), that they without us should not be made perfect,"—(Heb. 11:39, 40.)

In other words, God's callings and selections are definite, positive, separate and distinct, as the various wheels in a great machine are separate and distinct from each other, while they all co-operate together in the work for which the machine is constructed. Note a further evidence along this line in the fact that our Lord said to John the Baptist, "There is not arisen a greater prophet than John the Baptist," and then he added, "And yet I say unto you the least in the Kingdom is greater than he." (Matt. 11:11.) Here the Kingdom class, the Gospel Church, the Bride class, is declared to be superior in every way, so that the least one in it would be on a higher plane than the highest one on the earthly plane—John the Baptist being admitted to be one of the highest amongst the prophet class and therefore to share amongst the highest honors that will come to that class.

"THE GIFTS AND CALLINGS OF GOD."

Putting the foregoing matters together we find, first, that God's principal gift or favor or call to his service was to his only begotten Son, our Lord Jesus, who in obedience to that call left the glory which he had with the Father before the world was, humbled himself, became a man, and as the man Christ Jesus tasted death for Adam and all his race, as our ransom price, and was subsequently highly exalted of the Father above angels, principalities and powers to the divine nature, glory, honor and immortality, and all power in heaven and in earth, that he may now in this glorified condition carry out to the full the Father's gracious plans respecting our fallen race. We see, secondly, the selection of the Bride class, to be associated with Christ in his Kingdom—composed, first of those Israelites who were of proper condition of mind to receive our Lord at the first advent, and then of others from amongst the Gentiles of similar condition of heart.

Thirdly, we see that in previous times God had a special people who are to be connected with his plan—associated with the glorified Christ in the Kingdom work, only on a lower plane, on the earth plane. "They without us shall not be made perfect." The Church must be perfected first by the prime, the first, resurrection, and then these ancient worthies will be resurrected, perfected as men, that they may be the earthly representatives or instruments of a spiritual and invisible Kingdom in administering the divine law to mankind.

(Continued on Second Page.)

AMNESTY FOR POLITICAL OFFENDERS

The following is clipped from "Reedy's Miror," probably the largest circulated magazine published in this country. It is published in St. Louis, Mo., and as it contains our sentiments so well, we publish it in full:

"Now is the time that our authorities should begin to consider the subject of an amnesty to all political offenders under punishment for violation of the laws especially passed for the time of war. It is an old custom of governments to grant such amnesty upon the occasion of the cessation of hostilities and the proclamation of peace. I have in mind now only such persons as may have been convicted for what in peace time would have been called heterodoxy in national political opinion—conscientious objectors, super-altruistic pacifists, argumentators against conscription, the people who have been condemned for foolish and frenzied utterances running counter to the general sentiment. I have not in mind the bombers of bridges and the incendiaries of munition plants and those persons who were caught in treasonable commerce with the enemy. All spies should serve out their punishment and all persons who were caught in operations of any kind calculated directly to obstruct the prosecution of the war, especially such men as organized munition making corporations to take contracts and lay down on them in order to hamper us and help the Central Empires. Surely there is nothing to be gained for patriotism by the full rigor of the law against persons like Rose Pastor Stokes, Kate Richards O'Hare, Roger Baldwin, to name but a few. The war being at end, there is no call to punish people for what is, in effect, no more than opinion's sake. There is no good in making martyrs of extremists who will then become the foci of agitational activities which may widen out to interfere with the handling of domestic problems after the war. Those poor Russians who have been sentenced in New York for expressing opposition to this country's intervention against the Bolshevikí would seem to be deserving of pardon. They may be anarchists but they were guilty of nothing more than talking against this government's policies. It is not inconceivable that some very good Americans may believe that the Bolshevikí would not have turned against the allies if the allies had heeded their calls for aid and for a repudiation of secret treaties. Men of no little intelligence and of undoubted loyalty to this country believe that the Bolshevikí are not allies of Germany. It does look as if the sentences imposed by Judge Clayton in New York were very heavy, considering that the action in ordinary times of the convicted persons would be regarded only as fantastic anarchistic fanfarronade. If we can exchange prisoners with the enemy, we can forgive our own people who may not have agreed with the majority as to war in general or this war in particular. The offenders against the espionage acts cannot be dangerous. Considering the outcome of the war and its larger significance, such persons are no more than ridiculous nonconformists in political and social faith. We may note, too, that none of these people did in any way actually interfere with the prosecution of the war. The government can afford to be magnanimous to them. Granted that in sentencing and confining them we have been just, is it not wise to be merciful? We are not going to wreak vengeance upon the foe we have defeated. Why should we be vengeful towards those of our own household who, in the cases I have in mind, did no more than exercise their freedom of speech? There is nothing such persons can do now to obstruct the government, if they should be absolved of their special war-time offences. There would be something fitting, something in felicitous conformity with the ideals for which we entered the war, in giving liberty to individuals who, however perversely and narrowly, held out for individual self-determination of their principles. Nothing becomes the victor more than moderation in triumph. 'Pardon's the word for all' wh. have not sinned in act against the country in behalf of its foes. A general amnesty for such, would comport well with the armistice and with the peace to which that armistice is but the preface."

Anniston, Ala.

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DANTE'S CAMOUFLAGE

BEING REMINISCENCES RE DANTE AND RUSSELL

By Nels E. Nelson

CANTO I

The Number Three in Love and Friendship

Elbert Hubbard had a favorite number. That number was 2, though he often referred to the trinity of (1) Man, (2) Woman, (3) and Child. He said, "Two is the sacred number—not three. There are things God can do with two that He cannot do with three."

Hubbard's reference to the number two here is to the one to one relationship of lovers, Platonic Love—which is usually the means of inspiring thought. Love is a creative agent in intellect as well as reproducing their kind—progeny. This applies to friendship as well. His objection to the number three must be understood to be reference to the Orthodox doctrine of the Trinity—he has an antipathy for everything "Orthodox". But in reference to the number two, in connection with those that stand in pairs producing thought, a sort of a trinity prevails also. Hubbard forgets that his audience, which read the product of his pen, constitutes the third party without which they would have no incentive to produce.

This trinity of Love reminds us of the same condition in friendship. The communion of friends is productive especially when a third party is listening. Emerson refers to this when he stated tha. at the entrance of a third party into the presence of friends, hypocrisy begins. This is not the exact truth. The entrance of a third party into a conversation of two that reverence each other usually breaks the hypnotic spell that each exert upon the other. Then they are more free to express their thoughts and in this expression they usually say more than they knew they know. This may be termed a form of hypocrisy, for they are not, strictly speaking, themselves. An exalted friendship has the effect of raising us above our natural state, we inspire each other and draw out each other often to a surprising extent in the presence of listeners.

This principle was evidently recognized by Kingsley the novelist. In his book, "Hypatia," he incorporated into it an astounding speech of Proculus—a dry and profound dissquisition—in a very entertaining way by accediting the thoughts to three of the leading actors of the story—Hypatia, Theon her father, and Philimon her pupil. In a joint conversation between these three people the abstruse philosophy of Proculus was brought out distinctly.

Dante's Number Nine

Dante, the Catholic poet of the thirteenth century, like Hubbard, had a favorite number which was nine instead of two, or the number three multiplied by itself. But his life and writings, like Fra Elbertus, attaches more importance to the number three than his own favorite. The trinity of life as a creative agent is clearly traced in the two first cantos of his Divine Comedy and in which he illustrates the truth that Society instead of crushing the strong men of history like the mass of humanity only serve to draw out the good and beautiful when they stand together in pairs or trios or are supported by the writings and thoughts of those that have gone to death before them.

Nine was the sacred number with Dante—the number three multiplied by itself. While he unconsciously attaches more importance to the number three in his two cantos of Divine Comedy, the entir work is fused with his sacred number arbitrarily without any apparent significence. The Infernal Regions he had divided into nine circles with sub-divisions in which nine plays an important part. In the Mountain of Purgatory that leads to Paradise he had but seven cornices which represented so many states of purgation, but this was not intended to be permanent places. In Paradise he had divided into nine heavens through which Beatrice (Dante's lover) led Dante and Virgil (the party forming a trio) and explained to them the wonders in which nine played a prominent part.

His preference for this number was perhaps due to the fact that he and his lover, Beatrice, were both nine years old when he first met her, and nine years elapsed until the first and last time he spok to her. When making a list of the belles of Florence he placed Beatrice ninth instead of first. Dante tells of his first sight of his beloved thus: "Nine times already since my birth had the heaven of light returned to the selfsame point almost, as concerns its own revolution, when first the glorious lady of my eyes, even she who was called Beatrice by many who knew not wherefore. She had already been in this so long as that, within time the starry heaven had moved toward the eastern quarter one of the 12 parts of the degree; so that she appeared to me at the beginning of her ninth year, and I saw almost at the end of my ninth year."

Longfellow has noted this peculiarity of Dante's Comedia, he says:

"Whoever has read the "New Life" will remember the stress which Dante lays upon the mystic numbers Nine and Three; his first meeting Beatrice at the beginning of her ninth year, and at the end of his, his nine days illness, and the thought of her death which came to him on the ninth day; her death on the ninth day of the ninth month, computing of the Syrian method, and in the year of our Lord, when the perfect number ten was nine times completed in that century which was the thirteenth. Moreover, he says that the number nine was friendly to her, because nine heavens were in composition at her birth, and that she was herself the number nine, that is, a miracle whose root is the wonderful Trinity. Following out this idea, we find Divine Comedy written in terza rima, or a threefold rhyme, divided into three parts, and each part again subdivided in its structure into three The whole number of Cantos is one hundred, the perfect number ten multiplied by itself; but if we count the first canto of the Inferno as a Prelude, which it really is, each part will consist of 33 cantos, making 99 in all; and so the favorite mystic numbers reappear. The three divisions of the Inferno are minutely described and explained by Dante in Canto XI. They are separated from each other by great spaces in the infernal abyss. The sins punished in them are: (1) Incontinence, (2) Malice, (3) Bestiality." (To be continued.)

The Poet's Dream

The following lines from the poet Shelly expresses the human side of the world's hope. We conclude this account with quotations from his pen which well express the longings of the human heart.

"Hoary-headed Selfishness has felt
Its death-blow, and is tottering to the
grave.
A brighter morn awaits the human
day;
When every transfer of earth's natural
gifts
Shall be a commerce of good words
and works;
When poverty and wealth, the thirst
of fame,
The fear of infamy, disease and woe,
War with its million horrors, and
fierce hell,
Shall live but in the memory of Time,
Who, like a penitent libertine, shall
start,
Look back, and shudder at his younger
years.

"O happy Earth! reality of Heaven!
Genius has seen thee in her passionate dreams;
And dim forebodings of thy loveliness,
Haunting the human heart, have there
lingered
Those rooted hopes that the proud
power of Evil
Shall not forever on this fairest world
Shake pestilence and war, or that his
slaves,
With blasphemy for prayer, and human blood
For sacrifice, before his shrine forever
In adoration bend, or Erebus
With all his banded fiends shall not
uprise
To overwhelm in envy and revenge
The dauntless and the good who dare
to hurl
Defiance at his throne, girt though
it be
With death's omnipotence. Thou hast
beheld
His empire o'er the present and the
past;
It was a desolate sight; now gaze on
mine,
Futurity. Thou hoary giant Time,
Render thou up thy half-devoured
babes,
And from the cradles of Eternity,
Where millions lie lulled to their portioned sleep
By the deep murmuring stream of
passing things
Tear thou that gloomy shroud—Spirit,
Behold
Thy glorious destiny."

"All things are re-created, and the
flame
Of consentaneous love inspires all life.
The fertile bosom of the Earth gives
suck
To myriads, who still grow beneath
her care,
Rewarding her with their pure perfectness.
The balmy breathings of the wind inhale
Her virtues, and diffuse them all
abroad;
Health floats amid the gentle atmosphere,
Glows in fruits, and mantles on the
stream,
No storms deform the beaming brow
of heaven,
Nor scatter in the freshness of its
pride
The foliage of the ever-verdant trees;
But fruits are ever ripe, flowers ever
fair;
And Autumn proudly bears her matron grace,
Kindling a flush on the fair cheek of
Spring,
Whose virgin bloom beneath the ruddy
fruit
Reflects its tint and blushes into love.
The buds unfold more brightly, till no
more
Of frost or shower or change of seasons mars
The freshness of their amaranthine
leaves.
"The lion now forgets to thirst for
blood:
There might you see him sporting in
the sun
Beside the dreadless kid; his claws
are sheathed,
His teeth are harmless, custom's force
has made
His nature as the nature of a lamb.
Like passion's fruit, the nightshades
tempting bane
Poisons no more the pleasure it betstows
All bitterness is past; the cup of joy
Unmingled mantles to the goblet's
brim,
And courts the thirsty lips it fled before.

"But chief, ambiguous man,—he that
can know
More misery and dream more joy, than
all;
Whose keen sensations thrill within
his breast
To mingle with a loftier instinct there,
Lending their power to pleasure and
to pain,
Yet raising, sharpening, and refining
each;
Who stands amid the ever-varying
world,
The burdens of the glory of the earth;
He chief perceives the change: his
being notes
The gain in motivation, and defines
Each movement of its progress on his
mind,
Once fleeting o'er the transient scene
Swift as an unremembered vision,
stands
Immortal upon earth. No longer now
He slays the beast that sports around
his dwelling,
And horribly devours its mangled
flesh,
Or drinks its vital blood which like a
stream
Of poison through his fevered veins
Feed that secretly con-
His feeble frame, and kindling in
mind
Hatred, despair, and fear, and vain
belief,
The germs of misery, death, disease,
and crime."

HELLEY.

"What time the moon was
gathering light
Love paced the th
dise,
And all about him strous
eyes;
When, turning rou in
view
Death, walking all
yew,
And talking to hi
sight:
'You must become walks are
Love wept and spa
for flight;
Yet ere he parted
thine:
Thou art the shad
the tree
Stands in the sun
neath,
So in the light of
Life eminent cre
death;
The shadow pass
shall fall
But I shall keep

TENNYSON.

"Close your eye
the scene of mise
tion and sorrow
account of sin,
your mental visio
perfect earth. No
mars the harmony
fect society; not
an unkind look or
up from every hea
response in every
benevolence mark
sickness shall be
ache nor a pain, n
decay—not even
things. Think of
comparative health
man form and fea
even seen, and kn
manity will be of a
illness. The inwar
and moral perfect
glorify every ra
Such will earth's
weeping heroes
tears all wiped
realize the res
plete."—Russell.

Insdale, N. Y.

Enclosed check
rearage on my sub
uable publication
advance, if you know.

I find many excellent features in the Tribune specially the religious articles.

Trusting you may still be used to spread the Truth I am,

Yours very truly,
O. T. WITTER.

Onida, N. Y.

Enclosed please find ($1) one dollar for the Labor Tribune. As I appreciate your paper very much, also the religious Truth which you have in it.

Yours truly,
LOUIS UEBELACKER.

HUNGER DRAWS THE MAP

A food map of Europe today shows not a single country in which the future does not hold threat of serious difficulties and only a small part which is not rapidly approaching the famine point. With the exception of the Ukraine only those countries which have maintained marine commerce have sufficient food supplies to meet actual needs until next harvest, and even in the Ukraine, with stores accumulated on the farms, there is famine in the large centers of population.

Belgium and northern France, as well as Serbia, appear on the hunger map distinct from the rest of Europe because they stand in a different relation from the other nations to the people of the United States. America has for four years maintained the small war rations of Belgium and northern France and is already making special efforts to care for their increased after-the-war needs, which, with those of Serbia, must be included in this plan, are urgent in the extreme and must have immediate relief.

The gratitude of the Belgian nation for the help America has extended to her during the war constitutes the strongest appeal for us to continue our work there. The moment the German armies withdrew from her soil and she [illegible] school once more in her own seat of government the little nation's first thought was to express her gratitude to the American Relief in Belgium for preserving the lives of millions of her citizens.

Germany, on the other hand, need not figure in such a map for Americans because there is no present indication that we shall be called on at all to take thought for the food needs of Germany. Germany probably can care for her own food problem if she is given access to shipping and is enabled to distribute food to the cities with dense populations, which are the trouble centers.

England, France, the Netherlands and Portugal, all of which have been maintained from American supplies, have sufficient food to meet immediate needs, but their future presents serious difficulties. The same is true of Spain and the northern neutral countries—Norway, Sweden and Denmark—whose ports have been open and who have been able to draw to some degree upon foreign supplies.

Most of these [illegible] countries, the throes of famine, and 40,000,000 people are [illegible] beyond the possibility of help. Before another spring thousands of them inevitably must die. This applies as well to Poland and practically throughout the Baltic regions, with conditions most serious in Finland.

Bohemia, Serbia, Roumania and Montenegro have already reached the famine point and are suffering a heavy toll of death. The Armenian population is falling each week as hunger takes its toll, and in Greece, Albania and Roumania so serious are the food shortages that famine is near. Although starvation is not yet imminent, Italy, Switzerland, Bulgaria and Turkey are in the throes of serious stringencies.

In order to fulfill America's pledge in world relief we will have to export every ten of food which can be handled through our ports. This means at the very least a minimum of 20,000,000 tons compared with 6,000,000 tons pre-war exports and 11,820,000 tons exported last year, when we were bound by the ties of war to the European allies.

If we fail to lig[illegible] on the black spots on the hunger m[illegible] if we allow any portions to beco[illegible]darker the very peace for whic[illegible] [illegible] and anarchy will follow [illegible]ch. Should this happen we will see [illegible] other parts of Europe a repetition of the Russian decade and our fight for world peace will have been in vain.

WEATHER STRIPPING WILL SAVE YOU COAL

Following are a few suggestions by the United States Fuel Administration on "weather stripping" of houses, to save coal:

It is best to put weather stripping on all doors and windows because, there is a heat loss through every one, no matter how tight they might be. By all means strip those which are loose, or which have large crevices.

All doors and windows which have a northern exposure should be carefully stripped. Windows thus exposed would be much better protected if double windows are provided, because there is a certain amount of heat loss through the glass.

A million and a half households in the Middle West, accustomed to the use of anthracite, are getting either none or only a partial supply of anthracite this winter. Make the most of the anthracite you are fortunate enough to have.

The best way of assuring yourself of plenty of domestic fuel this winter is by the use of wood. Cut wood on holidays and in your spare time and save anthracite.

COAL PRODUCTION CUT.

The influenza epidemic cut anthracite coal production 1,000,000 tons, according to the estimates of the United States Fuel Administration. Another half million of tons was sliced from expected production when the miners joined with the rest of the country in celebrating the signing of the armistice.

These are the reasons that make it necessary for every person possessed of anthracite to get the utmost [illegible] [illegible] out of it. [illegible] [illegible]

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$170.00
Paid in	5.00
Total	$175.00
Paid out	$180.00

An Interesting Sermon

(Continued from Page Three.)

Fourthly, we see that as soon as the Gospel Church shall be completed and glorified, the blindness will be turned away from natural Israel, so that they shall look upon him whom they have pierced and all come to perfect knowledge of divine goodness and mercy. This will be under the favorable conditions of Messiah's Kingdom, when everything will be favorable to the righteous and unfavorable to evil doers, and we may hope that large numbers will respond to privileges then opened to them to attain full perfection of human nature and the blessings of the Lord under the whole heavens. It will be amongst these that the ancient worthies, Abraham, Isaac and Jacob and all the prophets shall be princes, and to their words we may be sure the natural Israelites will the more readily respond when once their eyes are opened.

Thus natural Israel under God's favor will be the first of the nations to be blessed under the Millennial Kingdom. Thank God, however, that the divine plan of salvation is not merely for one nation or people, but according to the Abrahamic covenant the blessing through Christ shall extend to every creature. "In thy seed shall all the families of the earth be blessed." With the close of the Millennial age the blessing of every creature, of every nation, will be accomplished—the full opportunity will have been granted to each and to all to come to a knowledge of the Lord, to respond to His favor and to attain eternal life, and all the unwilling and rebellious will be utterly destroyed from amongst the people.—Acts 3:23.

"SIMEON HATH DECLARED."

Notice how this matter just rehearsed was discerned by the Apostles. They were all surprised when God's favor was extended to the first Gentile convert, Cornelius: the Apostle Peter, who went to preach the Gospel to the Gentiles, was called to an account for it when a council was held. After the council, when Peter had been heard, James made an address, saying, "Simeon hath declared how God did first visit the Gentiles to take out of them a people for his name (Cornelius being the first, and the work progressing during this Gospel age.) And to this agree the words of the prophets: as it is written, After this I will return and will build again the tabernacle of David, which is fallen down, and will build again the ruins thereof, and I will set it up [this rebuilding of Israel's kingdom amongst the kingdoms of the earth has not yet taken place; it is still in ruins, but the time for its restoring is nigh at hand]: that the residue of men might seek after the Lord, even all the Gentiles upon whom my name is invoked, all included in the Abrahamic promise—"all the families of the earth."

"WE HAVE STRONG CONSOLATION."

We have taken a hasty survey of the entire field covered by our text and have seen the wide range of the gifts and callings of God which he will not repent of. We are comforted by his broad view of the divine plan, and we are specially strengthened in respect to our own hopes, based upon what the Apostle designates "exceeding great and precious promises." We have heard the voice of Him that speaketh from heaven, telling us that if we believe in him and forsake our sins we may reckon ourselves as justified from sin and acceptable in God's sight; and that then, if we present our bodies living sacrifices, take up the cross and follow him through evil report and through good report, at the cost or sacrifice of earthly fame and name and riches and honors, we shall be counted in as members of his espoused Bride, that with the close of this age our espousal will be consummated in the Marriage Supper of the Lamb, and that we shall thenceforth be with our Lord, see him as he is and share his glory.

To whatever extent we see these things and hear the voice of him that speaketh from heaven, we have joy and peace through believing; then additionally the words of our text come in as binding, strengthening those hopes by assuring us that God is unchangeable, that his gifts and callings he never repents of. Hence we may have "strong consolation," as the Apostle expresses it—we who have fled for refuge, for rest, to lay hold of the hope set before us in the Gospel, which hope we have as an anchor sure and steadfast. Let us abide in this faith, in this confidence, in this love, and with zeal press onward to perfection all of our consecration vows, knowing that faithful is he who hath called us, who also will do for us exceedingly and abundantly more than we could have asked or thought.

SUPREME COURT GIVES HUDGINGS RELEASE

Washington—Petitions for a writ of habeas corpus were granted and release from jail on $1,000 bail ordered by the supreme court in proceedings brought by William F. Hudgings of Brooklyn, N. Y., imprisoned for contempt of court by order of Federal District Judge Harland B. Howe, who accused him of improperly answering questions while appearing as a witness. Hudgings claimed he truthfully answered all questions, and that his only offense was that his testimony was in conflict with what the court believed the testimony should be.

Minerville, Pa.

Enclosed find money for renewal. I confess my shame for allowing myself to become a delinquent. I value your great paper because it is clean.

Yours very respectfully,
CHARLES K. WAGNER.

Aberdeen, Wash.

Enclosed please find $2, one for renewal, the other is to be used to send a paper to a friend as a Christmas gift and as there is nothing that is of more help to me than the channels through which the Dear Lord is now sending such light and this dear National Labor Tribune will ever be loved by all that loves the Truth.

Yours very truly,
MRS. S. M. GRIFFIN.

Manchester, Va.

My subscription expired several months ago. I thank you very much as I have not missed a single copy. I expect to be a lifetime subscriber if you continue to publish the sermons of Pastor Russell and may the Lord reward you for your labor of love.

Yours,
W. L. HALL.

New Philadelphia, Ohio.

Enclosed find renewal of subscription to National Labor Tribune up to February 24, 1919. I appreciate your paper very much on account of your boldly and courageous printing God's plan of the ages as set forth in Pastor Russell's writings. Thanking you for your kindness in sending it when my time had expired I remain

Yours for the truth on all things,
MRS. MARY BARCUS.

The 46th Year

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Terrorized Citizens Demand More Police Protection

LACK OF POLICEMEN CAUSING MUCH ALARM IN PITTSBURGH

PROPERTY HOLDERS AND RESIDENTS BEING TERRORIZED BY YOUTHS WHO WRECK BUILDINGS AND CONFISCATE CARS.—USELESS OFFICE HOLDERS SHOULD BE CUT FROM PAYROLL IF MONEY IS NOT OTHERWISE PROVIDED.

That the taxpayers are interested in the proceedings now being enacted in councils is very apparent by the inquiries being made by the taxpayers regarding the millage for 1919.

Many believe that the members of council will increase the millage while others feel that by the time the budget has been completed the millage for the next year will remain about the same. There is a belief on the part of the public that an increase in the police force is necessary to meet the needs of the city, which is growing. There are quarters that need policing and these are left without protection because there is a shortage of men to protect the citizens. Homeholders are becoming alarmed over the depredations that are being committed.

In the resident sections taxpayers are inquiring what has taken possession of the younger generation who seemed determined to wreck vengeance on buildings or property for mere devilment. These crimes, although small in cost to the individual, are amounting up tremendously in the aggregate. Nothing can be left to stand loose and if residents are fortunate enough to own cars, unless time and trouble is taken to lock these vehicles, the latter is soon missing. These robberies are not made by old experienced sneak thieves, but by a new generation of pueriles who have assumed a characteristic daring that has terrorized the residential sections.

To meet this rising aggregation who are taking liberties with the property of citizens and in order to meet the trained and experienced hold-up men, at least 50 additional policemen should be seriously considered. Councilman McArdle, by inquiry, may readily find that the protection is not entirely for the East End, but that Mount Washington citizens are actually alarmed over the destruction to property that is being committed.

Policemen on duty must make the rounds and considerable wisdom is displayed by these criminals to avoid committing any crimes until the officer is out of sight. The rounds are few and far between. If ample protection is to be given to the residential sections additional police should be provided in this budget.

Superintendent of Police Robert J. Alderdice has been quick to respond to calls and while there was criticism of him when he was first appointed, he has shown himself willing to meet any needs. He is winning favor with the homeholders. It is creditable to the Department of Public Safety to call up the police department and instead of being abused when asking for protection to find immediate response given in the face of lack of officers by the appearance of a wagonman or a sergeant. There are a number of sinecures and incompetents holding office who should be stricken from the pay roll. These are not hard to find. But policemen are most essential at the time.

PENNSYLVANIA RAILROAD SEEKS 8,500 MEN

New York—The largest single call for labor received at the headquarters of the United States Employment Service here since the armistice was signed, came tonight from the Pennsylvania Railroad Company, which asked for 8,500 men. More than half of these are wanted for skilled work, and the rest as laborers.

SWITCHMEN UNITE

Buffalo, N. Y.—Officers of the Switchmen's Union report that locals have been formed in the following places during the last month: Benton Harbor and Graying, Mich.; Sand Springs, Okla.; Proctor, Minn.; Wichita Falls, Texas, and Hutchinson, Kan.

Which?

POLITICAL SHELLS TUNED FOR EXPLOSION IN ALLEGHENY COUNTY

AFTER THE WAR, WHAT?—REVELATIONS NOW BEGINNING TO REVEAL.—A BATTLE WITH EMPTY SHELLS NOW BEING STAGED.—ONLY A FEW CANDIDATES MENTIONED TO SHOW LINE-UP.

The politicians are getting exceptionally busy bringing into the front row the prospective candidates who have ambitions, aspirations and longing desires for prominence, or whose friends have these strange feelings within themselves for those whom they regard as material fit for fashioning into office ornaments.

For the office of County Commissioners to succeed Commissioners Harris, Gumbert and Myers, the name of J. Denny O'Neil is flaunted with that of Hans Wagner; then, too, comes the name of E. R. Crawford, president of the McKeesport Tin Plate Company; Steve O'Tool, J. J. Houlahen, Joseph Howley, and others.

For County Treasurers the name of ex-Sheriff Richards comes forth with that of A. Edlis, former City Treasurer. For the Judiciary Judge John C. Haymaker is being advanced for re-election, while Judge Evans is being presented for the Superior Court to succeed Judge John W. Kephart, who was recently elected Judge of the Supreme Court. To the place which will be made vacant by Judge Evans, in the event of his appointment and acceptance of the place on the Superior Court bench, Hon. Charles H. Kline, former State Senator, is being urged.

Senator Kline was chairman of the Sproul county committee

(Continued on Page Eight)

JOHN JARRETT DEAD

John Jarrett, aged 70, former president of the Amalgamated Association of Iron, Steel and Tin Workers, and to whom to a large extent credit is given for the placing of a tariff on tinplate manufactured in this country, died Wednesday at the home of his son, Assistant City Solicitor B. J. Jarrett, 5703 Margaretta street, this city. He was an intimate friend of the late Senator Matthew S. Quay and other Republican leaders, including the late President William McKinley. He was born in Ebbw Vale, South Wales, and, coming to this country when but 14 years old, went to Duncansville, Blair County, where he attended school and learned the rolling-mill trade. Coming to Pittsburgh, he was one of the organizers of the Sons of Vulcan and in 1877 was elected president of the Amalgamated Association of Iron, Steel and Tin Workers. Later he was placed in charge of the American Tinplate Association and afterward was sent as Consul to Birmingham, England. He was a member of Emory Methodist Episcopal church and Rebecca Lodge, F. & A. M., of Sharon, and Past Grand Gomer Lodge, I. O. O. F. Besides Attorney Jarrett, with whom he made his home, another son, John Jarrett of this city, and one daughter, Mrs. George Thomas of Youngstown, survive.

SAYS HAYES IS WINNER IN MINERS' ELECTION

Indianapolis, Ind.—Concerning rumors to the effect that John Walker of Illinois had carried the anthracite field of the United Mine Workers of America over Frank J. Hayes, the present president, Ellis Searles, editor of the mine workers' official publication, said tonight that the report is without foundation.

Mr. Searles stated that at the present time reports to national headquarters of the United Mine Workers of America placed Mr. Hayes ahead of Mr. Walker by more than 40,000 votes, and indications are that he will be elected by a majority of from 50,000 to 60,000.

JUDGE GARY SHOULD BY ALL MEANS BE AT THE PEACE TABLE

REPRESENTS DIRECTLY AND INDIRECTLY INDUSTRIES THE PRODUITS OF WHICH KEEP 38,000,000 TOILERS ENGAGED IN GAINFUL OCCUPATION.—LET THE BIG INDUSTRIAL CAPTAIN DO THE FIGHTING.

Indications of unprecedented prosperity are slowly appearing and unless some political misfortunes should occur the nation will soon be moving at an amazing industrial and commercial pace.

Employers of labor have been given a tremendous jolt through the cancellation of munition orders by the government, but as severe as the jar has been, some relief is felt by the principles pouring in from all sections. In order to aid the situation Judge Elbert H. Gary, chairman of the board of directors of the United Steel Corporation, has given out another of his encouraging interviews in which he sets forth the most brilliant vision of a progressive and prosperous period, which the judge in his forecast holds is here to remain for at least a period of five years.

The prophesies of Judge Gary are of inestimable value to the industrial and commercial world and the influence of these prophetic visions is felt in every channel. It is estimated that 6,000,000 toilers are engaged in manufacturing industries in this country and while only a part of these are employed by the United States Steel Corporation, yet many more are engaged by independent concerns whose raw products are purchased either directly or indirectly from some one of the big steel plants recognized as a subsidiary of the big corporation. Thus the gigantic struggle at this crucial moment is to maintain confidence, keep the industries going, sound the alarm against that destructive element whose chief mission is to disturb the harmony among toilers by spreading the gospel of hate against the employer.

Judge Gary has a phenomenal task with which to struggle: Keep everybody happy while the industries are moving under slow steam; inspire contentment while the readjustment is being made. The latter necessarily means a drain on the treasury of the big corporation.

But these are not unusual. During the executive administration of Chairman Gary, prior to the beginning of the world war when that serious depression gripped the nation, Judge Gary kept many of the plants in operation merely to keep the men employed. Business had gone to pieces, and disaster threatened many, while many more were in the hands of receivers; yet a notable instance was the United States Steel Corporation operating its Vandergrift plants as well as others at a tremendous loss and for no other reason than to keep the toilers employed. The outlook was most discouraging and industrial paralysis was imminent. There was only hope in either a change in the policies of the democratic administration or a change in the administration. To avert stagnation the latter was inevitable, but relief came after the war got rightly settled. At first commercial and industrial interests determined to seek South American trade, but the declaration of war by the nations which later formed the allies soon began to realize that the man power was needed at the front and the increasing demands upon these at home for munitions were such that tonnage must be sought in this country. Depression and failure folded its tent like the Arabs and the demand for munitions saved labor from starvation, the democratic party from a one-term ignominious ending into a progressive party having won in a few brief months sufficient favor to snatch from an overwhelming defeat a political victory.

The optimistic interviews of Judge Gary prior to the war, at the expense of the United States Steel Corporation, and the marvel-

(Continued on Page Eight)

The National Labor Tribune Has the Widest and Most Extended Circulation of Any Labor Paper in Existence

Shinntown, W. Va.

Enclosed find check to pay for Tribune for two years. I believe the Tribune to be the best paper on earth.

Yours,
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MRS. V. JONES.

Kittanning, Pa.

I have missed several copies owing to change of address, and we do not want to miss one. Please change.

Yours,
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Enclosed find money for renewal of Tribune. I am a little late, but money was scarce.

Yours,
JOHN Y. SLOAN.

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You will find enclosed money for which you please send me the Tribune for one year to above address.

H. W. HUMPHREY.

Louisville, Ky.

Enclosed find money order for renewal of Tribune for another year. May the Lord bless you.

GEORGE A. ETZEL.

Frank, Pa.

I see my subscription ran out the 9th of this month, so please find money for renewal for 1918.

EBENEZER EVANS.

AN INTERESTING SERMON.

GOD'S "UNSPEAKABLE GIFT."—GENEROSITY AN ELEMENT OF GOD-LIKENESS.—GOD THE GIVER OF EVERY GOOD AND PERFECT GIFT, INCLUDING THE "UNSPEAKABLE GIFT."—OUR APPRECIATION OF GOD'S GIFTS. HOW EXPRESSED.—"MORE BLESSED TO GIVE THAN TO RECEIVE."

LANCASTER, PA., December 26, 1906—The following is the text this week: "Thanks be unto God for His unspeakable gift." (II Cor. 9:15). He said:

In proportion as we attain God-likeness, in proportion as the Spirit of Christ dwells in us richly and abounds, in proportion as we possess the Holy Spirit, the mind of the Lord, in that same proportion will we be able to appreciate increasingly the testimony of the Scriptures that "It is more blessed to give than to receive." In our dealings with God it is proper, yea, it is necessary, that we realize our dependence, our own insufficiency, and His greatness and bountifulness; and that we learn to go to God as His "dear children," to whom He delights to give His favors and who delight to receive these and to appreciate them with grateful hearts. We are debtors to God in every sense of the word, and always will be His debtors—we can never dispute the obligation under which His mercy and loving kindness have placed us. The sooner we realize this the better it will be for us. Some there are who, possessed with a false pride, feel and declare that they ask no favors from either God or man—that they pay their way and wish always to do so. Something of this spirit is praiseworthy as respects our dealings with our fellows, but the entire proposition is inconsistent with our relationship to the Almighty.

As we did not create ourselves, neither can we maintain our being, as the Scriptures assert: "In Him we live and move and have our being." This would have been true of us whether born on an angelic plane or as perfect human beings—we could not have created ourselves, directly or indirectly. God was responsible for our birth through the arrangements of His providence in nature, and He is the provider for His creatures on every plane. The fact that He causes the sun to shine upon the just and unjust and gives rain upon the evil as well as upon the good, and thus provides for the world of mankind that as a whole is in rebellion against Him and His authority, does not prove that the laws of nature are autocratic and that the results could not be otherwise. Rather, as the Scriptures show, these mercies of God scattered broadcast to all tell of a provision on God's part for the necessities of His creatures. That He allows these laws to be interfered with at the present time and permits adverse conditions upon our race He fully explains to be because of our sinful, rebellious attitude, because the sentence, the curse of death, has been justly pronounced against us, and because He sees a way by which present lessons of adversity and tribulation may be made instructive to us as respects the "exceeding sinfulness of sin."

"ALL TAUGHT OF GOD."

Two of the great lessons for us to learn are our complete dependence upon God and His loving kindness and tender mercies over all His works. But these things can only be learned truly from one standpoint and by one class. Those who view matters from the outside will surely misunderstand, misinterpret many of the operations of divine providence, as the poet declared,

"Blind unbelief is sure to err,
And scan God's work in vain;
He is His own interpreter,
And He will make it plain."

"The secret of the Lord is with them that reverence Him, and He will show them His covenant"—His agreement, His future plans. In order to see, to understand, to appreciate them we must accept certain matters by faith: (1) "that He is"—that there is an Almighty Creator; (2) "that He is the rewarder of them that diligently seek Him." Seeking the Lord diligently we find in the Bible that which commends it to our hearts as well as to our heads: but here we are beset by a danger and a difficulty, for while it is possible to have great assistance from our fellow-believers in the study and understanding of the divine Word, there is much danger of our becoming even more confused by such assistance—by the creeds and theories of men, particularly those handed down from the "dark ages." Whatever, therefore, we receive from men we must accept tentatively—for examination, for proving and testing by the Word of God. Thus we try the spirits or doctrines, as the Apostle admonishes; thus, as the poet has expressed it, we allow God to be His own interpreter and to make the matter plain to us. Teachers who refer us to the Word of God, pointing out its harmony with itself and with reason, giving the chapters and verses and showing the relationship between text and test—these are the teachers who are really helpful: all others are apt to be injurious, whether they address us orally or in print.

"EVERY GOOD AND PERFECT GIFT."

Only after we have been for a time in the school of Christ can we comprehend the force of the Apostle's words that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom there is no varialeness, neither shadow of turning" (Jas. 1:17). Then we begin to look about to find some of these good and perfect gifts. We do find many gifts and blessings, but very few of them purely good, very few of them perfect. Everything connected with our present condition is imperfect; even the sunshine and the rain which are common to all God's creatures are evidently not furnished under perfect conditions. Imperfection seems to be written upon everything that we have, as well as upon ourselves. The Bible explanation of all this is that, while God's work is perfect we are not really samples of His workmanship, but depraved, fallen, imperfect through the original sin of Father Adam and its entailed weaknesses and blemishes upon His posterity. The good and perfect gifts of God are only seen by the eye of faith—only seen by those whose eyes of understanding have been opened to see by faith Jesus the great Redeemer—to see in God's due time His great work of redemption accomplished, the wiping away of all tears from off all faces, and the re-establishment of everything on the plane of perfection—the destruction of death and everything connected therewith, and the establishment of perfect life conditions such as God has promised.

What, then, is seen by the eye of faith, by those whose eyes of understanding have to some extent been opened? We answer that they are seeing more and more of the riches of God's grace, and appreciating more and more all of His gifts and favors, and especially the great gift, the unspeakable gift, mentioned in our text. What this gift is the entire Scriptures set forth in various presentations. One of the most forceful of these statements is by the Apostle, who declares that "the wages of sin is death, but—

"THE GIFT OF GOD IS ETERNAL LIFE."

What is there in the gift of eternal life that makes it so wonderful, that leads the Apostle to describe it as God's unspeakable gift? Ah, everything is in that gift! for without it, without eternal life, there is no eternal blessing. False theologies have diverted or taken away from this Bible statement that eternal life is God's gift, and that He will supply it only to those in fullest harmony with Himself. False theologies have taught us that eternal life is a natural quality—yea, more, that it is a persistent one, so that even God Himself could not destroy our lives or being. This erroneous thought has distorted all our reasonings, and left the issue as between an eternal life in torture or an eternal life of bliss; whereas the Scriptures clearly define a different issue, namely, as between extinction, destruction, and a life in harmony with God, a life which divine love and mercy has provided for those in accord with the Almighty.

Let us hearken back to the testimony of the Lord and the Apostles and the prophets on this subject, and see that God is now proffering the church a gift of eternal life through Jesus Christ our Lord; let us note the Scriptural proposition that if we are wilfully and deliberately and intelligently rejecting this gift it will be withdrawn, and the effect upon us will be Second Death, everlasting oblivion, from which God offers no hope of recovery. Let us note that this is the general dealing of God, and hence that when His time shall come for dealing with the world of mankind in general, during the Millennial age, the offer then to be made to them, when their eyes of understanding shall be opened and their deaf ears shall be unstopped, will be a similar proposition of life or death everlasting. Those who will accept God's gift on God's terms are welcome to it; He is pleased to give it to them; those who will then reject it shall die the Second Death, extinction.

"Through Jesus Christ our Lord," is the Apostle's statement. The gift is not offered to us by the Father directly, but indirectly through the Son. The Apostle writes to those whose eyes of understanding have been opened, whom he declares are all with open face looking into the mirror of God's Word and seeing there His glorious character and purposes—to these the Apostle says, "This is the record, that God has given unto us eternal life; and this life is in His Son; he that hath the Son hath life, he that hath not the Son shall not see life." Again the Scriptures inform us that this life is merely reckoned to us now and that we will not get it until we experience the change of the First Resurrection at the second coming of our Lord, as it is written, "Your life is hid with Christ in God" (Col. 3:3). Thus every suggestion of God's gift is found up similarly in Christ; only as we become united to Him, related to Him, can we have this gift of God, this unspeakable gift. Hence it is not improper that we should sometimes both think and speak of Jesus Himself as being

THE GIFT UNSPEAKABLE.

Both Jesus and the eternal life which the Father has provided through Him are unspeakable in the sense that it is impossible for us to fully present to others the rich fulness and glory which inhere in them. Who can describe the eternal either on a spirit plane or as restored and perfect humanity? It is unthinkable—beyond all the powers of our mental comprehension: the thought can only be imperfectly communicated, only be imperfectly grasped, and must gradually dawn upon us, grow upon us in appreciation and comprehension. Similarly the wealth of riches of divine grace represented in our Lord Jesus is unspeakable; we cannot tell it—the natural man cannot receive of the things of the Spirit of God, neither know them (I Cor. 2:14).

Only those who are especially favored of God can get even the first glance of the riches of God's grace in Christ. If this glance be received and appreciated it leads to clearer and still clearer views, for all who will appreciate either Jesus or the gift of life must be "taught of God" (John 6:45). As our Redeemer said to Peter, "Blesed art thous, Simon Barjona, for flesh and blood have not revealed this unto thee, but my Father in heaven." So all our teaching and preaching cannot overcome the blindness of the natural fallen mind in respect to God's gift and the channel through which it comes; only as the Father shall grant His blessing may fruits to our labors be expected. As it is written, "As many as the Lord your God shall call," and again, "No man can come unto me except the Father which sent me draw him." Hence we see that our present appreciation of divine goodness implies three gifts—(1) the divine provision of eternal life; (2) Christ the channel; and (3) the knowledge by which we are enabled to appreciate both the gift and the channel.

RECEIVING AND REJECTING GOD'S GIFT.

As we look out over the world and perceive 1,200,000,000 in heathen darkness, and the remaining 400,000,000 of nominal Christendom in the dull, foggy light of superstition and ignorance, our first thought might be that the world in general has rejected God's gift and hence has sealed its doom for the Second Death. Then we find relief in the scriptural assurance that the present darkness over all the earth is the result of Adam's sin and condemnation to death; that the world has been in this sinful, fallen, darkened condition from Adam's time until now; that although Christ has come and offered His sacrifice for sin, and thus made possible the removal of the curse and the bringing back of Adam and all of his race to harmony with God and to the possibility of accepting His gift of eternal life upon His terms, nevertheless the offer of this opportunity to the race in general is still future. How glad we are that in God's due time all the blind eyes will be opened and the deaf ears unstopped, and the shadows and fogs of superstition and error all flee away before the rising of the Sun of Righteousness—the glories of the Millennial Kingdom.

The few who now see and appreciate and accept God's gift are indeed, as the Scriptures declare, "a little flock," and although generally disowned by man and "counted fools for Christ's sake," they are rich indeed in that they have become in advance of the world the recipients of God's favor by faith, and that even now they may think of themselves as being possessors of life eternal—because of their joy and confidence in Him who has promised. Indeed there is a superlative blessing of eternal life on the spirit plane, "far above angels, principalities and powers," partakers of the divine nature. Surely "eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things God hath in reservation for them that love Him"—for the class he is now calling out—for the class who have no waccepted Christ as their Redeemer and their Bridegroom—for the class which, having Christ, possess also all the riches of God's grace that center in Him, and whose hopes will be perfected when He shall appear and they shall be changed and made like Him, sharers in His glory. Thanks be unto God for His unspeakable gift, is certainly the language of their hearts.

"MORE BLESSED TO GIVE."

God Himself is the great pattern set before us in His Word, "Be ye like unto your Father which is in heaven." In proportion then as we have received of God's gift and appreciate it, in that same proportion are we privileged to be so "taught of God" as to be more and more of His mind, His spirit, His disposition—desirous of giving—generous. Since man was created in God's image, all men would have possessed this generous disposition had it not been for the fall; and we find that the fall has especially blighted some in one particular and others in another. Hence amongst natural men there are some who are generous, and to that degree have perhaps more God-likeness than some of the children of grace—especially until the latter have been trained in the school of Christ. For we are to remember that God's message and drawing power are exerted often upon the mean things of this world, the less honorable, that the Lord may demonstrate the power of His grace and truth in the transformation of character. But so surely as we have become God's children, the recipients of His blessing and the instruction of the school of Christ, this quality of benevolence will grow in us, and the more ripe we become as Christians, the more it will abound in our words and thoughts and deeds. Any other condition, any failure to make progress, and turning toward greater selfishness, would be sure signs that we are faced in the wrong direction, walking after the flesh and not after the Spirit.

Our benevolence may manifest itself in various directions according to the enlightenment of our understandings, but associated with everything that is God-like will surely be an endeavor to copy our Maker—to be generous along the same lines in which He is generous. Thus the Apostle says that the followers of Christ should "do good unto all men as they have opportunity, especially unto the household of faith" (Gal. 6:10). The household of faith should come first in our estimation, in our love in our benevolence, because they are His—because they are in harmony with the Lord, accepted by Him and seeking to walk in His way, fellow-sojourners with ourselves in the narrow way, enduring the offense of the cross, the misunderstanding of the world, the opposition of the Adversary. Such properly enough demand our chief sympathy, our chief love, our chief endeavors and benevolences.

"To do good and communicate forget not, for with such sacrifices God is well pleased," writes the Apostle. There are thousands on thousands in the world who are in need, in want, and those possessed by the Spirit of the Lord will feel an intense desire to give a gift from their fulness to the needy. But here again the difficulty arises: there are so many needy and so many needs, and our opportunities and talents are so limited—how shall we discriminate? What lines shall we draw? We answer that as comparing spiritual and temporal gifts we should prefer to give the higher, the spiritual, wherever we have the opportunity—not forgetting, however, the use of the other as occasion may demand or opportunity offer. Since the judgment of each will be according to his lights and the opening of his understanding, it follows that there are many more who can appreciate the privilege of giving earthly blessings, comforts, succor, solace, etc., than can understand or appreciate the still higher privilege of giving heavenly gifts, blessings, counsel, succor, consolation, comfort. Whoever therefore has spiritual ability to give further spiritual favors should rejoice in the exercise of this as his highest privilege. So it is, we have seen, with our Heavenly Father: in a general way He provides for all, but in a special particular sense His gifts and blessings at the present time are for those who love Him, and we are instructed to follow His example. Likewise our Lord gave His time and attention especially to the most advanced and earnest of His day; and similarly the Apostles, wherever they went, sought first those who knew the Lord and reverenced Him.

"THANKS BE TO GOD."

The chief gift that we can bestow upon any is the unspeakable gift, for, remarkable as it may seem, the Heavenly Father is pleased to use our ministries in the conveyance of His gift, in the finding of those who are of an appreciative heart, ready to receive it. Additionally, however, there are other ministries of love in which we may engage. Those who are our brethren in spiritual things, who like ourselves are the recipients of the unspeakable gift of God through Christ, have their special trials and besetments and difficulties from the world, the flesh and the Adversary, and we should be on the alert to comfort, to assist, to counsel, to uphold, these, to help them bear their burdens, and thus to co-labor with them and with the Redeemer and so to become special servants of the great Burden-Bearer and Shepherd of the sheep in His care over the flock. The same spirit will lead us, as opportunity may afford, to speak words of gentleness and encouragement and kindness and sympathy to others who are not of the Lord's consecrated ones, but of the world; and whosoever has the Spirit of the Lord in good measure will surely be glad to engage in this service, glorifying the Lord in His body and spirit, which are His.

We are not to be content with receiving the gift of God, eternal life through Jesus Christ our Lord; we are not to content ourselves either with carrying the good tidings to others for their blessing and comfort. We are to remember the appropriateness of thanksgiving. The Psalmist, speaking prophetically for us, says, "What shall I render unto the Lord for all His benefits to me? He answers, "I will take the cup of salvation and call upon the name of the Lord." It is thus true that in accepting God's cup of salvation we are rendering him the acknowledgment and thanks which he most heartly approves. Nevertheless it is appropriate that we render thanks at all times and for all things—that we render thanks to the Father as well as to the Son—that we recognize that all things are of the Father and all things are by the Son—that the Father planned the entire arrangement for our salvation, and that the Son, our Lord Jesus, is His gracious and honored representative and servant in the carrying out of His program. So, then, while thanking the Son and appreciating His service, let us also remember to give thanks unto God the Father for His unspeakable gift.

WORLD-WIDE PARADISE ON EARTH TO FOLLOW FULL SETTING UP OF GOD'S KINGDOM AT JERUSALEM

Q. As the Bible contains the only authentic prophecies of the future, how may we be assured that our earth will soon be a world-wide paradise?

A. II Peter 1: 16, 19. "We have not followed cunningly devised fables (man-made guesses regarding the future.) We have a more sure word of prophecy (the Holy Scriptures); whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." The thousand-year day of blessing is dawning, and as it says in Malachi 4:2, "The sun of righteousness (composed of Christ and His church) is arising with healing in his wings." Preparations for mankind's resurrection to perfection has been and is being made by our Loving Creator who controls the universe, our sun being only one of the 125,000,000 stars about which astronomers tell us. The Great Jehovah whom we adore, looks upon our earth as a footstool. Isaiah 66:1: "Thus saith the Lord, the Heaven is My throne, and the Earth is My footstool." Isaiah 60:13: "I will make the place of My feet (my footstool) glorious." when My will is done on earth as it is in Heaven. Listen to Ezekiel 36:35, 36, which vividly describes the reconstruction work following the World War, Revolution and Anarchy: "They (the people) shall say, this land that was desolate (including all places like the Picardy Desert, which Hindenburg created) is become like the overruling providence of God in overturning all wicked, grasping rulers like the Kaiser and the world's profiteers) like the Garden of Eden; and the waste, and desolate, and ruined cities are become inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate; I the Lord have spoken it, and I will do it." How deeply appreciative we should be to our loving, all-powerful Creator for assuring us through His word that soon the whole world will be like the Garden of Eden in which all resurrected ones earth, including "Our Boys" killed at the battle fronts, will enjoy everlasting health, happiness and life in perfection as outlines by Pastor Russell in his sixth volume, "The New Creation," beginning on page 667.

CHARLES E. KERNEY, JR.,
Secretary to the Late Pastor Russell
Beres Road, West Park, Ohio.

JESUS OUR GREAT HIGH PRIEST

The Bible plainly teaches us,
That Adam's race was sold,
(Rom. 7:14.)
And that Jesus came and bought us,
(II Pet. 2:1.)
But not with gems or gold.
(Acts20:18.)
When on Calvary He surrendered—
His life to set us free. (Col. 1:20.)
'Twas deliverance by purchase
(Eph. 1:14.)
When He hung upon the tree.

This "Great Redeemer" loves us,
(I John 3:1, 4:19.)
And "His" love shall never fail.
(Mal. 28:20.)
This "High Priest" paid the "Ransom"
(Heb. 2:28, 27.)
When "He" passed beneath the veil.
The typical High Priest came forth,
To bless, in times of old,
(Heb. 9: Ch.)
But Christ returns from heaven itself
(Acts 3:19-21.)
To bless this sin-cursed world.
(Heb. 10, 37.)

Watchmen on the walls of Zion,
(Isaiah 52:7, 8, 9.)
Tell about "His coming day."
(Isaiah 2:12, 13, Ch.)
When this dark night of weeping
(Psalm 30:5.)
Shall forever pass away.
(Rev. 21:1, 5.)
And now we see the dawning
Of that Messianic morn,
(Rev. 11:18. Dan. 12:1.)
Soon the darkness shall be over
And the shadows all be gone.

Contributed by Josephine M. Gelvin.

Louisville, Ky.

Enclosed is money order for renewal. I thank you very much for using so much space for Truth matter. May the Lord bless your work this coming year.

Yours truly,
GEORGE A. ETZEL.

WANTED—Zion's Watch Towers from 1900 to 1910 inclusive. Address Frank Wuttge, Jr., 1083 Fox street, Bronx, New York.

WANTED—Records of Photo-Drama of Creation. State price wanted. Address Frank Wuttge, Jr., 1083 Fox street, Bronx, New York.

BROTHER

Make yourself a Christmas present, your family a New Years present, by swearing off the tobacco habit. We'll help you do it, easily and inexpensively, with nature's agreeable antidote, a pleasant Florida root, chewed like gum. Gladly send all necessary information. Address, A. E. Stokes, Mohawk, Florida.

Amnesty! Amnesty!

AMNESTY! AMNESTY!

One of the most important issues to be kept in the foreground in this country until its aim is realized is complete amnesty for all political prisoners. There are confined in American prisons, for the first time in over 100 years, perhaps several thousand men and women whose only crime is that they did not think as others think they should think. There are many others whose cases are awaiting the issue of appeal to a higher court, or who are yet to be tried under an act which can no longer serve even the purposes for which it was intended.

Whatever may be said of the variety of opinions represented by these prisoners, it is certain that they are possessed with a courage that the vocal patriots never can possess. It requires more genuine courage to face the world and refuse to be dragooned by conventional opinion than it does to drift with the unthinking mass. We are certain, too, that in knowledge and general culture the average of these prisoners will tower mountain high above the intellect of those who persecuted them.

These prisoners represent all shades of minority opinions—Pacifists, Christian Pacifists, Conscientious Objectors, Russellites, Socialists, Anarchists, I. W. W. and others. The Socialist party must make its plea for all these, without distinction. It must be made the big issue until prison doors are opened and these prisoners are free to mingle with their fellows again. It is a disgrace, a black blot, that remains as a contradiction to all the professions of "Moral idealism" and "Democracy" being spread in this country. With many of the nation's noblest and finest workers for a better future barred from communion with their friends and relatives, this fact can fill real friends of Democracy only with a sense of profound disgust.

We are the last to do justice to these victims of war hysteria and mob psychology. Germany, Austria, Hungary and Bulgaria have acted in this matter. Italy also has granted amnesty to its political prisoners. The French Government has promised the same thing, while England may be expected to do the same ere long, as it is never individual for the savagery that characterized the persecutions and sentences in this country.

Considering the wide range of opinions these prisoners represent, there must be several millions of people who will respond to a nation-wide movement in favor of amnesty. It will not be difficult for Socialists to take the leadership in mobilizing these forces for a movement in favor of a general amnesty.

Amnesty! Amnesty! should be the cry heard in every part of the country, until it reaches such a volume that this simple measure of elemental justice has been realized.—New York Call.

TIME TO PARDON THE "FINISHED MYSTERY" EDITORS

A New Jersey paper of recent date has the following, that is worthy of the consideration of every man who believes in justice:

About one of the first things that President Wilson should do is to pardon the followers of the late Pastor Russell, who were sentenced to long terms of imprisonment for alleged violation of the Espionage Act. Some people think these men are more sinned against than sinning.

That the administration will seriously consider this hint if the matter is properly presented at Washington there can be no doubt. It seems to conservative people that the imprisonment of the Russellites was a mistake that bordered on injustice. It will be remembered that a number of men, two of them from this city, engaged in the work of completing a book that was being written by Pastor Russell at the time of his death. Certain passages in the book, which in the main is a jumble of references to the Bible, denounced war on general principles.

When the attention of the editors was called to what seemed disloyal utterances they quickly withdrew the "Finished Mystery" from circulation and offered to re-write it, or suppress it entirely until the end of the war with Germany. They declared that they had no thought of committing a disloyal act. They showed conclusively that they were devoted to the Stars and Stripes and would never think of placing an obstacle in the way of the advance of the government or doing anything that would hamper the work of the officials of the country engaged in recruiting the United States army.

But unfortunately attention had been called to the book at a time when patriotism was at its highest pitch and the feeling against the German propagandists was most intense. These men were arrested and held to bail. Then they were taken to Brooklyn, N. Y., and tried, and from the first it was apparent that their case was hopeless. They were quickly convicted and sentenced to long terms in Federal prisons. Only a short time before this a young foreigner, who had sneered at a recruit who had joined the United States army and had advised the recruit to desert, received for his disloyalty a sentence of three months in the United States courts in Scranton. Yet the courts of Brooklyn held that the few lines that appeared in "Finished Mystery" decrying war, lines, by the way, that would probably never have been read by those of enlistment or drafting age, were more dangerous than the scoffs of the mischievous young foreigner who was probably pro-German at heart!

Comment is unnecessary on these interpretations of the law.

When the Russellites were sentenced several months ago it would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of class, long these honest and harmless men might perhaps be religious fanatics, with red-handed criminals who for money secured from the German government stood ready to stir up disorders, burn buildings and commit murder in the interest of their employers.

The Scrantonian has no interest in the sect founded by the late Pastor Russell, and cares nothing for the teachings of the late Bible exponent. We have no affiliations with the cult or whatever it may be called. But The Scrantonian believes in fair play, and conservative people everywhere, who are conversant with the proceedings beginning with the arrest of the "Finished Mystery" editors and followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out.

The war is over now. It is time that the men who were innocent of any intent of disloyalty be released from the prisons in which they are confined. They are plenty of disloyal ingrates in the internment camps today who can take their places if it is necessary to keep the Federal prison lists filled.—Scrantonian, December 15, 1918.

EVANGELIZE THE WORLD BY HELPING OTHERS.

The following is the standing of the "Help Others" Fund to date:

Previously reported	$170.00
Paid in	5.00
Total	$175.00
Paid out	$180.00

Carthage, Mo.

Please find enclosed check to pay my subscription which is already delinquent. I am still enjoying your good paper and will so long as you continue to publish the "glad tidings of great joy" which shall shortly be made known to all people. The signs of this greatly desired condition continuing to multiply day by day.

Yours truly,
DR. E. T. HARDAWAY.

Farrell, Pa.

Enclosed find $2.00 for renewal of Tribune. I don't want to miss a copy. I trust the dear Lord will still continue to bless and use you and the Tribune in the spreading of the truth —the glorious message of God's great love and power through which all humanity may be blessed.

May the rich blessings of the Lord continue with you.

W. A. RICHARDS.

Cleveland, Ohio.

Enclosed please find renewal of my subscription from September, 1918, to September, 1919. Please pardon my delay in sending you this—thanking you for past favors in continuing to send it after its expiration, I remain

Very truly yours,
MRS. J. DeGREEN.

DANTE'S CAMOUFLAGE

BEING REMINISCENCES RE DANTE AND RUSSELL

By Nels E. Nelson

(Continued From Last Week.)

Dante's fancy for this number 9 reminds us of the following remarks concerning the peculiarity of the number 9 as a factor in mathematics:

"In more senses than one, 9 is an odd number. Of course, everyone knows its peculiarity, when run down in a column, thus:

9
18
27
36
45
54
63
72
81

"These peculiarities are, first, that the back column counts upward from one to nine and the front column does the same downward.

"Second, beginning at 18 and at 81, the numbers are seriatim inversions one of the other, namely, the 18 of the 81, the 27 of the 72, the 36 of the 63 and the 45 of the 54.

"Third, the digits of the set when added together make nine, thus 8 and 1, 2 and 7, and so forth. This first attracted the attention of those interested in the peculiarities of numbers to the number 9, and it has furnished considerable amusement and subject of study or controversy.

"In practical life it has produced the valuable 'rule of thumb,' which might be condensed into the sentence: 'When you want to add a 9 to any number, don't add a 9, just raise the front figure by one and lower the back number by one; to suntract, change the signs above.'

"Thus, to add nine to 47, change that number to 56, one more in front, one less at the back. To subtract 9 from 67, drop the 6 to 5 and raise the 7 to 8.

"All this is familiar ground. But there is ground a little less familiar which may prove equally interesting, however. Between 10 and 20 there are four primes, namely, 11, 13, 17 and 19. Dropping the 11 as being simply the figure 1 duplicated, take the 13 through its multiplications, thus: 13, 26, 39, 52, 65, 78, 91, 104, 117, 130, 143.

"It is run up to 11 so that the reader may the more easily see what is here meant. Add the digits in each case and you have this series: 4, 8, 12—7, 11, 16—10-5, 9-4, 8, and so forth. If you will count the steps you will find that you have taken nine steps. If you will look you will find that the steps in each case involved a four. And that the number 13 is 9 plus 4. Take the same nine steps with the number 17, the next prime. The steps are these: 17, 34, 51, 68, 85, 102, 119, 136, 153. Now, again, add the digits across, and your additions are 8, 7, 6, 14, 13, 3, 11, 10, 9. Add the double column digits, 14, 13, 11, 10, again, and you have the series running 8, 7, 6, 5, 4, 3, 2, 1, 9."

CANTO II

Knower, Sayer, Doer

The singular triplicity in the creation of history noted in the article, "Trinity Created Man," is also signified by the Concord Seer—Ralph Waldo Emerson—in connection with expression of thought and life of man. His statement follows: "For the Universe has three children, born at one time, which reappear under different names, in every system of thought, whether it be called cause, operation and effect: or more poetically, Jove, Pluto, Neptune; or, theologically, the Father, the Spirit and the Son; but which we call here, the Knower, the Doer and the Sayer. These stand respectively for the love of truth, for the love of good, and for the love of beauty. These are one. Each is that which he is essentially, so that he cannot be surmounted or analysed, and each of these three has the power of the others latent in him, and his potent."

The phraseology of this paragraph seems to be colored by the doctrine of the Trinity, although he is of the Unitarian school. The three Gods in one of theology is not taught in Scripture, but originated after the Apostles fell asleep. It is a compromise between the one God of Judaism and Primitive Christianity afterwards degenerated into Nicene Dogmatism and the plural Gods of Paganism which were came into being in the interpreters. But trinity is as intense in theology as it is in Nature—as intense as septentuity is in Judaism. Fundamentally the triplicity of Christianity consists of three leading characters in the drama of the Universe, Jehovah, Logos and Lucifer and the last two came into being in the order stated. The three were not in existence eternally any more than you can imagine the operation and effect of a cause occurring at one moment. They are consecutive, God is the first Great Cause and Eternal. The life of Jesus and Satan illustrates the effects and final outcome of being governed by the principles of either Pride or Humility—Eternal Life or Eternal Death. To be controlled by the Spirit of God, is to have the influence of the life and teachings of Christ predominating over self-life. It is not a person any more than is a devilish spirit a person operating in us.

About the only way that we can imagine the Knower, Doer and Sayer, being born into the world at one moment, would be in the person of Adam —a perfect man phrenologically—the Sage, Hero and Poet qualities in their proper proportions lying dormant. The application of these qualities in the life gives place to but one at a time but all consist of Expression whether as a Philosopher, Reformer or Poet, just as the Sculpture, Architecture and Literature of the Greeks are different expressions of their one Artistic Temperament. Expression is the way in which we come into possession of ourselves or come to know ourselves, and life has a multitude of avenues of expression, but the three leading characters in coloring history that Kings, Priests and Statesmen make are the Sage, Reformer and Poet.

(To be continued.)

Appreciations.

New York City.

Greetings of Christian love in the name of Jesus our blessed Lord and Redeemer. Grace and peace be unto you and multiplied and blessings abundantly.

My subscription to your paper expires today and I am enclosing herewith a postoffice money order payable to you for the payment of same and in the meantime, asking you to please discontinue the paper. Doubtless you will recall that early in the year I asked you to discontinue it but you said that you could not in view of the fact that that my subscription was long overdue. You too will recall my statement of how it had been paid to the Watch Tower office to be paid to you and your statement of your failure to receive same. So as the time has expired, I enclose the amount due you and ask its discontinuance.

I am glad to say that for all the time I have received the Tribune, it has been and is a welcome visitor.

May the Lord's rich blessings be yours and wishing you a truly Happy Christmas, I beg to remain

Yours in the One Hope,
MRS. VIRGINIA JONES.

Shinnston, W. Va.

Please find enclosed check which pays for the past and extends the future of my subscription for the Tribune to January 23, 1920.

I believe the Tribune to be the best paper on earth advocating the interest of the laboring people, and I being a farmer belong to that class which is the sale and sub hub that supports the whole world through the Divine arrangement of our Great Jehovah who holds the nations in the hollow of His hand.

I subscribed for the Tribune when Pastor Russell was living in order to get his sermons, and when he died I feared the religious feature in the Tribune would wane. But bless God it has proved otherwise, and become more interesting than ever, for when we read the questions and answers, and the other religious topics in the Tribune, and re-read Pastor Russell's sermons that he delivered to the public way back so many years ago exactly describing the times in which we are now living, his arrows of truth that he shot forth then from his long range gun (the Bible) has hit the mark through 40 years of space and is now as a Boomerang striking back on the tare bundles with a fire that is soon to burn them up in the great time of trouble, ushering in the earthly phase of God's Kingdom established in Jerusalem (the capital of the world) and His Tabernacle will be with men "The Holy Prophets," who will be the representatives of the Great Spiritual King, Christ Jesus who will be the Princess therein to give every man a reward according as his work shall be, God accounts as he work has been before he died, but according as his future work shall be after being made alive again.) Rev. 11:15; 21:3; 22:12; Psalms 45:16.

These sermons and religious features published in the Tribune are so convincing concerning the new world (age) in which we are now living that every reader that has read your paper, and these Scripture lessons therein welcomes the weekly visits of the tribune.

Sincerely,
NIMSHI NUZUM.

Duquesne, Pa.

Have enclosed check for subscriptions to the Tribune for the addresses attached hereith. My purpose in sending the Tribune is as follows:

In the last few weeks I have received circulars, new journals, appeals in the form of resolutions by Presidents of the I. B. S. A. Bible Students, etc., all with the import of standing pat on Pastor Russell and his teachings as against the progressive policy of the Watch Tower. One comes from the Far East, with a journal duplicate in form of the Watch Tower. Another hails from the Far North with a somewhat like proposition. Another, from Somewhere Else with Something Else, etc. At this rate of new publications we will soon have more than they will have subscribers to their hobbies of pitching tents in which to rest in ease and comfort. Why all this splitting up of the forces that have worked wonders in the past? The Watch Tower is still doing its work as heretofore. The objectionable ones with whom they found fault are now safely beyond all harm from the outside world. This removal was the excuse of new publication? The Watch Tower has had a competitor for some years, assuming to feed the church, and now the prospects are that several more are being brought into being. This must be an amusing spectacle to the officials of the I. B. S. A. occupying the Dunn Stand at Atlanta, Ga. To us it seems like a bad joke! We are not questioning motives of any of our fellows.

But if not satisfied with the present policy of the Watch Tower and taking more than Pastor Russell's literal words will suffice, why not subscribe to the Tribune? There you get a sermon from Pastor Russell every week. One of these sermons is worth the price of the Tribune for one year and you get 51 more for good measure. Along with this you get labor news from all parts of the world which will interest your neighbors. You can hand this paper to anyone in the world without being ashamed of it, for it is not "too much Russell."

I suggest that to all I. B. S. A. Bible Students who may be approached by these new propagandists, that instead of giving them the dollar for their new publication, which is to spend one for the subscription to the Tribune and that will fulfill the requirement of their purpose and also pass it to the outside world and thus do some evangelical work beside.

Respectfully,
N. E. NELSON.

Turtle Creek, Pa.

It is with the feeling of sorrow that I have to notify you to stop sending your good paper to me after Last Tribune, which date I note my time expires. Being up in years which deprives me from an earning capacity we cannot always have that which we would like to have, I still appreciate your publishing Pastor Russell's very helpful sermons and other features connected therewith and if you can see your way clear to continue those helpful features in your good paper of which I would love to be able as yet to be a financial support thereto as formerly as a subscriber, but cannot, so I write you this to let you know it is no lack upon your part or that of your good paper that causes me to write this note. So, wishing you every success and a Merry Xmas and a Prosperous and Happy New Year, I am

A sincere appreciator,
C. A. SWARTZ.

Melrose, Mass.

My address is changed you see and I am not quite sure when my year is out, but pretty near I think. I am sorry to discontinue it, as I am very interested in and send the price. I have taken it for years and shall greatly miss its visit. I honor you for your brave stand, not only for the Truth, but for honesty and truth and justice everywhere. May our Heavenly Father reward you and bless you. May you continue your good work as long as our Lord deems best—I thank you for your careful and prompt delivery. I shall surely miss paper greatly. I thank you.

Respectfully yours,
MRS. I. D. THURSTON.

Schoolcraft, Mich.

I am enclosing money for my subscription for the National Labor Tribune. The religious features appeal strongly to me, and it all is instructive and interesting.

With Christian love,
MRS. NETTIE C. BUDROW.

Judsonia, Ark.

Please find enclosed renewal for Tribune. Ashamed I have not sent sooner, but could not get the money to spare. When my time is out hope you can send it through the Evangelion the World Fund. May God bless everything that has for its object the hastening of the Kingdom of our dear Lord.

JOHN H. SLOAN.

Bridgeport, W. Va.

You will find enclosed money for which you will please send to the following address the National Labor Tribune for one year, and oblige yours,

H. W. HUMPHREY.

Frank, Pa.

Looking on the label on my paper I find that my subscription runs out on the 9th of this month, so please find postal order for renewal for 1919. Yours with best wishes for 1919, both for religious and labor news.

Yours truly,
EBENEZER EVANS.

Boncro, Cal.

Enclosed find money order for past year. Thanks for sending it so long without the money. Will try hard to send another soon for coming year,

In Harbor

By Walter Joseph Delaney

(Copyright, 1918, Western Newspaper Union.)

When Reuben Marsh, humble assistant bookkeeper in a large printing establishment, was dumbed, dazed and then roused up into a new sense of existence at receiving word that he had been left a legacy of ten thousand dollars, he was asked by a covetous friend:

"What are you going to do with all that money?"

"Some good in the world," came the prompt reply. "I've had my dreams—now I am going to fulfill them."

Reuben gave up his position forthwith. He bought himself a plain suit of clothes, he treated his fellow employees to a very good dinner; he distributed a few remunerations among those to whom he had been most closely drawn—the office boy with a widowed mother, the crippled elevator man, a half-blind pensioner of the house. Then Reuben started out to see the world and do good.

He had been so obscure that it had been no advantage to prosperous relatives to keep track of him.

There was old Aunt Mary Pearce, living alone from hand to mouth. He spent a week with her, lifted a few hundred dollar mortgage and helped a second cousin on the list so badly in debt that it diminished his little fortune not a few thousand dollars. Everywhere Reuben went "doing good" meant a drain on his cash. He saw much, learned much, was indulgent, soft-hearted, helped out relations who forgot him as soon as he had provided for their wants, and one day at about the end of a year made a dismaying discovery—his check book showed the last dollar of his deposit funds drawn and his hotel bill had also relieved him of his purse.

He was fifteen miles from the city and filled with such high ideals. He was returning to it a pauper. There was but one thing to do—go back to his old employers and ask for work.

Reuben had done many an act of kindness in his liberal bestowal of charity. Summing up all those deeds, however, he wondered if it counted for much. He was hungry and had no money. As he neared a small cottage he was not ashamed to follow an impulse to supply for food. Why not? How many had he helped out? Surely the world owed him a free meal, until he could get back into the old business harness.

As Reuben neared the open door of the little place he paused. From behind it came the echo of voices none too reassuring. The high, excited tones of a woman sounded out: "I am tired of working and supporting you in idleness. For two years you have done nothing but squander the little we have on an impossible invention. Why don't you get back to the city and work your old work? You were a high-class illustrator and engraver. Have you lost all ambition?"

"Yes, the woman way! abusing a man when he gets down to poverty. I'll free myself of you, sides I'm so nearly through and the next moment's sullen-faced, shabbily-dressed young fellow hustled through the doorway. Reuben collared him.

"See here," said Reuben, "you seem to be in trouble. You're not going to leave home this way, are you? It's not my business, but maybe I can give you some advice."

The young man was that within an hour Reuben had Arnold Wade in a new frame of mind. He induced him to accompany him to the city and seek employment from the same business house to which he hoped to return. Both were engaged. Reuben gradually settled down into the old rut. Arnold Wade made a brilliant success and within a year left his employers to fill a high position with another firm.

Reuben toiled on three years, lost work through failure of the firm and made a bare living doing odd jobs of proofreading. One evening he was crossing a busy street, a bundle of proofs under his arm, when an automobile grazed him, sent him prostrate, but unhurt, and scattered his proofs far and wide. The owner of the machine gathered them up, gave Reuben one look and exclaimed:

"Reuben Marsh! Here, into the auto! Don't you know me—Arnold Wade?"

He hustled the bewildered Reuben into the rear seat of the machine. He deluged him with half a hundred questions. "I've been looking for you for a year. Do you realize that the good deed you did in cheering me up and getting me work has led to my being in business now for myself in a solid way? Wife and children happy, fine home, plenty of money, and say! you did it."

"Why, I'm glad I helped you, yes," murmured Reuben, meekly, "but it was no great thing."

"Wasn't it? And you're way down in the world, eh? Well, I'm going to lift you up again, understand? My home shall be your home, and I'll set aside a fund for you to follow your own ideas when you get tired of the family."

"Oh, you know I couldn't do that!" declared Reuben, self deprecatingly.

"Of course you couldn't—don't I tell you I'm going to do it for you? You royal old humanitarian! There's one appreciative recipient of your childlike good-heartedness, and that's me, and I'm piloting you to harbor for life!"

A WHEAT SURPLUS.

All the power of earth could not avert a disaster if there should be anything like a failure of the wheat crop next year. The farmer can only do his patriotic best. He can employ machinery and work early and late, and seed a great acreage, and tend it, but from that time forward he is at the mercy of the season. Too much rain at the wrong time, or too little when it is needed, or untimely hot winds, or a plague of flies, or any one or more of a dozen circumstances may blast his crop in some localities or ruin it utterly in others. We are never out of the woods until the wheat is in the elevator. And there is too much at stake for us to trust to luck. The only safe course is to continue to use wheat as sparingly as possible, says Portland Oregonian. We must have a surplus for all the world, a surplus of the only grain which experience has proved adequate to the task imposed upon it. With this end in view, it will be patriotic for all Americans even to exceed the requirements imposed upon them by the food administration. Regulations devised to impose a minimum of hardship do not preclude voluntary self-denial, and this will be quite in order until victory has been made absolutely certain. It does not require much imagination to see what a tragedy a wheat crop failure next year in North America might be to the whole civilized world.

There has been introduced in congress a bill carrying a small appropriation for the eradication of adult illiteracy. Secretary Lane says there are 5,500,000 illiterate persons in the United States. Of these 1,500,000 are native born white people. All of these enumerated as illiterates are more than ten years of age; and 50 per cent of them are white persons. Of the total number 2,700,000 live in the country and cannot read or write a word of English or any other language. It is foolish to expect people who cannot read or write to be efficient citizens. Certainly the farmer who cannot read must not be expected to embrace modern methods of farming expounded to him through the medium of agricultural bulletins and farm papers, says Houston Post. An educated citizenship is the bulwark of a democracy, some statesman has said. Certainly the 5,500,000 illiterate adults enumerated by Secretary Lane lend neither honor nor efficiency to this republic.

The nation that would make the preparations and the sacrifices this nation has made to accomplish a purpose set forth with such plainness as ours has been proclaimed to be and would then abandon it in exchange for any pledge that Hapsburg or Hohenzollern could make, could justly be accused of swift and fickle fickleness, says New York Times. America is not in that temper. It has had German pledges as good as any that could be given now, and it knows what they are worth. If pledges would content us, the state department files are already full of them. It was because the Hohenzollern sword was no guarantee that we started out to get a security we could rely upon, and America won't quit until it gets it.

There is an important element in every community that does not fear disease germs and scouts the notion that the world is so full of such dreadful things as it is, and this absence of the fear-thought, this "will-to-be-well," this belief that the world is all good, instead of mostly inhabited by evil germs, has served as a breaker against epidemics of the kind that is abroad, says Rocky Mountain News. This school of thought has a greater average resisting power than the one that sees deadly germs in every whiff of wind.

In the matter of handing out spell-trouble to the boys in the composing rooms Macedonia wins. As the name of a town Zhcoszo is simple and easy. But when we arrive at the river Gradcshnitza we have to go a little slow. And when we come to Sokol-Dobrynpole-Yetrenik it is time to go out and take something restorative.

Then maybe, too, when the government gets to running the telegraphs it will make central cut out that maddening "I beg your pardon," offered when you want the number right away quick, without any exercise in cultured conversation.

The American army in Francois squirting control of large quantities of coal, is not more than the American civilian has been able to do at home, but congratulations are in order just the same.

By next March 200,000 American trucks will be in France. Imagine standing at the side of that passing column on a muddy, splashy day and in a Palm Beach suit.

There will be no more shoe lasts, according to the very latest bulletin. That is a comforting thought to everybody who has tried to break in a newstyle pointed toe.